LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

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ADDRESS.

As this No. commences the Latter Day Saints' Messenger and Advocate, it is necessary for us to make a few remarks, and also inform our friends of the course which will be pursued in its Editorial department.

The closing Vol. of the Star, or the ten last numbers were published at this place; and for the matter which they contain, or at least, the Editorial, we are responsible. If the *principles* are pure, the man who embraces them may be guided in the way of righteousness; but if not, and we have not warned our fellow men of the things of the kingdom of God, or have cried peace and safety, when destruction was near, then, at the great day of retribution, before an impartial Judge, we must answer for the blood of souls! Of these things, no man is more sensible than ourselves. But the reflection is otherwise. To be sure, our opponants have cried an alarm, and used every exertion to hinder the spread of truth; but truth *has* continued its steady course, and the work of the Lord has rolled on: and where darkness once held unbounded sway, and corruption prevailed undisturbed, the fruit of righteousness has sprung up and the children of men been made to rejoice with a joy unspeakable.

That this may continue to be the case we shall continue our exertions. We are aware that the work has just commenced: four years have been insufficient to warn all nations: this, in an ancient day was a work of *many* years. And though the word has been preached to thousands, and many obeyed, yet many millions are yet in ignorance; yes, many in darkness. The only marvel is, that God should have mercy on a corrupt generation, and condescend to bring light and truth to light for their salvation. It is no marvel that men should reject it: this was always the case, because their deeds were evil.

Men labor for different objects, with a view to accomplish different purposes —some ambition, some pride, some money, and some power—but the *few* to save men. Only the few then have we had cause to expect, would show themselves friendly to the truth: only the *few* labor for that reward which is to be brought at the revelation of Jesus Christ; and of course, from them only could we expect countenance in the arduous undertaking to instruct men in those things which are to concern them hereafter!

In matters of controversy, as we said in the first No. of the Star published in this place, we say now. The saints anciently were exhorted to contend earnestly for that faith once delivered to those before them; but nothing is there said of controversy. It may be doubted by some, whether controversy upon any principle is correct, or ever resulted in good: be this as it may; but above all things, if men must contend upon religious matters, the greatest decorum and propriety ought to be observed! A heated zeal without knowledge may hurl thousands into a vortex irretrievable, and lay a foundation for future generations, the end of which may bring destruction and death!

With these reflections, then, we cannot but deem it unsafe for men to enter the field of controversy against their opponants in principle, except they are *assured* of the correctness of their own system: this would be dangerous; and to avoid the evil arising from such an order of things, we shall not attempt

to *correct* others upon the principles of salvation, not knowing first that our foundation is sure.

That our principles may be fully known we here state them briefly:

We believe in God, and his Son Jesus Christ. We believe that God, from the beginning, revealed himself to man; and that whenever he has had a people on earth, he always has revealed himself to them by the Holy Ghost, the ministering of angels, or his own voice. We do not believe that he ever had a church on earth without revealing himself to that church: consequently, there were apostles, prophets, evangelists, pastors, and teachers, in the same.—We believe that God is the same in all ages; and that it requires the same holiness, purity, and religion, to save a man *now*, as it did anciently; and that, as HE is no respecter of persons, always has, and always will reveal himself to men when they call upon him.

We believe that God has revealed himself to men in this age, and commenced to raise up a church preparatory to his second advent, when he will come in the clouds of heaven with power and great glory.

We believe that the popular religious theories of the day are incorrect; that they are without parallel in the revelations of God, as sanctioned by him; and that however faithfully they may be adhered to, or however zealously and warmly they may be defended, they will never stand the strict scrutiny of the word of life.

We believe that all men are born free and equal; that no man, combination of men, or government of men, have power or authority to compel or force others to embrace any system of religion, or religious creed, or to use force or violence to prevent others from enjoying their own opinions, or practicing the same, so long as they do not molest or disturb others in theirs, in a manner to deprive them of their privileges as free citizens—or of worshiping God as they choose, and that any attempt to the contrary is an assumption unwarrantable in the revelations of heaven, and strikes at the root of civil liberty, and is a subvertion of all equitable principles between man and man.

We believe that God has set his hand the second time to recover the remnant of his people, Israel; and that the time is near when he will bring them from the four winds, with songs of everlasting joy, and reinstate them upon their own lands which he gave their fathers by covenant.

And further: We believe in embracing good wherever it may be found; of proving all things, and holding fast that which is righteous.

This, in short, is our belief, and we stand ready to defend it upon its own foundation when ever it is assailed by men of character and respectability.—And while we act upon these broad principles, we trust in God that we shall never be confounded!

Neither shall we wait for opposition; but with a firm reliance upon the justice of such a course, and the propriety of disseminating a knowledge of the same, we shall endeavor to persuade men to turn from error and vain speculation; investigate the plan which heaven has devised for our salvation; prepare for the year of recompense, and the day of vengeance which are near, and thereby be ready to meet the Bridegroom!

OLIVER COWDERY.

Kirtland, Ohio, October, 1834.

Spain.—It is said that Spain contains eleven millions of inhabitants—on an average, 27 to a square mile. And when it is recollected that a considerable part of the kingdom is rendered incapable of cultivation in consequence of its lofty mountains, it must be certain that the population is quite dense. It is also said that there are 28,249 houses appropriated to

religious purposes; the number of clergy 159, 322, and that of friars and nuns, 96,878. "The whole amount of ecclesiastical revenue is calculated to be fifty millions of dollars, and the portion of this sum actually received by them, is greater than the whole civil revenue of the kingdom, by about eight millions!"—if our information be correct.

If money and priests were sufficient to convert a people, one would suppose that the Spaniards lacked nothing to render their convertion certain, as 28,249 houses of ordinary size would be sufficient to entertain the whole kingdom at once; and 159,322 clergy, would give over five to a congregation. Taking this into consideration, with the *religious* tax annually paid, of fifty millions, one might ask, "What lack they yet?"

But Spain is *still* Spain—racked with disorder and boiling over with contention; the din of civil war stuning the ears of all, while blood flows in the same channel of the blood of brother, to gratify ambition and folly.—Neither does the matter of astonishment end here—with her 28,249 houses for public worship, and her 159,322 clergy, professors of the same faith, and members of the same "Catholic" church, are, with weapons of death striving for the same earthly kingdom.

We do not despise the principles of civil nor *religious* liberty, nor question the propriety of maintaining them, even by force—for these are dear to all; but we do question the righteousness and *union* of that people, who, by their creeds profess to be ONE; to be built upon the *same* foundation, and to be guided by the "holy apostolic faith," delivered to the world by inspired men, and then array against each other in hostile armies!

Her trouble does not end here—The Destroyer—that great scourge sent forth to vex the nations, and lay waste kingdoms—has summoned thousands of her citizens to appear before another tribunal!

Query.—Is she not *now* drinking of that bitter cup which she has so liberally measured to so many of her citizens, in her great zeal to extinguish heresy?—*Editor.*

Pontiac, M. T. Oct. 20, 1834.

Left Kirtland on the 16th in company with our brethren J. Smith jr. D. Whitmer, H. Smith, F. G. Williams, and R. & A. Orton. At 9 in the evening we took passage on board the Steam Boat Monroe, (*Whitaker* Master,) at Fairport.

While waiting for the arrival of a Boat from the east, the "Daniel Webster" came down from Detroit, and touched at the outer end of the *Pier* to land and receive passengers. This I suppose was *sufficient* to answer her advertisement—"To touch at the intermediate ports" between the former place and Buffalo. On enquiry, I was informed, that a previous misunderstanding between the citizens and crew of the Boat prevented her touching at the regular wharf. Whether this was correct or incorrect I am unable to say; but in the *apparent* hurry to leave the harbor she took a quantity of baggage and put out before giving time for the passengers to arrive. So much for the *accommodation* of men employed to manage Steam Boats upon our Lake.—This was the "Daniel Webster!" After being hailed several times she put back and shipped her passengers, which seemed to amend, in a degree, the feeling which otherwise must evidently have arisen in the mind of every beholder.

Fairport is an excellent harbor, and affords a safe moorage for shipping.—Government has expended a considerable amount in extending its *Piers* several rods into the Lake, at the end of which a small Light House is now being finished to render the ingress of vessels more easy during the dark gales to which this Lake is subject. The main Light House is situated on a commanding eminence, and is some 60 or 70 feet from its base to its summit.

Richmond is situated up the river from Fairport about one and a half miles. These two towns are destined to become places of considerable business. Fairport probably takes the lead in forwarding, but Richmond is fast on the increase, and has several extensive stores which afford most kinds of merchandise consumed in the country, very cheap. Farmers generally find a certain market for their produce, and a large extent of country south receive their eastern merchandise at the two places.

Our progress from Grand River to Cleveland was slow, having a strong head wind, which blew, at times, almost a gale. At Cleveland we made a short stop, leaving several passengers, baggage, and merchandise.

Cleveland is a pleasantly situated town at the mouth of the Cuyahoga River, and is improving. The Canal from the south has increased its trade, and it now affords a market. The harbor is good, and was built at considerable expense.

There is an increase of population, and many foreigners of late, have taken residence in the town and vicinity —Swiss, and German. These, generally, are circumspect, peaceable, and industrious.

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We left the harbor in the night, and were compelled to face a heavy wind till we arrived at Huron, mouth of Huron River. This is a small place, and, if I am not mistaken the harbor is not the best. At half past one P. M. we left the harbor and passed more swiftly, the wind having changed.—With canvass we soon passed the mouth of Sandusky Bay, (3 o'clock,) and before the Sun had set we passed between those islands which have been so often mentioned in the history of our last War with England, which reverberated with the sound of Cannon on the memorable 10th of September, 1813, when Com. Perry *captured* the British fleet. At an expense of 300 killed and wounded, Perry's name is rendered great on the pages of our history.—

However dishonorable in the minds of some it may be for men to array against their fellow-men in a hostile position, I cannot stop to remove, but one thing is certain, he was acting in obedience to the requirements of his country, as well as his antagonist, (Com. Barkly,) and a regard for each ought to have stimulated them to act with the most judgment possible. These shores have been saluted with the sound of the instruments of death, and those beautiful waters have been stained with the blood of men! When, it may be asked, will nations cease to learn war, & when will men cultivate those feelings of love which the gospel of our Lord requires?

While passing this evening toward Monroe, at the mouth of the river Raisin, we held a conversation with a man calling himself *Ellmer*, on the subject of religion. When any thing was mentioned of the doctrine or belief of the Latter Day Saints, we could not but remark the *similarity* of spirit, and the uniformity of sentiment apparent in the actions and arguments of this man, with others alike ignorant. He said that he was personally acquainted with *Joe* Smith; had heard him preach his lies, and now, since he was dead, he was glad! In fact, he seemingly expressed more joy in this belief than any thing else which he advanced during the conversation. He said that he had heard *Joe* Smith preach in Bainbridge Chenango co. N. Y. five years since; he knew it to be *him;* that he was a dark complexioned man, &c. I was as particular to enquire his appearance, size, age, &c. as decency would admit, and found that the man was guilty of falsehood. This accounted for the warmth of his assertions when he pronounced the name "*Joe* Smith," and I conclude that he learned it from the popular priests of the day, who, thro' fear that their *craft* will be injured if their systems are compared with the truth, seek to ridicule those who teach it.

Now, that he lied, I have no hesitancy in saying, as our brother Joseph Smith Jr. had not commenced to preach five years since, neither has he ever preached in Bainbridge; and, as to the correctness of his description of his *complexion* I leave all who are acquainted with his person, to judge. But his *bluster*, (for he made no little noise,) excited the curiosity of many who crowded round, eager to ascertain the cause of this "war of words." After making several assertions, and many flourishes, he gave opportunity for an answer.—He said that the Savior had not been seen since his ascension, and that any man contradicting this was a deceiver.

After obtaining liberty to speak, we informed the gentleman that, to commence, we would *correct* one assertion just advanced, which was, that "Christ had not appeared to any man or men since his ascension into heaven, after his resurrection." The company listened intensely, and we proceeded:—

In John's testimony we read that after Peter and John, early in the morning, had left Mary at the sepulcher, she stood without, weeping, and after she had conversed with the angels, turned round and saw Jesus standing by; that when she knew that it was the Lord, she was forbidden to touch him: "For I am not yet ascended to my Father," were his words. See John, 20:17.

The same day at evening, the Lord appeared to certain of his disciples, the doors being shut, and showed them his hands and his side; but Thomas not being present, refused to believe.—Eight days after, when they were assembled, he appeared again, and called upon Thomas to put his finger into the prints of the nails, and his hand into his side. See John, 20:26 & 27.

From these two items it is evident that Jesus was seen after his ascension, because he could not be touched on the morning of his resurrection, and eight days after called upon one of his disci-

ples to put his hand into his side.—And his word to Mary to say to *his* brethren, that he was about to ascend to his Father and their Father, *his* God and their God; and that he could not be touched until this was accomplished, the following account shows plainly that he had, eight days after, entered those mansions of glory where perfection dwells.

Upon this item, then, we rest the fact,—that he had *ascended!* because in the morning he could not be touched, (for this reason,) and eight days after, said to one, "Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side"! and in another place it is said, that soon after his *resurrection*, as the disciples were assembled, Jesus stood in their midst, and they were "terrified and affrighted, and supposed that they had seen a spirit;" but were assured that it was the Lord, having a privilege of seeing and feeling—and pass to certain items to show that it was no secret with the saints that *he* was seen after his ascension. See Luke, 24: 39 & 40.

Luke also says, when writing the Acts of the apostles, that Christ showed himself alive by many infallible proofs, after his resurrection, "being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Peter, while preaching to the house of Cornelius, says that God did raise *him* "up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." If this is not sufficient, remembering that he *could not be touched* till he ascended, we will notice a few sayings of Paul, and leave our friends to judge for themselves.

In the 15th chapter of his first epistle to the Corinthians, while speaking of the resurrection of the Lord, he says, "that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

Now we will recollect, that after his resurrection he was seen of the disciples "forty days;" and then was seen to ascend up into heaven, and also, the angels said that he had gone to that place. We will recollect also that after *this* ascension the whole number of the disciples was only one hundred and twenty, and that Paul says, that he appeared to above five hundred at once, and of course, it must have been *after* this ascention here spoken of by Luke. After that he was seen of James; then of ALL the apostles. Paul does not end his testimony here: Stephen was certainly stoned before *his* (Paul's) convertion, and his last words were, that he saw the Son of Man on the right hand of God, and Paul says afterward, that he (Christ) appeared unto him.

After ending these few remarks upon this item, we were prevented from making any further, as our friend *Ellmer* had grown quite uneasy, and also said that they were not to be found in the scriptures. He was informed, however, that if he would wait till I could go to my trunk he should have a privilege of seeing for himself, as those passages could be found in a few moments, to which I had referred. He said that he wanted nothing of my Mormon bible; that he did not believe in it, neither would he hear it.

He was informed that it was the English version of the bible, containing the Old and New Testaments, translated by order of James I, between the years 1607 and '10. As he refused to hear our bible, he was told if he would produce one on board the Boat, I would produce those items previously named —but he refused. A gentleman present (a methodist preacher by profession) said, that any man acquainted with his bible would be ready to admit the correctness of what had been quoted.—The poor man soon found that the company discovered his ignorance, and also his anger, as he soon turned from us with a loud boast and an important *swell*, as another methodist priest from England had done a short time previous, after being shown the weakness of his own argument by our brother H. Smith.

How far this conversation was, or will be productive of good, I am unable to say; but by that means numbers heard, and no doubt, felt an increased anxiety to learn something further relative to this "strange work." One in-

dividual purchased a book of Mormon, notwithstanding Mr. *Ellmer's* bitter cry of "*Joe* Smith," and "false prophets;" and will thus have a privilege of hearing the truth, though he may be separated far from those who have *authority* to administer the ordinances of the everlasting gospel. May heaven inspire his heart to seek diligently until he obtains a certain knowledge of the kingdom of our God in these last days!

Contention was soon hushed to silence, some assembling in little groups and conversing upon the common occurrences of the day, and others were pacing silently up and down upon the deck, as we were propelled at a rapid rate by wind and steam, while the moon, with the same majesty and beauty with which it had been adorned near six thousand years, arose as from a watery bed, to light the path of the weary traveller.

The little town of Monroe is said to be three miles from the mouth of the Raisin; but the Boat touched at a pier or dock erected several rods from the main land, and the passengers were taken from this in small boats to the shore. Several Irish and German emigrants landed at this place, with considerable heavy baggage. Some few emigrants from the state of N. Y. also landed at this point; and from appearance one would judge this to be a convenient place for those wishing to settle in the south part of the Territory, to land.

We passed up the River in the night & arrived at Detroit at 4 o'clock on the morning of the 8th. It is due Capt. Whitaker that we should here remark, that with his present accommodations, & civil & agreeable hands, he cannot fail of giving that satisfaction to every passenger which will ensure their return to his Boat, if circumstances admit.—In fact, every civil man cannot but be pleased with the happy and *agreeable* difference between the regulations of Boats on these waters and our southern waters. In the South one will see gamblers employed from the deck to the cabin, and each group furnished with their bottle; but on board the Monroe, I have it in my power to say, was not the case. Is it that the morals of the North are so far in advance of the South? or is it that *popular* prejudice has stamped this vile practice with disapprobation? Be this as it may, I am certain, that the traveller will pass his time far more agreeable where such is the regulation, than in the midst of the cards, bottles, dirks, and pistols of the South.

Detroit is a small town on the West bank of the River of the same name; is pleasantly situated, and is improving; and while the emigration continues to the middle part of the Territory, must continue. It is to be remembered that this little place has been a point of considerable military struggle, as it held the keys of protection for a large portion of our North-western frontier.—Our war with England to be sure, has passed over; but the conduct of Gov. Hull, in surrendering this post, on the 16th of August, 1812, has placed a stain upon his history, in the mind of every American, which will not be erased; and it is to be doubted, whether those who "*bought him*" will now justify his conduct!

After the battle of the 10th of Sept. 1813, it fell into the hands of our Government, and was re-taken by Gen. Harrison on the 29 of the same month.

It has been severely scourged this season with Cholera; and it is said that some hundreds have fallen victims to this disease. We were informed that it contains at the present, no more than 4000 inhabitants. This may be called a slow increase for two centuries; but when it is remembered that it is *yet* on our frontier, and that little, or no business was done here, till late, except a small trafic with the natives; & that its first inhabitants were French, it is not a matter of much astonishment. Boats and other craft generally touch at this place, on their passage to and from the upper Lakes.

A stage runs daily from Detroit to this place, though the mail but once a week. At 8 A. M. we took passage. The face of the country for several miles is low and wet, and the timber not the largest; and were one to judge as in other places, he would be led to conclude it an unhealthy part of our land.

As you pass farther, the ground is more elevated, though by no means high.

The timber on the up land is principally oak, while the low ground and

marshes afford a few small Pine with a mixture of other timber. I am informed, that larger Pine is quite abundant a distance from this.

Judging from the size of the timber and the appearance of the soil, a stranger will not consider this part of the Territory to be superior, by no means, to many parts of New York and Ohio.—I am not disposed to judge the whole Territory from the small part that I have seen, because I am informed by credible men, that it affords far better; but were one to do this, he would be left to wonder why people leave the more fertile and mild parts of Ohio, for a situation here.

Yet this country is not without its peculiarities—It abounds with Lakes covering from one to 1000 acres, which are literally filled with excellent fish. The water in these Lakes is remarkably transparent. In addition to these, the rivers emptying into the large Lakes abound with White-fish of a superior quality, and many with Salmon-trout.

Considering the newness of the country, the improved land is estimated at a grater value than would, at first, be supposed—farms of 100 acres being held at, from $800 to $1000.

Notwithstanding the diseases; (for withal it must be quite unhealthy to foreigners;) it is improving, and fast being settled; and the next session of our Congress will probably grant it a privilege of being recorded upon the annals of history, a "Free, Sovereign, and Independent State." And with the fostering care of Divine Providence, a few years might drain many of its swamps, and convert its wilderness into fruitful fields, and these haunts of wild beasts and "*red men*" into the abodes of civilization and peace

OLIVER COWDERY.

COMMUNICATIONS.

Brother O Cowdery,

In conformity to a request published in the Star, to the elders of the church of the Latter Day Saints, to communicate to you some of the more important items contained in their journals, I take the privilege of sending you an abridgment of my last tour; and though it contains nothing very interesting, yet, if you please, you are at liberty to insert it in the Star.

May, the 7th, I left Kirtland for Upper Canada. On my way I called on the church at Villinovia, N. Y. preached a few times, baptized three persons, and heard several others confess they were convinced of the truth of the *new* and *everlasting* covenant. The season being truly gloomy, and the snow falling on the 14th about 10 inches, rendered the weather distressing to both man and beast.

After a tedious journey I arrived at brother Nickerson's, Mount Pleasant, U. Canada, on the 19th of the same month, where I was received with expressions of joy by all the brethren, who were truly desirous to be instructed more perfectly in the word of the Lord. I labored in this region about two months with a good degree of satisfaction—many believed the *word* and some turned unto the Lord; while others were prevented by unbelieving friends; and many were stumbling at the vile calumnies that satan and his children were heaping upon the innocent, to stop the work of the Lord. But his name be praised! his word *is* sown in Canada; it has taken root in good ground, and it will grow in spite of all the priests of satan; for although they have made a league with death and hell, and are bound with strong cords, their house shall fall: it is divided, and it cannot stand!

I will give you a little specimen to prove the last assertion: As I was going to my appointment one day, I was informed that it was on *conditions*.—When I came before the people I inquired for the "*conditions*," when I was introduced to Mr. McDorman, a Baptist elder, who said, the people wished to hear my faith and principles; but said *he* did not want to hear for the sake of contention—only for information. I informed him that he should be gratified; for I was always blessed when preaching the principles of the gospel of Christ. I then proceeded, and showed the gospel as it was in the beginning: also in the days of the apostles, and in the present day: being careful to compare the Jews' religion with the apostles', and also the religion of the many sects of this day with the Corinthian and Ephesian churches; and then giving them the testimony of the *New* and *Everlasting Covenant*, as established in these last days: being cofirmed by many infallible proofs, both human and divine—the Lord himself speaking

from the heavens unto men who were now living!

When I had concluded I called on Mr. McDorman to make such remarks as he wished. He said there was not time, but when brother Nickerson had spoken some ten or fifteen minutes, and had dismissed the people, he desired them to take their seats, and then told them that he did not want to controvert, now; but if they would come there on a week from the next Sabbath, he would prove to them, with infallible testimony, that the church of Christ had existed on the earth, with all its gifts and graces, ever since the days of the apostles—also that the faith of the prophets was a very different faith from that of the apostles; and there were to be no more prophets nor revelators until the coming of our Lord!

But, as it *happened*, there was another man of the same fraternity (Baptist elder) present, who also said, that he felt it to be his duty to bear testimony against such false doctrines as we had been hearing, about the kingdom of Christ being set up on the earth in the last days. "Why!" said he, "the kingdom of Christ has not been on the earth since the apostles! if it is so, let them raise the dead, and then we will believe on them!"

Here we see a picture of this, or the kingdom of this generation. Two brethren of the same church; yea, teachers, assuming the dignity of elders, rise with a zeal heated to that degree, to oppose the opinion of another man, that one said the kingdom of God had existed on the earth, with all its gifts and graces, ever since the apostles, and the other said that it had not existed on earth since that time! Mr. McDorman said the kingdom of God did exist on the earth, with all its gifts and graces, but there were neither prophets nor revelators, neither would there be till the coming of Christ! I am assured that such things as these will open the eyes of the public to see the true light: which may the Lord grant.

I labored in Canada about two months, and preached the gospel to many hundreds of souls whom I must meet at the bar of God when the secrets of all hearts are revealed; where those who now believe and have faith to become the sons of God, will receive an immortal crown. I baptized two persons at Mount Pleasant, which increased the church in that place to 43. The country is pleasantly situated; the soil fertile, and the people very hospitable to strangers. May the Lord have mercy upon them.

Yours in the bonds of the New Covenant.

JOHN P. GREENE.

Freedom, N. Y. Oct. 20, 1834.

DEAR BROTHER OLIVER,

I am aware that all communications that pass between us, ought to be characterized with the deepest piety and the most ardent zeal for God and his cause: of this, you also must be sensible for two reasons. 1st, God is pure and holy and requires all his children to be pure and holy too. 2nd, it becomes necessary from the fact, that our letters frequently meet the public eye, and just so far as we regard the truth and its divine and heavenly influence, we shall strive so to frame every sentence, as to have it bear the strictest scrutiny, and the most rigid comparison with the scriptures of truth. I do not feel capable of enlightening the public mind with my pen, therefore I write with less caution than I should, did I suppose every sentence was to come before the world for criticism. When I address you, I bring you before the eye of mind, and my pen puts to the paper, the matter that the organs of speech would convey to your understanding were I to converse with you orally.

My mind has latterly turned upon the necessity of living pure and holy before God, and bringing every thought to the obedience of Christ Jesus, our Lord. A few reflections on this subject will lead us to enquire what is necessary that we may live pure and holy, or as the apostle expresses it, without blame before him in love. The first requisite that now strikes my mind with any force, is, the same mind should be in us that was in Christ Jesus. The same principles which actuated him, should influence us. If he were holy, harmless, undefiled and separate from sinners, so should we be. If when he was reviled, he reviled not again, neither should we. If when he was smitten, afflicted and crucified, he prayed for his murderers, so should we. If when he was rich and possessed all things, for our sakes became poor, that we through his poverty might be made rich, so should we take joyfully the spoiling of our goods, if the sacrifice become necessary, for the furtherance of his cause, for the reason before adduced, "the same mind should be in us that was in Christ Jesus." His examples should be imitated and his commands be obeyed, unless it can be made to appear that he has given unimportant ones. If such can be found, I pledge myself to show you words without sense, and sounds without signification.—Though we are surrounded by a wicked and perverse generation, we should refrain from every thing that is not sanctioned by the word of God, or emanates from that pure principle of holiness that actuated our divine Master. That principle which actuates the children of men to revile, ridicule, calumniate and destroy the peace of one another, be-

cause they take the liberty to think for themselves in matters of religion, is certainly from beneath, and not from above, I care not how much christian zeal such may pretend to have: I hesitate not to say, and I feel warranted from the scriptures of truth, that their religion is vain and their faith is also vain. They are of their father, the devil, and his works they will do; and unless they repent, they must inevitably perish in some of the calamities that shall be poured out upon the ungodly.—It is vain in us to pretend to the religion of Jesus Christ, and his apostles, unless we have the same spirit that was in them. It is worse than in vain—it is worse than common plunder, it is sacrilege to claim the promises addressed to his ancient worthies, unless we have, at least, the same spirit, the same mind, and a degree of the like precious faith. God never annexed a cheering promise to any but his truly faithful followers. He has commanded all, not only to believe on him, but to love and serve him. He has also kindly added the true test by which we shall know them that love him; "Whoso doeth not righteousness is not of God, neither he that loveth not his brother. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" says John. It is certainly evident that if the same mind was in us that was in our divine Master, we should do good unto all as we had opportunity.—We should not render evil for evil, nor reviling for reviling, to any man.

Before we undertake to convert the world to our faith, we ought carefully to examine and see if our faith is of divine origin: if so, it will be productive of good works: if not, we had better desist, lest it be said of us as said the Savior to a certain sect in his time: "Ye compass sea and land to make one proselyte, and when ye have made him, he is two-fold more the child of hell than yourselves."—Where, dear brother, was the folly of the self-righteous Pharisee more fully exemplified than in the conduct of the majority of the professed christian world at the present day? When they are requested to listen to truth which they can neither gainsay nor resist, they turn from it in a fit of anger or contempt. The one general language of such conduct, is "Lord, I thank thee that I am not as other men," &c. Ask them to prove your system untrue, and they will readily salute your ears with the familiar expression of false prophets and false teachers, without adducing even a shadow of proof to convince you of your error. Ask them if they expect to bask in the sunshine of endless beatitude beyond this vale of tears? the answer is, I hope I shall. Ask for the evidences, and they are ready to quote some of the best promises of the immutable Jehovah, addressed to those who *possessed* the spirit, the mind and the like precious faith with the most favored followers of the meek and lowly Savior.

Brother, I have thought it an easy thing to discern between him that serveth God and him that serveth him not. There are such as say they love God, but in works they deny him, being proud, boasters, heady, high-minded, lovers of pleasure more than lovers of God. They speak evil of the things which they know not, substituting their own traditions, or the creeds of men, for the pure word of the Most High.

Yours in the best of bonds.

W. A. COWDERY.

To Oliver Cowdery.

Huntington, Ct. Sept. 24, 1834.

Dear sir,—

Four of us regularly receive the Star from your office every month: several other subscribers have not taken since the close of the first year. My youngest son took the names of said subscribers at the commencement of the Star publication, but left this place for Missouri in August, 1832, in company with his brother Sidney, but alas! he was arrested by the cholera in St. Louis, and died after a few hour's illness. The recent death of my other son, (Sidney,) perhaps you may know more about than I do; and if any thing interesting in his late life and death may occur to your mind, and you will take the trouble to communicate the same to us by your useful paper, or by letter, you will confer a great favor on a numerous circle of connections, and friends whose affections for him were truly pathetic; for he was very dear unto us! We have heard of his death, it is true, and very little else: and since we, the late parents of the deceased, have become *old* children, you will not so much wonder at *our* anxious request. Indeed, every item since your acquaintance with him, and more particularly at the close of his life, we expect might be interesting to us, and would be received with sincere thanks from all your unknown friends in these parts.

The last visit from my son Sidney, was more than two years past; he then came from New-York, and left his business in that place, to recover his health (being an invalid.) He continued with us about two weeks, and in that time was pressed by his friends and acquaintances, to meet them and others, and inform them concerning the people, and book of Mormon—this he cheerfully did, as often as his low state of health would permit, and although threatened, and abused, by some of our pious persecutors, yet not much hurt nor interrupted: when a meeting was held, a goodly number were brought to serious enquiry concerning these things, and several would gladly have received baptism, as they afterwards told me. And thank God, some retain that desire and determination yet; and have been anxiously expecting an elder or preacher ever since, as my son gave us some reason to expect a brother Hyde, (but has since informed us, why he did not come.) I have no doubt but what a society would have been formed here more than 18 months ago, had an elder called on us, and spent a short time with us, as was expected. Nor do I much believe it is too late yet—I truly wish the experiment may be tried. And if it is in your power to direct any good brother preacher to Lewis Down's, or Isaac Buckingham's, at Huntington Conn. they would be cordially received, and kindly entertained.

I was in a very singular state of mind, when I received a letter from my son accompanying the book of Mormon, just after its publication. I gave it a close reading. And it bore hard upon my favorite notions of universal salvation. I read it again, and again

with close attention and prayer, I examined the proof; the witnesses, and all other testimony, and compared it with that of the bible, (which book I verily thought I believed,) and found the two books mutually and reciprocally corroborate each other: and if I let go the book of Mormon, the bible might also go down by the same rule.

If Moses and the prophets, Christ and his apostles, were the real authors of the bible, chiefly revealed and written on the continent of Asia, was not the book of Mormon also written by men who were divinely inspired by the Holy Spirit, on the continent of America? And did not Jesus Christ as truly appear on the continent of America, after his resurrection, and choose twelve apostles to preach his gospel; and did he not deliver his holy doctrine, and teach the same to numerous multitudes on this American continent? I say, did he not as truly do these things here, after his resurrection, as he did the same in Jerusalem before his resurrection? My heart and soul replies yes: the proof is full and clear, and has recently been confirmed by angels from heaven, and what need have we of any further witnesses? No sir, I am well persuaded of the truth of that holy book.—I am an old man, almost 73; have read much in my day. My reading is now confined chiefly to the bible; the book of Mormon, and your papers, (or the Star.) I used to have letters often from my son; but his sudden death has deprived me of all hope from that source, the loss of which communication we greatly lament.

I know not that we shall ever hear any of the Mormon preachers but we really hope to: I have lately heard of a small society in Salisbury in this State; which is the only place where they have preached in Connecticut, I believe, about 70 miles from this place.

I do believe, if truth should prevail among us, concerning the people, and the book of Mormon, that the prejudice against our doctrine and discipline must give way; but while one "*black coat*" cries delusion, another says it's all the work of the devil, and a third cries blasphemy, and enthusiasm; and their people all settled on their lees, and well convinced of the correctness of their own views, viz: mungrel calvinism, and crippled arminianism and several other isms, and they all very piously groan out! "O we quite pitty that poor persecuted people, the Mormons; but they are a deceived people; and while God, man and the devil, seem to be engaged against them, who dare be for them with any hope of success? O no, they must come down," &c. But notwithstanding all this apathy, while murder, robbery, blood and awful persecution, stalks through our land with such horrid front, still I believe all is not yet lost; no, I hear of the real success of some of our preachers in the Lord's vineyard, and I truly hope and pray, that some of our good "Mormon" preachers may soon visit this town; yes, and every other place, till Christ's church shall "become the joy of the whole earth," and the whole globe "covered with the knowledge of the Lord, even as the waters cover the sea."

We have two very pious priests in this small village; (or at least so called;) one of whom has been dismissed from his sacred charge, but once: the other we expect will be *cashiered* the third time in a few days from his beloved flock. These holy ministers are receiving but about ten or eleven hundred dollars per annum for all their *hard* services: viz reading one, and some times two sermons per week, which they made themselves, (they say,) and perhaps read the same to their first congregation years ago—and what then? are they not as good now as ever? yes, age is honorable, and they read them the better I think: and this is all the temporal reward these hard laborers get, except their wood, marriage bills, fresh bits, and other presents, which may amount to one or two hundred more, perhaps! Yes, these few good things and the "praise of men" is all these faithful stewards get per year for their hard labor in this small pious village, while some of their pious communicants, with our other town paupers, are fed and clothed at the enormous sum of 54 cents per week, which was the auction price of those who bid them off. I must confess for one, I had much rather pitty, than persecute such poor ministers.

Yours respectfully.

ELI GILBERT.

To Oliver Cowdery.

P. S. Dear sir, should you favor us with a letter, please to direct to Eli Gilbert, Huntington, Fairfield co. Conn. And again, some of our neighbors, who read your paper with us, ask why so many revelations in the papers of your predecessor, Mr. Phelps, and none in yours? but I cannot tell them, and you are not obliged to inform us, and there the query rests.

We hear very little from the prophet lately. Three times our false papers have told us he was dead, and once mortally wounded in battle. This was his third death. The last news of him, stated that he was fleeing from the west, and declaring he was unable to raise the dead, or cure the cholera. Of course, his followers begin to fear that he may be liable to mortality. Such stuff has been filling the papers of the day for a long time.

No religion passes here, but that which is popular; and the most *stilish* gets the most proselytes. Excuse errors: I am old, and have written as matter came into mind, at several times.

E. G.

Dear Brother,—

Having heard that certian reports are circulating abroad, prejudicial to the character of bro. Joseph Smith Jr. and that said reports purport to have come from me, I have thought proper to give the public a plain statement of the fact concerning this matter. It is true, that some difficulties arose between bro. J. Smith Jr. and myself, in our travels the past summer to Missouri; and that on our return to this place I laid my grievances before a general council, where they were investigated in full, in an examination which lasted several days; and the result showed to the satisfaction of all present, I believe; but especially to myself, that in all things bro. J. S. jr. had conducted worthily, and adorned his profession as a man of God, while journeying to and from Missouri. And it is no more than just that I should confess my faults by saying unto all people, so far as your valuable and instructive paper has circulation, that the things that I accused bro. S. of were without foun-

dation; as was most clearly proven by the evidence which was called, to my satisfaction. And in fact, I have not at any time withdrawn my confidence, and fellowship from bro. J. S. jr. but thought that he had inadvertantly erred, being but flesh and blood, like the rest of Adam's family. But I am now perfectly satisfied that the errors of which I accused him, before the council, did not exist, and were never committed by him; and my contrition has been and still continues to be deep, because I admitted thoughts into my heart which were not right concerning him, and because that I have been the means of giving rise to reports which have gone abroad, censuring the conduct, of bro. J. S. jr. which reports are without foundation. And I hope, that this disclosure of the truth, written by my own hand, and sent abroad into the world, through the medium of the Messenger and Advocate, will put a final end to all evil reports and censurings, which have sprung out of any thing that I have said or done.

I wish still further to state, for the better relief of my own feelings, which, you must be sensible, are deeply wounded, in consequence of what has happened, that I know for myself; because I have received testimony from the heavens, that the work of the Lord, brought forth by means of the book of Mormon, in our day, through the instrumentality of bro. JOSEPH SMITH jr. is eternal truth, and must stand, though the heavens and the earth pass away.

Please give publicity to the above, and oblige a lover of righteousness and truth.

Yours in the testimony of Jesus.

SYLVESTER SMITH.

To O. COWDERY.

Kirtland, October, 28, 1834.

Messenger and Advocate.

KIRTLAND, OHIO, OCTOBER, 1834.

☞ *An Apology.*—This No. of the Messenger and Advocate has been delayed beyond the time we had designed issuing it, in consequence of our *necessary* abscence to the West, with a detention on the water of five days and nights longer than we had anticipated. We therefore excuse ourselves, because the delay was ordered by HIM who "holds the winds."

☞ In consequence of our abscence, and not being able to finish our new office as early as we had anticipated, the first No. of the re-printed Star will not be issued till next month.

☞ We invite the attention of our readers to the letter of our *aged* friend, Mr. E. Gilbert, Esq. He has, as appears, been a believer in *Universal* salvation. One is not left to wonder that many have sought for a relief from the former *tyranical* systems of men; and our hearts respond with gratitude when we reflect, that God has brought within our reach a plan, in this day, on which all may safely rely.

His deceased son, *A. S. Gilbert*, was *one* of our intimate friends, though for more than a year we had been separated. To answer the request of his *aged* parent, we shall give his biography, as far as we are acquainted, in a future No.

Bro. Z. Coltrin writes from Florida Mo. under date of Oct. 13, that a severe sickness is prevalent, and many deaths—some whole families are taken away.

☞ *A word to our patrons.*—One No. more will close the year's subscription for the Star, and those failing to give notice for a discontinuance before the commencement of the next, will be held responsible for another Vol. We give this early information, that *all* may be prepared to give us the proper notice before the next Vol. commences, that we may make our arrangements accordingly.

It is proper to notice also, that no subscription for the Messenger and Advocate will be received for a less term than one year; and we *earnestly* solicit our friends to remember that *all* communications, to ensure attention, must come free of postage.

One sample will suffice to show the propriety of this arrangement: We receive a letter from a distance requesting a paper, unpaid, and costs 25 cents. Shortly we receive another from the same individual, expressing great love, and many pressing solicitations to come and preach, as many want to hear, which costs 25 cents more. Shortly we receive another requesting the direction to be altered, marked, 25 cents. And at the close of the year another for a discontinuance.—Indeed, our *friends* must think that *printing* is a profitable business, remembering that their subscription, all this time, has not been forwarded.

When subscribers are once obtained, perhaps some think, that by collecting for a second or 3d Vol. &c. they are to be allowed an eleventh No. *Extra*, the same as new subscribers: this *is* a mistake, and ought to be corrected.

Those wishing a discontinuance, should be particular to inform us the name of the office, and State, where such paper was directed; and also if any wish their names transferred, if they will be *particular* and inform where the paper *is* directed, as well as *where* to direct, they will often save us trouble. Except post offices are large the name of the county, as well as State should be forwarded.

Some few complaints have reached us that papers are not regularly received; but we *assure* our patrons that our mails are put up in the best manner, and if they do not receive them it is not our fault. They ought to be informed, also, that if their papers are *used* at the office, or lent by the Post Master, that it is their duty to report such Post Masters to the Department. A Post Master has no more authority to use or loan a paper coming to his office for another man, than he has to use his letters, or his money contained in the same!—*Editor.*

DEATHS.

Departed this life on the 21st of Aug. last, at Westfield N. Y. sister SALLY LOUISA LEWIS, aged 24 years. The letter bringing the intelligence of her decease informs us of her faith and confidence in the merits of a risen Savior, and her willingness to enter a world the realities of which she has now gone to try; but like all others who have gone before, having previously embraced the everlasting gospel, has left a sweet consolation to all who knew her, that though they mourn it is not like those who have no hope.

In Hollis, Maine, Sept. 3rd. brother WILLIAM ANDREWS, aged 82 years.—Our aged brother was a soldier of the Revolution; served 2 years at one time, and was appointed to guard Gen. Washington's Baggage Wagons from Mass. to the South. At the close of the war he received an honorable and regular discharge; and for several years has drawn a pention. After the peace of 1782 he purchased a situation at Buxton, county of York, (district) now State of Maine, on which he resided till his death.

Thus, one after another, of those illustrious individuals, whose history we seek to perpetuate with an eagerness, we hope, becoming their descendants, are called from the enjoyment of that government which they bought with the price of blood. When we look after them now, but few are remaining; and it is as the prophet said of Israel: Like the gleaning of grapes when the vintage is done—here and there a cluster in the utmost branches.

In the summer of 1833 he was received into the church of the Latter Day Saints, and has continued, till his death, to adorn his profession. The brethren in that place, no doubt, felt the affliction, and were ready to offer the consoling hand to the remaining relatives. 'Tis just to weep with those who weep; but when we contemplate the happy change, and those joys which await the blessed, we have occasion to rejoice rather than mourn—and especially the aged, after having toiled their three score and ten years, and then been permitted to add another half, and fell at last like a ripened sheaf, with honor and peace—that God has instituted and revealed a system of salvation which has power to raise all, the young and the aged, and clothe them with perfection and glory.

Certain it is, that we are all travelling to that state of existence, where our conduct in this will either ensure happiness and consolation, or sorrow and grief. And with this certainty before their eyes, men pass on in thoughtlessness until death here closes their existence; but they are within the power of a just God, and so are all, and there we are willing to leave them; but in the prospects of the saints we have consolation and that joy to which *this* world are strangers.

In Clay county, Missouri, Sep. 15th. sister SALLY, wife of brother *Newel Knight*. Sister Knight was one of tho first who embraced this gospel, in this day, and was baptized by our own hand on the 29th of June, 1830, in Colesville, Broome county, N. Y. These were days of trial to those who stepped forward in opposition to the popular theories of the age to embrace a system spoken against in every place where it was proclaimed; and on this occasion, feelings and anxieties indescribable possessed the heart of every faithful servant and well-wisher of the kingdom of Christ. We well remember that the world were opposed to this doctrine; that many threats were made that violence should be resorted to if any one attempted to immerse a citizen of the place, and that at the time of attending to this solemn ordinance many began to assemble with insinuations and low indecorous language. But this was not a time to trifle with sacred things: this world, with its threats or flatteries was looked upon with equal feelings of disdain, and this our sister, with twelve others, bade a final farewell to the vanities of this generation, for a promise of inheritance with the sanctified.

When we consider her worth as a mother and companion, it is with no ordinary feeling that we fulfil this our last office in recording her decease, & noticing in a short account her circumspect walk in the church of the saints.

Coming into this church at the time of its first organization, it was her lot to pass through scenes the most trying to her nature. Forsaken and derided by the most of her relatives for her religion's sake, and called to accompany her husband to the far west with the

first branch of the church which emigrated to that country, nothing short of an unshaken confidence in the kind interposition of Providence could have been sufficient to encourage her to move forward. But this, we are prepared to say, she endured without a murmur.

She was driven, last fall, from Jackson county, by the *mob*, and was necessarily compelled to endure, with others, further afflictions and privations.—And when reflecting upon this paneful subject, we cannot but believe, that in that great day of retribution, when the Lord of Hosts calls men to judgment, that her prayers, with other like sufferers will be found recorded against a people thus wantonly depriving the innocent of the comforts of this life, and exposing them to afflictions, diseases, and death!

She has fled to those mansions prepared in the economy of the Lord, to dwell till she comes triumphant to receive a reward with the sanctified when peace shall crown the blessed, and the wicked cease from troubling! And we take this opportunity to assure our brother, and the remaining relatives of our sympathy, and especially as our sister was not only among the first in this last kingdom; has suffered with the first, but was immersed in the liquid grave, in imitation of the Savior's example, by our own hands. We only add, that though her society was agreeable; her walk circumspect and virtuous, and her precepts and examples worthy her profession, we cannot, we are not willing to indulge a wish for her return from the blessed state of peace and perfection which she is now permitted to enjoy, to further experience the distress and misery of this life; and we sincerely pray, that when they with us are called to pass the same *narrow* gate, and realize the certainty of death, we may be prepared to meet her in glory and enjoy with her eternal rest!

In Florida Mo. on the 5th of Sept. last, sister *Elizabeth M'Cord*, aged 54 years. She had been a member of the church of the Latter Day Saints about one year.—*Editor.*

Extract from the minutes of the High Council of the church of the Latter Day Saints, held in Kirtland, Sept. 24, 1834.

Resolved, That a notice be published to the conferences and churches abroad, signed by the clerks of the Council, that it is hereby decided, for the general good of the church, as a body, that no individual ordained hereafter, to the High Priesthood, will be acknowledged in that office except they are ordained in this Council: and that those desiring that office, obtain proper recommends from their respective churches.

O. COWDERY.
O. HYDE.

Clerks of Council.

☞ The following communication was designed to have been published in the last No. of the Star; but owing to a press of other matter it was laid over for this No. of the Messenger and Advocate. Since it was written, upon further reflection, we have thought that a full history of the rise of the church of the Latter Day Saints, and the most interesting parts of its progress, to the present time, would be worthy the perusal of the Saints.—If circumstances admit, an article on this subject will appear in each subsequent No. of the Messenger and Advocate, until the time when the church was driven from Jackson Co. Mo. by a lawless banditti; & such other remarks as may be thought appropriate and interesting.

That our narrative may be correct, and particularly the introduction, it is proper to inform our patrons, that our brother J. Smith jr. has offered to assist us. Indeed, there are many items connected with the fore part of this subject that render his labor indispensible. With his labor and with authentic documents now in our possession, we hope to render this a pleasing and agreeable narrative, well worth the examination and perusal of the Saints.—To do justice to this subject will require time and space: we therefore ask the forbearance of our readers, assuring them that it shall be founded upon facts.

Norton, Medina co. Ohio, Sabbath evening, September 7, 1834.

Dear Brother,—

Before leaving home, I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove *especially* beneficial to yourself, by confirming you in the faith of the

gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in this last time. And while the gray evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed, into that, to us, boundless ocean, ETERNITY! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! Whether it has been well improved or not; whether the principles emanating from HIM who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—It can never be recalled!—it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and *time* its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

On Friday, the 5th, in company with our brother JOSEPH SMITH jr. I left Kirtland for this place (New Portage,) to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fateagues and privations which have fallen to my lot to endure, for the gospel's sake, since 1828, with this brother. Our road has frequently been spread with the "fowler's snare," and our persons sought with the eagerness, of the Savage's ferocity, for innocent blood, by men, either heated to desperation by the insinuations of those who professed to be "guides and way-marks" to the kingdom of glory, or the individuals themselves!—This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives my common intellect. And what serves to render the reflection past expression on this point is, that from *his* hand I received baptism, by the direction of the angel of God—the first received into this church, in this day.

Near the time of the setting of the Sun, Sabbath evening, April 5th, 1829, my natural eyes, for the first time beheld this brother. He then resided in Harmony, Susquehanna county Penn. On Monday the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday the 7th, commenced to write the book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the *Urim* and *Thummim*, or, as the Nephites whould have said, "Interpreters," the history, or record, called "The book of Mormon."

To notice, in even few words, the interesting account given by Mormon, and his faithful son Moroni, of a people once beloved and favored of heaven, would supercede my present design: I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men in their sober senses, could translate and write the directions given to the Nephites, from the mouth of the Savior, of the precise manner in which men should build up his church, and especially, when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the qestion might be asked, have men authority to administer in the name of Christ, who deny revelations? when *his* testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance!—What joy! what wonder! what amazement! While the world were racked and distracted—while millions were grouping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May Sun beam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? No where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

But, dear brother think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed

the knee for such a blessing!) when we received under his hand the holy priesthood, as he said, "upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till nought but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it *all* into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease!*

To-day the church in this place assembled, and were addressed on the great and important subject of salvation by brother JARED CARTER, followed by brother SIDNEY RIGDON. The cheering truths ably and eloquently advanced by these brothren were like "apples of gold in baskets of silver."—The saints listened with attention, after which bread was broken, and we offered another memorial to our Lord that we remembered him.

I must close for the present: my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when *night* will close, and those who are found worthy will inherit that city where neither the light of the sun nor moon will be necessary! "for the glory of God will lighten it, and the Lamb will be the light thereof."

O. COWDERY.

To W. W. PHELPS, Esq.

P. S. I shall write you again on the subject of the Conference. O. C.

* I will hereafter give you a full history of the rise of this church, up to the time stated in my introduction; which will necessarily embrace the life and character of this brother. I shall therefore leave the history of baptism, &c. till its proper place.

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Communications.

MILLENIUM,
No. IX.

[*Continued from the Star, No.* 23.]

There can no difficulty exist in any candid mind in relation to the true state of the Gentile world at present, having the Jews for their pattern. The apostle Paul, in the 11th chapter to the Romans, after he had told the Gentiles upon what principles it was, that the Jews both stood and fell, warned them to take care; for they, (the Gentiles,) like the Jews, must stand by faith; and if they lost their faith as the Jews did their's, that they like the Jews, should be cut off, also. See the 19th, 20th, and 21st verses: "Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded but fear: for if God spared not the natural branches, take heed lest he spare not thee." So that the Gentiles must either stand by faith, or else they must fall; for so the Jews had to stand by faith, or else they must fall for want of faith. And the Gentiles, when they became fellow-heirs, and fellow-citizens, with the Jews, must stand as they stood, or fall as they fell, after the same example of faith, or of unbelief. "*Thou standest by faith, be not high-minded but fear.*" The apostle knew that the Gentiles were in great danger of falling, after the same example of unbelief, therefore he warns them to fear, lest this should be the case.

Let us enquire whether the Gentiles have continued in faith, or whether like the Jews they have fallen into unbelief? for if the Gentiles have continued in faith, then will the fruits of faith be found among them. We have previously seen what these fruits are; that they consist in prophesyings, healings, miracles, and gifts of the Holy Ghost, in all their various forms; in tongues, and the interpretation of tongues; that when men were living under the influence of faith there were apostles, prophets, pastors, teachers, evangelist, &c. &c. that all these were nothing more than the fruits of faith, and were always enjoyed in every age of the world, and among every people who lived by the faith of the Son of God; and were always enjoyed by every people whom God acknowledged to be his. And when any people, it mattered not how righteous they might have been, ceased to bring forth these fruits, they stood disapproved of in the sight of heaven. On this subject there is no dispute in relation to the present Gentile world: all agree that the fruits of the kingdom of heaven, are not found among them; that the fruits brought forth by their fathers, when the kingdom was given to them, have ceased to exist, and are at this time not to be found among any people. I say, on this subject, there is no dispute: there is a universal agreement—all the difference is this, that this generation of Gentiles, believe that both the Jews and Gentiles of this age, can be saved without these fruits, as well as the others among whom they were found, could be with; but as to the fact of the fruits having ceased, it is no where disputed; or at least among the sects.

That the Gentiles have fallen from their high standing before God, and incurred his displeasure, cannot be doubted by any man acquainted with the scriptures: all the grand distinguished characteristics of the kingdom of heaven have disappeared among them; that faith which Paul said should abide with hope and charity, is not known among them; all the powers of the spiritual kingdom have ceased to exist, and all their glory has faded; God is no more known among them, and they are wandering in darkness, and in blindness; lashing against one another like a troubled sea; crying lo here is Christ; and lo he is there! But in truth, there are none of them, who know any thing about him. There are no apostles among them to administer in the name of the Lord Jesus, nor no prophets to reveal unto them the things which await them. In short, every thing which rendered the kingdom of heaven desirable, has fled away. And they are in the same situation as the Jews were when it was said to them, "The kingdom shall be taken from you and given to a nation bringing forth the fruits thereof." Let an inspired man make his appearance among them, and with one consent they will cry imposture! false prophet! knave! villain! and every other evil epithet that malice can invent: so done the Jews; and for this the Gentiles upbraided them in the bitterest terms, and yet they themselves, are doing the same things. If God cut off the Jews because they did not bring forth the fruits of the kingdom, surely the Gentiles must share the same fate, if God is no respecter of persons.

This subject is so clearly set forth in the 11th chapter to the Romans, that none need mistake it. The apostle says that the severity of God towards the Jews in cutting them off was goodness towards the Gentiles, if they [the Gentiles] continued in his goodness: if not, they, like the Jews, should be cut off. See the 22nd verse. "Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt also be cut off." Now let the reader particularly mark the apostle's expression, "*otherwise thou shalt be cut off.*" That is, unless they "continued" in his goodness they should be cut off. There is no allowance made for them, that they might apostatize, and corrupt the kingdom of heaven, and then be reclaimed, and reformed, and still retain the goodness of God, previously bestowed on them, in giving to them the kingdom of heaven: but if they *continued* not in his goodness they should be cut off. So the matter stands thus: That if the Gentiles continued in the situation in which God placed them, when they received the kingdom, they should partake of his goodness; but if they did not *continue* in that situation, they should be cut off. So says Paul, and who

will say to the contrary? If we ask, how were the Gentiles to continue in his goodness? the answer is at hand, by faith; for says the apostle, in the 20th verse, of this same 11th chapter to the Romans, (speaking to the Gentiles,) "*and thou standest by faith.*" Mark reader that the apostle had said in the preceding part of this 20th verse, that the Jews had fallen because of unbelief; and then told the Gentiles that they were to stand by faith. For the sake of having the subject clearly understood even by the most careless, I will here quote both the 19th and 20th verses at full length. The apostle is speaking to the Gentiles and says, "Thou wilt say then, the branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high minded but fear."—Who cannot see that the apostle shows plainly to the Gentiles, that their standing before God, depended on their faith; and that if their faith failed, they would lose their standing before him, and like the Jews, be cut off? Another thing to be particularly noticed is, that they [the Gentiles] must *continue* in his goodness, and if so, must continue in faith; for unless they continued in faith, they could not continue in the goodness of God; for the goodness of God could alone be enjoyed by faith. So that the apostle has made the subject exceedingly plain, that all may understand, who have the least discernment.

Let us follow the apostle a little further, and see how he disposes of the whole matter. After he had warned the Gentiles to beware lest they should fall after the same example of unbelief by which the Jews had fallen, continues his discourse, speaking to the Gentiles concerning the Jews; in the 23 verse he says, "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree? For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." See from the 22 to the 28 verse. In the above quotation, the apostle carries the subject to its proper issue, and shows how God will eventually dispose of the whole concern. He says that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in; then *all* Israel shall be saved. *When?* why; when the fulness of the Gentiles shall be come in. Observe that the apostle had said in the 23 verse, that they, if they continued not in unbelief, should be grafted in again; for God was able to graft them in. When will the Jews be grafted in again? the answer is, at the time when they are all to be saved. And when is that time? When the fulness of the Gentiles be come in. But when *will* the fulness of the *Gentiles* be come in? The answer is again at hand.—That is; when they all shall have ceased to bring forth the fruits of the kingdom of heaven, of all parties, sects, and denominations, and not one of them standing in the situation in which God had placed them: so that like the Jews, there is none of them doing good, no not one: for though there be hundreds of sects, and parties, yet all of them have gone out of the way, so that the fruits of the kingdom of heaven, or of God, have ceased to exist among them; then is the time that the world may prepare themselves to see the God of heaven set his hand the second time to recover the remnant of his people that shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And he shall set up an ensign for the nations, and shall assemble the out casts of Israel; and gather together the dispersed of Judah from the four corners of the earth. Isa. 11:11, & 12.—But why? we ask? Shall Israel be gathered from all the lands whither the Lord God had scattered them? because, *all* Israel shall be saved, says the apostle; and this cannot be done unless they are gathered together: and not a small part of them, but *all*; for *all* Israel is to be saved. Let it here be observed, that it was the judgments of God which scattered them, and while they continue in their present scattered condition, the judgment of God rests on them; and whenever the mercy of God returns to them, they will also return from their dispersion, and be gathered from all countries whithersoever they have been scattered, or else all Israel will never be saved. But they will not only return, but the kingdom which their fathers lost, by reason of transgression, will be given to them; for before this time, the Gentiles shall have rendered themselves unworthy of it, and it shall be taken from them, and they devoted to destruction, while all Israel shall be gathered, and saved in the kingdom of God, or of heaven, which is the same thing.

The question is this, have the Gentiles continued in the goodness of God? for if they have, they have nothing to fear; for while their services are in righteousness before the Lord, the powers of darkness cannot overthrow them, neither can the gates of hell prevail against them: but if on the contrary, they have departed from the doctrine of Christ, and are following after fables, as certain as the testimony of the prophets is true, so certain they will suffer an overthrow, and be cut off in the displeasure of the Lord; for so says the spirit of inspiration, and who, that believes in the Lord Jesus, dare deny it? Peter says, in his second epistle 2:1, that if the false teachers among the Gentiles, should introduce heresies, or sects among them, as the false prophets did among the Jews, that it would bring on their heads swift destruction. Paul says, that if the Gentiles did not continue in the goodness of God, they should also be cut off. And in another place he says, that when Christ should be revealed from heaven in flaming fire, he should take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. Now, if the Gentiles have departed from the foundation of the apostles and prophets, they do not obey the gospel, and must be destroyed when the Lord shall be revealed in fire.

But to bring this subject to an immediate

decision, where is the sect or party but confesses that the Gentiles have not continued in the goodness of God? I answer, there is none; no, not so much as one. All the Catholics declare that the protestants have departed from the faith, giving heed to seducing spirits, and doctrines of devils; while all the protestants say, that the Catholics have corrupted the kingdom of heaven at the very root, so that there is no fruits of righteousness among them. And each sect and party among the protestants, charges the other sects with error, and a want of strict conformity to the truth. So that we have got the testimony of both Catholics, and protestants, in all their various sects, and parties, all testifying to the same thing, and that is, that the Gentiles have not continued in the goodness of God. And what settles the question forever is, that Jesus, and the apostles, have concluded the whole in unrighteousness. And every man who has eyes to see, or ears to hear, must set to his seal and say AMEN: for who that has read his bible through once, but must see that the religion of the whole Gentile world is very different from the religion of the new testament, and the churches very different, from the churches mentioned in the new testament so that all parties agree that there are no such churches now as mentioned in the scriptures, and the conclusion is inevitable, that if the churches are not the same, they cannot both be equally approved of in the sight of heaven; and if the churches mentioned in the new testament were in the goodness of God, those in modern times have not continued in that goodness: for if they had they would have continued to have been as those were.

TO BE CONTINUED.

FAITH OF THE CHURCH. No. VIII.

[*Continued from the last No. of the Star.*]

There is no subject, I have thought, and now think, about which the religious world seems to be more bewildered, than that of spiritual blessings; and truly it is of the first importance that we should be correct on this subject above all others; for it was that we might be made partakers of spiritual blessings, that the Lord ever revealed himself to man; it was that we might be made partakers of the Spirit of God, that the gospel was ever proclaimed to the world; it is because of the Holy Spirit dwelling in us, that we are raised from the dead, to enjoy the glories of the heavenly kingdom; and indeed, every thing we enjoy in relation to eternal life, is through and by the Holy Spirit, working in us, and through us, until by the power of that Spirit we are made meet to be partakers of the inheritance of the saints in light. Let me here observe, that it is by reason of the Holy Spirit which our heavenly Father sends down among men, that any portion of the world is made heirs of God and joint heirs with Jesus Christ: men are dependant on it for salvation: without it, the death and sacrifice of Jesus would have been in vain: for no creature would have been benefitted thereby. All the wisdom and knowledge that is worth enjoying among men, is by reason of this gift bestowed upon men in the flesh; for it is the province of this Spirit to convince, or reprove the world of sin, and of righteousness, and of judgment: so says the Savior. John, 16:8.—So that the knowledge which we have of sin, of righteousness, and of judgment, is a fruit of the Holy Spirit, brought forth by reason of its influence on men in the flesh. For says the Savior, If I go not away the Comforter will not come unto you, but if I depart I will send him unto you. John, 16:7. In order that we may have the subject of spiritual blessings, or of the work of the Holy Spirit, in the salvation of men, fully before us, let us examine first what the Savior said to his disciples at the last feast of the passover, previous to his crucifixion. The discourse alluded to, is found in the 13, 14, 15, 16, & 17 chapters of John's gospel, or testimony. In the 14 chapter, 15, 16, and 17 verses, the Savior thus addresses his disciples: "If ye love me, keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you." In the 26 verse he says: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." In the 15 chapter and 26 verse we have the following sayings: "But when the Comforter is come, whom I will send unto you, from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me."—In the 16 chapter, from the 6 to the 15 he said: "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me: of righteousness; because I go to my father, and ye see me no more: of judgment: because the prince of this world is judged. I have yet many things to say unto you, but you cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he shall shew you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

In the preceding quotations the following things are very clearly set forth.

First, The spirit of truth, which the apostles were to receive was to be in them.

Second, It was to abide with them forever.

Third, It was to teach them *all* things, and bring all things to their remembrance whatsoever Jesus had said unto them.

Fourth, It was to testify of Jesus.

Fifth, It was to be a spirit of prophecy in them, teaching them things to come. And

Sixth, It was to reprove the world.

These six things are clearly manifest in the above quotations. It may be necessary here for the sake of clearness, to examine some other things in the course of the address of the Savior to his disciples, from whence we have taken the above quotations, in order that we may see the true light in which the Savior sets forth the gift of the Holy Ghost, and the vast importance he attaches to it.

In the 17 chapter, which records his prayer for his disciples, which he offered up unto his Father, he said, concerning those disciples to whom he gave the promise of the gift of the Holy Spirit, "I have manifested thy name unto the men which thou gavest me out of the world: thine th ey were, and thou gavest them me; and they have kept thy word. Now they have known, that all things whatsoever thou hast given me, are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I have come out from thee, and they have believed that thou didst send me." See 6, 7, and 8 verses.—Now reader notice particularly, that the Savior says to his heavenly Father concerning his disciples, that he had manifested his name, (the Father's,) unto them, & he says, that they have kept thy word, and they have known that *all* things whatsoever thou hast given me are of thee. And again, he says, I have given unto them the *words* which thou gavest me; and they have *received* them, and have known surely that I have come out from thee, and they have believed that thou didst send me; and yet with all this, they had not received the gift of the Holy Ghost: so that a man may believe on Jesus Christ; receive his words, acknowledge his testimony, and *keep* his words, and yet not have received the gift of the Holy Spirit. for after all this, the disciples had the promise, that after *that time* they should receive the gift of the Holy Spirit, which should be in them, and teach them and refresh their memories of past things, and make them acquainted with future things, and lead them into all truth; and make them acquainted with things past, present, and to come; I say reader, is it not marvelous, that after the disciples had known surely that the Savior had come out from God, and had received his word, and kept it, and had had the name of God manifested unto them, that they still needed this gift of the Holy Spirit, distinct from all this, to teach them ALL things? not *some* things, but ALL things? but so it was, for so says the Savior, and you and I are not at liberty to deny it. From these sayings of the Savior, we have learned this important fact: that the gift of the Holy Spirit, is separate from believing the word of God, and receiving it, and keeping it; for after a man does all this, he is then entitled to receive the gift of the Holy Spirit. Such was the case with the disciples who lived in the days of the Savior.

Another fact equally as plain is, that notwithstanding a man may have the name of God manifested unto him; his word given unto him, and he believe it, and receive it, and keep it, still, he needs the gift of the Holy Spirit after all this, to teach him all things; to take the things of Jesus and show them unto him; or at least, it was the case with the disciples in the days of the Savior.

A third fact is, that the object of giving the Holy Spirit, is, that it may dwell *in* a man, and teach him all things; to strengthen his memory, and bring past things back to his recollection, and unfold future events to his view. In a word, to be in him a spirit of revelation, and prophecy: or it was so in the days of the Savior and his apostles.

And the conclusion from all these facts is, that the knowledge, which is necessary in order that a person may be saved, is not attainable, only by the Holy Spirit dwelling in a man, and teaching him the all things necessary to be known: enlightning his mind into the knowledge of all truth; extending his acquaintance with futurity, and being in him an instructer, a teacher, a revealer of hidden things; and in this way enriching his mind with divine knowledge.

TO BE CONTINUED.

THE GOSPEL, No. II.

[*Continued from the last No. of the Star.*]

I conclude that there are no people on earth who believe in the plan of salvation, or gospel, as set forth in the scriptures, but that believe also, that all that will ever be saved, will be saved by virtue of the sacrifice of Jesus—for this is what was taught by prophets, and apostles, as far, at least, as we have knowledge of their teachings: they all testified of Jesus, and had knowledge of his coming into the world, in order that he might save it. Abraham saw his day and when he saw it was glad. John's gospel 8 chap. 56 verse. The Savior says to the Jews "Had ye believed Moses, ye would have believed me; for he wrote of me." John's gospel 5 chap. 46 verse. And the author of the epistle to the Hebrews says of Moses "that he esteemed the reproach of Christ greater riches than the treasures in Egypt." 11 chap. from the 22 to the 27 verse. "By faith Moses, when he was born, was hid three months of his parents; because they saw that he was a proper child; and they were not afraid of the king's commandment. By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God; than to enjoy the pleasures of sin for a season: *esteeming the reproach of Christ greater riches than the treasures in Egypt*; for he had respect unto the recompense of reward."

It cannot be a matter of dispute, that these men were made acquainted with the mission of Christ into the world, and if so, they were acquainted with the gospel or plan of eternal life, which Paul says, was, before the foundation of the world. But in order that we may have a clear view of this matter let us enquire, what it was that was proclaimed to the world, which is called the gospel; for be that what it may, it is God's plan of saving men: for Paul says that the gospel is the power of God unto salvation to all them that believe. See Romans 1 chapter 16 verse "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth: to the Jew first and also to the Greek." So, let the proclamation be what it may that was made to the world, by divine authority, that the inspired men called the gospel, that proclamation was the only thing which could save any person of the human family, and that was the thing which existed before the foundation of the world, the purpose, or scheme of things, which was devised in eternity, through which purpose of his own will God designed to save them that believe.

This proclamation, is set forth so clearly in the scriptures, that none need mistake it, not only in the commission given to the

twelve after the resurrection of Jesus from the dead; but in different of the epistles, so that the enquirer after truth on this point, need not be mistaken. It is so manifest, that it would require a good deal of ingenuity to render it so obscure that a person could not see it at the first reading: a person must be greatly blinded by tradition, who cannot see it if he reads his bible once through with any degree of attention.

When the Savior gave commission to the apostles after his resurrection from the dead, he said unto them, as recorded by Matthew, 28 chapter, 19 and 20 verses: "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

TO BE CONTINUED.

Freedom, Oct. 28, 1834.

DEAR BROTHER:—

When the world, from time to time, has been deluged with the blood of those who dissented in their faith and practice from the professing world around them, it may be thought difficult to discern between the real followers of the Lamb of God and the hypocrite; for the reason that all dissenters were once few in number, compared with their opposers, and were compelled to receive the curses and reproaches of an unholy throng. From such premises, would it not be an irrational conclusion, and tax the Almighty with mutability of purpose to say that they are all alike accepted of him? that he looks at their sincerity only, and that he has respect to any and every ordinance, even though they may not be of divine appointment?—One believes that baptism should be performed by immersion; a second by pouring; a third by sprinkling; a fourth is satisfied with any method, and a fifth believes that no ordinances are now required, but that all are done away. Some believe that revelations from God were once received, but that he has now for a long time ceased to reveal his mind and will to the children of men. I would ask such as are willing to accept any thing or nothing, for baptism, if our Savior has given a new commission since the days of the apostles, and left out baptism and the laying on of hands for the reception of the Holy Ghost, as nonessential? Prove that position from the scripture and I yield the argument. If this point cannot be supported by scripture argument, it must be by modern revelation, or one of two points must be conceded: first, it is untrue, or, it of necessity follows, that the sincere infidel who believes in neither, has as good a hope of endless felicity beyond the grave as the most zealous christian. For it follows of necessity that God is constantly changing his purposes; varying his ordinances, even in the same dispensation, and does not, (on the principle believed by a majority of the sectarian world,) condescend to reveal it to the children of men, and yet requires an implicit obedience to all his commands, as the ground of their acceptance with him.

On the subject of revelation there is diversity of opinion. Many of those who believe only in ancient revelation: But should such an one perchance tell me he was called of God to preach, I would challenge him to show me his commission from the high court of heaven, or convince me he was sent of God on that all important errand, or has even been renewed by divine grace, without a revelation of God to him. Perhaps, the objector will be willing to admit, for his own safety, and that of his sectarian friends, that he or his friends, have had so much revelation as to convince him that his sins are forgiven and that God has called him to preach his gospel. Admit so much, and then see the dilemma into which the objector has fallen. If God has revealed to one in these degenerate days, that his sins are forgiven; that he has called him and committed to him a dispensation of the gospel, certainly he may do so by another, *cæteris paribus;* for he has done so anciently, he has done so in these last days; he may do so again, and more also, for he is immutable, and "is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him." The objector may say, that God has for a long time ceased to reveal himself other than as above admitted. To which I would reply, that in every dispensation from the creation down to the present time he has revealed himself by his mercies and his judgments, and even having the ordinance before them, and yet disbelieving them, never changes the purposes of the most High, nor destroys one fact. Did the antediluvians believe the preaching of Noah? certainly not. Did the sectarians heed the admonitions of righteous Lot? not in the least. Did the company of Kora, Dathan and Abiram give ear to the commands of the Most-High by the mouth of his servant, Moses? By no means. Did Saul follow the Lord and hearken to his counsels and precepts as did David, the man after God's own heart? He did not. Did the Jews, as a nation, receive the Messiah? They did not. Did they then, or do they now admit, as a nation, that he rose from the dead? They did not, neither do they now; but the bare denying of a fact will never disprove it. Though they fabricated, and perpetuated a most barefaced falsehood to corroborate their erroneous sentiments, still it did not obtain universal credence? Hear them: "Say ye, his disciples came and stole him away while we slept; and if this come to the governor's ears we will persuade him and secure you:" From the preceding admissions of the objector two points are incontrovertibly established: first, That God has had, in every dispensation, those who feared him and worked righteousness: 2nd That in every dispensation those who disbelieved, and disobeyed, were cut off in and for their unbelief and rebellion.

Who then, I ask, were they to whom he ever condescended to reveal himself? certainly not to those who believed he *would not;* for their acts have not been characterized with that strict regard for all his commands which has always been the prominent features in the conduct of all those to whom he ever condescended to reveal himself. Therefore, he came out against them in judgment. If he dealt so with his people anciently, will he not deal with them now in the same manner under similar circumstances, if he be the

same God? He has certainly (as admitted by all) sent a pestilence in our time, that has walked in darkness and wasted at noon day. "Surely (says the scripture) the Lord will do nothing but he revealeth his secrets to his servants, the prophets;" and if the prophets warn the people to repent and they give no heed to their warning, you must admit that it is no more evidence that they are not the prophets, and that the Lord has not revealed this unto them, than that the unbelief of the Jews did away the validity of the mission of the blessed Savior into this lower world.—But says the objector, your prophets are bad men, and deceivers. In reply, I would say, So said they of the ancient prophets: even the Savior of the world was called a deceiver, and yet he was no less than the Son of the living God. The Jews denied the new testament and its divine authority, but that does not render it nugatory.

From the foregoing remarks we may infer, 1st, That the more righteous, holy and pious any people are, the more sure they are of having their names cast out as evil, by an unholy throng: 2nd, That the unbelief of a wicked world in the testimony of the Lord's prophets, never averted the calamities that have, from time to time, been foretold should come upon the ungodly: 3rd, That the unbelief and sinfulness of a wicked world is what destroyes the communications between God and the children of men: 4th, That the *unbelief* of the many will not destroy the *belief* nor the intercourse with heaven of the few, whom God has chosen even in these last days: And 5th, That his truly faithful followers are sure of persecution here, and crowns of glory hereafter.

Yours truly.

W. A. COWDERY.

To Oliver Cowdery.

P. S. Our little church, are, as a body, growing strong in faith. We had an excellent meeting on Sabbath and Sabbath evening.

I have had thoughts of requesting you to enquire what is the will of the Lord concerning me, and what he would have me to do.—It appears to me, that I am willing to submit to any privations, or perform any thing that I can be made fully sensible he requires of me. Sometimes I think I can be useful in the vineyard of the Lord, but if that time ever comes, I must have more purity of heart, more of the Spirit of the living God, and stronger faith. I must have that wisdom which is from above which is first peaceable, then pure; easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

I have read the last Star with a great deal of interest. Your address to the patrons of the Star is admirably written. There are a few orthographical errors; but the sentiments, I think, are excellent. In your answer to mine of the first *ultimo*, I think you handle Mr. *Beebe* of the Baptist Register, rather unceremoniously; but, perhaps no more so than he deserves. I hope you will soon find time to review the affidavits published in Mr. B's Register, and give the world a statement of what *you* deem facts on the subject.

Although I have never seen your lady, I feel an interest for her welfare, and hope you will assure her, and our other relatives in that place that they all share amply in my affections.

I remain cordially yours,

W. A. C.

Liberty Mo. October 20, 1834.

LETTER NO. I.

Brother:—

Much as I desire to be faithful in the office which the Lord appointed me, I shall not be able to labor in it till spring: wherefore, to answer your request, I shall send you a few letters relative to the region of the "far west."

My source of learning, and my manner of life, from my youth up, will exclude me from the fassionable pleasure of *staining* my communications, with the fancy colors of a freshman of Dartmouth, a sophomore of Harvard, or even a graduate of Yale; nothing but the clear stream of truth will answer the purpose of men of God. With that they may glide along amid the tornadoes of persecution, and among the wrecks of departing things, "faithful friends and fearless foes," till "the cities are wasted without inhabitant and the houses without man:" yea, they may live in mansions of perfection, holily, when the epitaph of this world's vanity, may be written in its ashes!

To begin my subject—I shall give a few sketches of the country often called the Upper Missouri; situated in the borders of the vast prairies of the Great West. Very little difference is perceptible, in the upper counties of Missouri, in soil, productions, settlements, or society. If there be an exception, it must be in the position and soil of Jackson. The appearance, soil and productions of Lafayette, Saline, Van Buren, Ray, Clinton, and Clay counties, are so near alike, that I can only say there may be a preference, but no difference. These counties, in general have a tolerable rich soil, composed of clay, fine sand, and black mold, especially upon the prairies. The cultivated produce consists chiefly of small quantities of wheat, large quantities of corn, some oats, hemp, cattle, horses, a few sheep, hogs, in scores, and a variety of vegitables, but not to any extent.—Sweet potatoes, cotton, tobacco, and perhaps other plants, grow, in fair seasons, very well.

The face of the country is somewhat rolling, though not hilly, and, owing to the great deapth of soil, the branches, or brooks, are worked out and present ugly ravines from ten to fifty feet deep; one of the great causes why the Missouri is ever rily. Every rain starts the mud.

Unlike the martial-like wildernesses of the timbered States, except upon rivers and water courses, which are striped and specked with a rather small than sturdy growth of trees, as far as the eye can glance, swell peeps over swell, and prairie lies beyond prairie, till the spectator can almost imagine himself in the midst of an ocean of meadows.

The timber is mostly a mixture of several kinds of oak, hickory, black walnut, elm, ash, cherry, honey locust, mulberry, coffee bean, hack berry, bass wood, and box elder, with the addition upon the bottoms, of cotton wood, button wood, pecon, soft maple, with now

and then a very small patch of sugar maple. The shrubbery, in part, is red bud, dog wood, hauthorn, nany berry, hazle, goose berry, summer and winter grapes, paupau, persimon, crab apple, &c.

The climate is mild and delightful nearly three quarters of the year; and, being situated about an equal distance from the Atlantic and Pacific oceans, as well as from the Allegany and Rocky mountains, in near 39 degrees of north latitude, and between 16 and 17 degrees of west longitude, it certainly affords the pleasing hope of becoming as good a spot as there will be on the globe, when the wolf shall lie down with the lamb. The coldest weather comes in December and January, with, hardly ever two day's sleighing; so that sleighs and bells are among the unmentionables of this great center of North America.—February is not unfrequently a mild month, and March so much so, that potatoes planted the latter part of it, are sometimes digable the last of May. April though it has some frost, is the opening season for business, for gardens, for corn, and, in fact, for every thing for summer crops, if you wish a good yield. The spring is often wet, and the summer warm and dry. The fall beautiful. As the October frosts change the green strenght of summer into golden age, the Indians begin their fall hunt, and fire the prairies, till the western world becomes so full of smoke, that, as it eventually spreads by the fall winds, for all I know, it makes the "smoky days," or "Indian summer," throughout the continent.

The wild game is an important link to the living of many in the west. In the inhabited sections, however, it grows "less plenty;" and where the hunter could once drop the huge buffalo, the surly bear, the stately elk, the sly beaver, and the proud swan, he can now find difficulty in bringing down the deer, the wolf, the fox, the turkey, the goose, the brandt, the duck, &c. while the squirrels, rabbits, raccoons, and many other small animals sport as they please. Of the fish I will speak hereafter.

Besides some common birds to almost every State, the red finch, and the green bodied, gold headed paraquet, live and die as habitual settlers. The turkey buzzard, makes this clime h is summer house, and goes to other warmer quarters before winter. The crow, the raven, and in mild winters, the robbin, stay here through cold weather, and mostly emigrate to the north with the return of spring.

The honey bee is a large stockholder in the flowers of the variegated prairies; so much so, that when they have not been used up by swarms of bee hunters, they yet form one great staple of the inland commerce of the west. Honey is frequently sold at 25 cents per whole sale, & 37 cents at retail, a gallon.

Among the serpents, the rattle snake, and the copper head are the worst, though not very plenty. That bird, whose image, if not worshipped, has more adorers in this nation than the Lord of glory, for it stands alike in the gold eagle, and silver dollar, and pearches as gracefully on the soldier's cap, as on the officer's hat, and appears larger upon the sign of a tavern, than upon the seal of the United States,—I mean the *American Eagle* is a commoner among the great ones of the west.

But, lest I become irksome on too many things at once, let me turn to some of the advantages and disadvantages, which are natural to the land as it is. It is a great advantage to have land already cleared to your hands, as the prairies are; and there is no small disadvantage to lack timber for fencing, fuel, and buildings. Notwithstanding there are many good springs of water, yet there is a want upon the prairies in some places; and, generally, water privileges for grist and saw mills, and carding machines and clothier's works are scarce. That patriotism, which results in good roads and bridges, labor-saving machines, and excellent mills, is yet dormant. I do not know of a clothier's works in the Upper or Lower country. It costs one fourth or one fifth of our grain to grind it.—Run-round horse mills, or those on the inclined plane order, for horses and oxen, are all the dependence at present. There is a small steam saw and grist mill, of about ten horse power engine, in Clay; a steam saw mill at Lexington and a flouring mill nearly finished, on the Little Blue, in Jackson. It may be supposed, in those States where negroes do the work, that they can saw boards with a whip saw, and drive team to grind in an animal power mill.

Let it be remembered that the most of the land is free from stones, even too much so, for, excepting lime stone, in some places, there are very few if any for use. But suffice it to be, that, with all the lacks and inconveniencies, now extant, grain is raised so easy, that a man may live as well on three day's work in a week, here, as on six in some other distant places. It is not uncommon for wheat, when ripe, to be let to cut and thresh at the half. Corn at 20 cents per bushel, and wheat at 40, are, however the lowest selling prices latterly; and I conclude, that from the great quantity of corn and wheat, or flour, necessary to supply the garrison, it will never be lower. So much on things as they naturally are.

Now with all the country has, and all it has not, without witty inventions, let us reflect, that God has made and prepared it for the use of his people, like all the rest of the world, with good and bad to try them. Here are wanting many things to expedite ease and opulence. Here sickness comes, and where does it not? The ague and fever; the chill fever, a kind of cold plague, and other diseases, prey upon emigrants till they are thoroughly seasoned to the climate. Here death puts an end to life, and so it does all over the globe. Here the poor have to labor to procure a living, and so they do any where else. Here the saints suffer trials and tribulations, while the wicked enjoy the world and rejoice, and so it has been since Cain built a city for the ungodly to revel in.

But it is all right, and I thank God that it is so. The wicked enjoy this world and the saints the next. They, exercise their agency, and the saints theirs, are left to choose for themselves, and blessed be God that it is so, for it saves heaven from torment, and righteousness from blemishes.

The lacks that seem most prominent will soon sink with the fading glories of perishable things; and then the banks of long continuance will be thrown down, and the rough places made smooth; yea, the glory of Leba-

non will come upon the land of the Lord, the fir tree, the pine tree, and the box together to beautify the place of his sanctuary, and make the place of his feet glorious. *Then*, there will be a river of pure water to gladden the soul of the saint. *Then*, every man will speak in the name of God. *Then*, the righteous will feed themselves on the finest of wheat.—*Then*, the enmity of man, and the enmity of beasts will cease. *Then*, the vail spread over all nations, will be taken off and the pure in heart see God and his glory. *Then*, for brass the Lord will bring gold, and for iron silver, and for wood brass. *Then*, the saints' officers will be peace, and their exactors righteousness: and *then* the land will be worth possessing, and the world fit to live in.

With all these glories ahead, who would fail to seek them? Who would idle or revel away a few years of fleshly gratification, and lose a thousand years' happiness, and an eternity of glory? Who would serve the devil to be a demon in darkness, when, by pleasing the Savior, and keeping his commandments, he may be a son of God, in the celestial world, where praise, and glory, and power, and dominion, have an *eternal now* for space and duration, and the best from worlds to expand and beautify their sublimity? O that the whole empire of God might shout—NONE!—But, it will not be so, for satan spreads himself and copes with thousands that must welter in woe unutterable, where their worm dieth not, and the fire is not quenched. Alas! alas! alas! for their fate! who knows it?

Men of God, from this let us learn to take oil in our lamps from the great Spirit fountain above, and light them in the blaze of that noble fire, where a Hancock, a Jefferson, and a Washington, lit their tapers, that while there is a hope in heaven, or a gleam on earth, we may not covet this world, nor fear death, but, as Peter, as Paul, as James, die for the sake of righteousness, having fought the good fight, and overcome through grace: Amen.

As ever,

W. W. PHELPS.

To Oliver Cowdery, Esq.

Saco, Maine, Oct. 20, 1834.

Brother O. Cowdery,—

Agreeable to your request in the *Evening and the Morning Star*, I proceed to give you a short account of my travels since the conference in this place.—On the 18th of June I started in company with bro. Josiah Butterfield, to visit a small church in Farmington, about 80 miles from this place, which consisted of ten members. We labored a short time with them and the people round about, and baptized seven: one of them a Methodist preacher, who is now preaching the *whole* gospel, and bids fair to be a very useful member in this church.—We tarried with them until the 10th of July, when we returned home. I then attended to my domestic concerns until the 30th of August, when I started for the East again, and on the 5th of September, arrived in Farmington and found the brethren and sisters strong in the faith, and rejoicing in the Lord. I then took bro. Kempton with me and labored in the back towns for the space of six weeks, occasionally visiting the church: and where ever there was a door opened to us we preached the gospel according to the ability given unto us. And I trust our labor will not all be lost. We have met with considerable opposition from the sectarian priests, and according to the appearance, they used all their influence against the work of the Lord; but notwithstanding, where we can get the ears of the people, and have the privilege of speaking to them once, they generally want to hear more—prejudice falls before the power of truth. There are many investigating the work of the Lord. I have baptized one and there are many more believers who have not yet obeyed; but expect there will be some on my return. There appears to be a considerable field open in this section, and a great call for preaching: and if there could some faithful brethren come into these parts they would find work enough, and would no doubt do much good. We should be glad if any comes into these parts that they may be competent workmen.

Yours in the bonds of the new covenant.

SYLVESTER B. STODDARD.

Paris, Tennessee, Oct. 11, 1834.

Dear Brother:—

In much haste I set me down to inform you, that we have reached a State in which the gospel of Christ, in its fulness, has not as yet been preached.—We started from Missouri on the 12th of Sept. with recommendations from the Bishop and high council, to go out and proclaim the gospel to the sons of men; and being led by the Spirit to go to the south, like Philip of old, we took a Steam boat at Lagrange, one hundred and sixty miles above St. Louis, and landed at the mouth of the Ohio River, on Kentucky side, bending our course towards Nashville. We commenced preaching as we travelled across the south corner of Kentucky; but have not as yet baptized any. We are now in the flourishing town of Paris, where the Campbellites are holding a two days meeting. We have published an appointment to preach this evening in the court house in this place. All kinds of religion prevail here, (the religion of Jesus Christ excepted,) even to the "Live forevers," and "two seeds," or "Iron sides;" and we sincerely ask the prayers of our brethren in Kirtland, in our behalf, that God may dispose the hearts of this people to receive the ingrafted word that will save them in the celestial kingdom; for we have the power of tyranny that exists in slave States; the power of priest craft; the power of tradition; the power of the riches and honors of this world; and in short, the combined powers of darkness, to encounter; and we say in our hearts, O Lord, stretch forth thine Almighty arm to our relief; for truly the prophets of baal are numerous, and this people are joined to their idols. but notwithstanding all these seeming obstructions, we know that God is able, with a worm, to thresh a mountain: and we are determined, by his grace, to faithfully discharge our duty in warning this people, that our garments may be rid of the blood of all men. We expect to come to Kirtland between now and the first of May, next.

The horn is now sounding for Campbellite meeting, at 3 P. M. we wish to attend.

Yours in Christ. D. W. PATTEN,
W. PARISH.

To Oliver Cowdery.

Messenger and Advocate.

KIRTLAND, OHIO, NOVEMBER, 1834.

☞ *Communications.*—We have received several letters since our last, a summary of which will be given in our next The cause of our heavenly Master is represented in an unusually interesting attitude—There are numbers daily embracing the truth, and many calls are heard on the right and on the left, for the elders to fill. In fact, we know not when the work has been more prosperous, than at present.—There is a *general* enquiry wherever the word is preached.—What a field for labor!—How important that every proclaimer conducts with prudence, and exercises himself with patience—How consistent that we pray the Lord to send more laborers into the vineyard!

A communication from our esteemed brother, Elder JOHN MURDOCK, dated at Eugene, Indiana, the 11 inst. informs us of the sitting of a conference of the elders of this church in that place on the 30th, and 31st, of Oct.

From the minutes we learn, that the conference was composed of eleven elders, three of whom presided over three churches, as follows: Elder LEVI JONES, over the church at Eugene, Ia. composed of 55 members, in all. Elder CHARLES RICH, over the church at Pekin Ill. composed of 30 members, in all. Elder MOSES HARRIS, over the church at Liberty, Park co. Ia. composed of 6 members, in all. Making 91.

It is proper that our readers should be informed, that this conference was held in a thinly settled country, when compared with our populous cities and villages in the east; and that in consequence of the short notice of the conference, churches at a distance were probably prevented from sending their representations. We did not receive the intelligence in season to give it publicity; and if we remember, did not know of it until after its sitting.

Elder MURDOCK informs us that another appointment is given for the assembling of a conference at the same place, (Eugene Ia.) on the 29h of January, next.

We have frequently expressed our opinion upon the utility and propriety of conferences. What can be more heart cheering to the weary laborer, after a long time spent in disseminating the principles of the gospel, than to sit down in social council with others alike weary, and commune with numbers whose bosoms glow with the same ardor for the salvation of the world, and who, with him, have to communicate the happy intelligence of numbers having been persuaded, thro' their instrumentality, that the sacred truths of heaven thus delivered, though perhaps in weakness, are of sufficient importance to awaken the mind to investigation? This is not all:

By meeting frequently in conference, an acquaintance and familiarity is cultivated, which is so necessary for the promotion of the cause—Each elder is furnished with an account of the labors, and success of all; and is thus prepared, with authentic information, to carry the joyful intelligence to his respective congregation, where those whose duty requires their attendance on other matters, may be equally benefitted, and so the whole body of the saints of the Lord Jesus be refreshed with the news of the success of his cause.

It may be thought superfluous in us, by our brethren, to add our earnest exhortation that meetings of this kind be conducted with solemnity, and in order; and it betrays a want of confidence in us, of their ability and wisdom; but, however we may appreciate their ability and experience, we feel that this subject cannot be too often set before them, and its importance spoken of.—Much, they will see depends upon their conduct on these occasions, in order to derive that peculiar benefit designed in the institution; and while they are thus toiling, we assure them that our heart is equally devoted, and our feeble petitions frequently put up, that we, with them, may be gathered with that assembly which will never close!

☞ OUR patrons will remember, that we notified all correspondents, sometime since, that each article would appear over its proper signiture. Up to the present, we have heard no dissatisfaction expressed, and presume that the arrangement is such as meets the minds and judgment of our friends.

For a considerable length of time we have published pieces on the "Millenium; Faith of the church, and The Gospel." As we expect these subjects will

be discussed farther, it is only necessary for us to say, that they are from the pen of our worthy brother and friend, S. RIGDON, one of the Presidents of the church of the Latter Day Saints.

It is with a degree of pleasure that we call the attention of our readers to those articles, to which we have referred above, and believe, that every saint will read with care and cheerfulness every matter which may be presented for their consideration, on the all important subject of salvation.—[*Editor.*]

TO W. A. COWDERY, Esq.

DEAR BROTHER:

I have received, of late, several communications from you, containing several questions. Not long since, you wished me to express my mind, either publicly or privately, upon a few remarks of the Savior, as recorded in Mat. 16:16, 17 & 18—

"And Simon Peter answered and said, "Thou art the Christ, the Son of the living "God. And Jesus answered and said unto "him, Blessed art thou, Simon Bar-jona: "for flesh and blood hath not revealed it "unto thee, but my Father which is in "heaven. And I say also unto thee, that "thou art Peter, and upon this rock I will "build my church: and the gates of hell "shall not prevail against it.

It is plain that the Savior never did nor never will build his church upon any other foundation, or sustain it upon any other principle, than he there represents to Peter, viz:—of revelation from the Father that he was the Christ. Erect a church upon any other foundation and when the storm comes it *must* fall. And the only reason why his church was not always on earth, is, that men ceased to obtain revelations from heaven. And the only reason why they were deceived in time past, and will be in the last days, is because *they do not know that Jesus is the Christ!*

Men say they believe that Jesus is the Christ; but the Lord said to Peter that the Father had *revealed* it to him, and upon that Rock he would build his church and the gates of hell should not prevail against it. For if men *know* that Jesus is the Christ, it must be by revelation. To be sure, we may say, that the apostles testify of him, and that we believe they tell us the truth; but will this save a people from destruction, when the cunning arguments of the adversary are leveled as a mighty shaft to shake man from the foundation? No; he must have an assurance. The salvation of man is of that importance that he is not left to a mere belief, founded upon the testimony or say-so of another man! No; flesh and blood cannot reveal it—it must be the Father: and query: If the everlasting Father reveals to men that Jesus is the Son of God, can they be overthrown? Can floods or flames, principalities or powers; things present or to come; heights or debths, swerve them from the foundation—the ROCK? No; said our Lord, the gates of hell cannot prevail! There is an assurance in the things of God that cannot be obliterated! There is a certainty accompanying his divine communications which enables the mind to soar aloft, and contemplate—not only contemplate, but *mingle* with the blessed in the blessed mansions, where all things are pure! It is this, then, which constitutes a certainty.

There can be no doubt but that the true church did exist after the Lord's ascension; but the query is, how shall we reconcile this point, when we say that it did not exist on earth for a number of centuries, and yet say that the gates of hell did not prevail against it? To the answer:

You will see above, that I have plainly contended that the gates of hell could not prevail against a man or society of men while they hold communion and intercourse with heaven.

I will now suppose a case, or propose a question: If Elijah had been the only individual on earth who kept the commandments of the Lord, he would have been *all* the church then upon earth. And you know that any and every people ceasing to keep his commandments, are disowned by him. If these points are admitted, I proceed:

When Elijah was taken up to heaven, did the gates of hell prevail against the church of God? Did they overcome the holy priesthood? No; neither.—Had Elijah been the last righteous man, and his enemies prevailed over his natural body, and put him to death, would the gates of *hell* have prevailed against the church? No; the holy priesthood would have been taken to God, and the gates of hell would have been as unsuccessful as in the case of his translation.

In the church, said Paul, God has placed apostles, prophets, evangelists, pastors, teachers, miracles, gifts of healings, helps, governments, and diversities of tongues; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. But did that church exist? Are the fruits of that priesthood now to be found, or have they been among men from the apostles to the present? Where are the individuals who will pretend that this has been the case? And yet they say that Christ's church has continued on earth, and that the gates of hell have not prevailed against it! Here seems to be a trouble—To admit that the authority of administering ordinances, on earth, has been taken away, would admit, at once, that they have no authority. This places men under the necessity of saying, that the church of God has and does exist, in all these variegated forms and colors, scattered over the world—No more resembling the ancient church, than the ancient church does that of the Hindoos.

It is *revelation* which constitutes the church of Christ; for this was the declaration to Peter, that the Father had revealed to him, and upon that principle his church should exist. Show me any other, and I confess that you will show me a something, the pattern of which I have not found in the holy scriptures, as coming from heaven!

You will begin to see my mind upon this matter. It is, that when men ceased to bring forth the fruits of the kingdom of God on earth, it ceased to exist on earth; and when it ceased to exist on earth, he took the authority to himself, and with it the holy priesthood. The gates of hell did not prevail against the church of God; and the *decree* of our Father is, that they shall not; but no man will pretend, (if he does it is in vain,) that the pure church, as existed in the days of Paul, and for a length of time afterward, has continued. If so, according to *his* theory, the gates of hell have prevailed against it; for he cannot trace its existence here. He may trace a supposed authority through a succession of Popes and bishops; but if the authority was *there*, where is and where was the fruit?

If we look into the 12th chapter of John's Revelation on Patmos, we shall see the church represented in a striking figure, so plainly shown to be taken from the earth, that it is impossible his beautiful vision should be misunderstood.—*Editor.*

LETTER II.

To W. W. Phelps, Esq.

DEAR BROTHER:—

In the last Messenger and Advocate I promised to commence a more particular or minute history of

the rise and progress of the church of the Latter Day Saints; and publish, for the benefit of enquirers, and all who are disposed to learn. There are certain facts relative to the works of God worthy the consideration and observance of every individual, and every society:—They are that he never works in the dark—his works are always performed in a clear, intelligible manner: and another point is, that he never works in vain. This is not the case with men; but might it not be? When the Lord works, he accomplishes his purposes, and the effects of his power are to be seen afterward. In view of this, suffer me to make a few remarks by way of introduction. The works of man may shine for a season with a degree of brilliancy, but time changes their complexion; and whether it did or not, all would be the same in a little space, as nothing except that which was erected by a hand which never grows weak, can remain when corruption is consumed.

I shall not be required to adorn and beautify my narrative with a relation of the faith of Enoch, and those who assisted him to build up Zion, which fled to God—on the mountains of which was commanded the blessing, life forever more—to be held in reserve to add another ray of glory to the grand retinue, when worlds shall rock from their base to their center; the nations of the righteous rise from the dust, and the blessed millions of the church of the first born, shout his triumphant coming, to receive his kingdom, over which he is to reign till all enemies are subdued.

Nor shall I write the history of the Lord's church, raised up according to his own instruction to Moses and Aaron; of the perplexities and discouragements which came upon Israel for their transgressions; their organization upon the land of Canaan, and their overthrow and dispersion among all nations, to reap the reward of their iniquities, to the appearing of the Great Shepherd, in the flesh.

But there is, of necessity, a uniformity so exact; a manner so precise, and ordinances so minute, in all ages and generations when ever God has established his church among men, that should I have occasion to recur to either age, and particularly to that characterized by the advent of the Messiah, and the ministry of the apostles of that church; with a cursory view of the same till it lost its visibility on earth; was driven into darkness, or till God took the holy priesthood unto himself, where it has been held in reserve to the present century, as a matter of right, in this free country, I may take the privilege. This may be doubted by some—indeed by many—as an admission of this point would overthrow the popular systems of the day. I cannot reasonably expect, then, that the large majority of professors will be willing to listen to my argument for a moment, as a careful, impartial, and faithful investigation of the doctrines which I believe to be correct, and the principles cherished in my bosom—and believed by this church—by every honest man must be admitted as truth. Of this I may say as Tertullian said to the Emperor when writing in defence of the saints in his day: "Whoever looked well into our religion that did not embrace it?"

Common undertakings and plans of men may be overthrown or destroyed by opposition. The systems of this world may be exploded or annihilated by oppression or falsehood; but it is the reverse with pure religion. There is a power attendant on truth that all the arts and designs of men cannot fathom; there is an increasing influence which rises up in one place the moment it is covered in another, and the more it is traduced, and the harsher the

means employed to effect its extinction, the more numerous are its votaries.—It is not the vain cry of "delusion" from the giddy multitude; it is not the snears of bigots; it is not the frowns of zealots, neither the rage of princes, kings, nor emperors, that can prevent its influence. The fact is, as Tertullian said, no man ever looked carefully into its consistency and propriety without embracing it. It is impossible: That light which enlightens man, is at once enraptured; that intelligence which existed before the world was, will unite, and that wisdom in the Divine economy will be so conspicuous, that it will be embraced, it will be observed, and it must be obeyed!

Look at pure religion whenever it has had a place on earth, and you will always mark the same characteristics in all its features. Look at truth (without which the former could not exist,) and the same peculiarities are apparent. Those who have been guided by them have always shown the same principles; and those who were not, have as uniformly sought to destroy their influence. Religion has had its friends and its enemies; its advocates and its opponants. But the thousands of years which have come and gone, have left it unaltered; the millions who have embraced it, and are now enjoying that bliss held forth in its promises, have left its principles unchanged, and its influence upon the honest heart, unweakened. The many oppositions which have encountered it; the millions of calumnies, the numberless reproaches, and the myriads of falsehoods, have left its fair form unimpaired, its beauty untarnished, and its excellence as excellent; while its certainty *is* the same, and its foundation upheld by the hand of God!

One peculiarity of men I wish to notice in the early part of my narrative.—So far as my acquaintance and knowledge of men and their history extends, it has been the custom of every generation, to boast of, or extol the acts of the former. In this respect I wish it to be distinctly understood, that I mean the righteous—those to whom God communicated his will. There has ever been an apparent blindness common to men, which has hindered their discovering the real worth and excellence of individuals while residing with them; but when once deprived of their society, worth, and counsel, they were ready to exclaim, "how great and inestimable were their qualities, & how precious is their memory."

The vilest and most corrupt are not exempted from this charge: even the Jews, whose former principles had become degenerated, and whose religion was a mere show, were found among that class who were ready to build and garnish the sepulchers of the prophets, and condemn their fathers for putting them to death; making important boasts of their own righteousness, and of their assurance of salvation, in the midst of which they rose up with one consent, and treacherously and shamefully betrayed, and crucified the Savior of the world! No wonder that the enquirer has turned aside with disgust, nor marvel that God has appointed a day when he will call the nations before him, and reward every man according to his works!

Enoch walked with God, and was taken home without tasting death.—Why were not *all* converted in his day and taken with him to glory? Noah, it is said, was perfect in his generation: and it is plain that he had communion with his Maker, and by his direction accomplished a work the parallel of which is not to be found in the annals of the world! Why were not the *world* converted, that the flood might have been stayed? Men, from the days of *our* father Abraham, have talked, boas-

ted, and extolled his faith: and he is even represented in the scriptures:—"The father of the faithful." Moses talked with the Lord face to face; received the great moral law, upon the basis of which those of all civilized governments are founded; led Israel forty years, and was taken home to receive the reward of his toils—then Jacob could realize his worth. Well was the question asked by our Lord, "How can the children of the bridechamber mourn while the bridegroom is with them?" It is said, that he travelled and taught the righteous principles of his kingdom, three years, during which he chose twelve men, and ordained them apostles, &c. The people saw and heard—they were particularly benefitted, many of them, by being healed of infirmities, and diseases; of plagues, and devils: they saw him walk upon the water; they saw the winds and waves calmed at his command; they saw thousands fed to the full with a pittance, and the very powers of darkness tremble in his presence—and like others before them, considered it as a dream, or a common occurrence, till the time was fulfilled, and he was offered up. Yet while he was with them he said, you shall desire to see one of the days of the Son of Man, and shall not see it. He new that calamity would fall upon that people, and the wrath of heaven overtake them to their overthrow; and when that devoted city was surrounded with armies, well may we conclude that they desired a protector possessing sufficient power to lead them to some safe place aside from the tumult of a siege.

Since the apostles fell asleep all men who profess a belief in the truth of their mission, extol their virtues and celebrate their fame. It seems to have been forgotten that they were men of infirmities and subject to all the feelings, passions, and imperfections common to other men. But it appears, that they, as others were before them, are looked upon as men of perfection, holiness, purity, and goodness, far in advance of any since. So were the characters of the prophets held in the days of these apostles. What can be the difference in the reward, whether a man died for righteousness' sake in the days of Abel, Zacharias, John, the twelve apostles chosen at Jerusalem, or since? Is not the *life* of one equally as precious as the other? and is not the truth, just as true?

But in reviewing the lives and acts of men in past generations, whenever we find a righteous man among them, there always were excuses for not giving heed or credence to his testimony. The people could see his imperfections; or, if no imperfections, supposed ones, and were always ready to frame an excuse upon that for not believing.—No matter how pure the principles, nor how precious the teachings—an excuse was wanted—and an excuse was had.

The next generation, perhaps, was favored with equally as righteous men, who were condemned upon the same principles of the former, while the acts and precepts of the former were the boasts of the multitude; when, in reality, their doctrines were no more pure, their exertions to turn men to righteousness no greater, neither their walk any more circumspect—the grave of the former is considered to be holy, and his sepulcher is *garnished* while the latter is deprived a dwelling among men, or even an existence upon earth! Such is a specimen of the depravity and inconsistency of men, and such has been their conduct toward the righteous in centuries past.

When John the son of Zacharias came among the Jews, it is said that

he came neither eating bread nor drinking wine. In another place it is said that his meat was locusts and wild honey. The Jews saw him, heard him preach, and were witnesses of the purity of the doctrines advocated —they wanted an excuse, and they soon found one—"He hath a devil!"—And who, among all generations, that valued his salvation, would be taught by, or follow one possessed of a devil?

The Savior came in form and fassion of a man; he ate, drank, and walked about as a man, and they said, "Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners!" You see an excuse was wanting, but not long wanting till it was found—Who would follow a dissipated leader? or who, among the *righteous* Pharisees would acknowledge a man who would condescend to eat with publicans and sinners? This was too much—they could not endure it. An individual teaching the doctrines of the kingdom of heaven, and declaring that that kingdom was nigh, or that it had already come, must appear different from others, or he could not be received. If he were athirst he must not drink, if faint he must not eat, and if weary he must not rest, because he had assumed the authority to teach the world righteousness, and he must be different in manners, and in constitution, if not in form, that all might be attracted by his singular appearance: that his singular demeanor might gain the reverence of the people, or he was an impostor—a false teacher—a wicked man—a sinner—and an accomplice of Beelzebub, the prince of devils!

If singularity of appearance, or difference of manners would command respect, certainly John would have been reverenced, and heard. To see one coming from the wilderness, clad with camels' hair, drinking neither wine nor strong drink, nor yet eating common food, must have awakened the curiosity of the curious, to the fullest extent. But there was one peculiarity in this man common to every righteous man before him, for which the people hated him, and for which he lost his life—he taught holiness, proclaimed repentance and baptism for the remission of sins, warned the people of the consequences of iniquity, and declared that the kingdom of heaven was at hand—*All* this was too much! To see one dressed so ridiculously, eating no common food, neither drinking wine like other men; stepping in advance of the learned and reverend Pharisees, wise doctors, and righteous scribes, and declaring, at the same time, that the Lord's kingdom would soon appear, could not be borne—he must not teach —he must not assume—he must not attempt to lead the people after him—"He hath a devil!"

The Jews were willing, (professedly so,) to believe the ancient prophets, and follow the directions of heaven as delivered to the world by them; but when one came teaching the same doctrine, and proclaiming the same things, only that they were nearer, they would not hear. Men say if they could see they would believe; but I have thought the reverse, in this respect—If they cannot see they will believe.

One of two reasons may be assigned as the cause why the messengers of truth have been rejected—perhaps both. The multitude saw their imperfections, or supposed ones, and from that framed an excuse for rejecting them; or else in consequence of the corruption of their own hearts, when reproved, were not willing to repent; but sought to make a man an offender for a word: or for wearing camels' hair, eating locusts, drinking wine, or showing friendship to publicans and sinners!

When looking over the sacred scriptures, we seem to forget that they were

given through men of imperfections, and subject to passions. It is a *general* belief that the ancient prophets were perfect—that no stain, or blemish ever appeared upon their characters while on earth, to be brought forward by the opposer as an excuse for not believing. The same is said of the apostles; but James said that Elias [Elijah] was a man subject to like passions as themselves, and yet he had that power with God that in answer to his prayer it rained not on the earth by the space of three years and a half.

There can be no doubt but those to whom he wrote looked upon the ancient prophets as a race of beings superior to any in those days; and in order to be constituted a prophet of God, a man must be perfect in every respect.—The idea is, that he must be perfect according to their signification of the word. If a people were blessed with prophets, they must be the individuals who were to prescribe the laws by which they must be governed, even in their private walks. The generation following were ready to suppose, that those men who believed the word of God were as perfect as those to whom it was delivered supposed they must be, and were as forward to prescribe the rules by which they were governed, or rehearse laws and declare them to be the governing principles of the prophets, as though they themselves held the keys of the mysteries of heaven, and had searched the archives of the generations of the world.

You will see that I have made mention of the Messiah, of his mission into the world, and of his walk and outward appearance; but do not understand me as attempting to place him on a level with men, or his mission on a parallel with those of the prophets and apostles—far from this. I view his mission such as none other could fill; that he was offered without spot to God a propitiation for our sins; that he rose triumphant and victorious over the grave and him that has the power of death.—This, man could not do—It required a perfect sacrafice—man is imperfect—It required a spotless offering—man is not spotless—It required an infinite atonement—man is mortal!

I have, then, as you will see, made mention of our Lord, to show that individuals teaching truth, whether perfect or imperfect, have been looked upon as the worst of men. And that even our Savior, the great Shepherd of Israel, was mocked and derided, and placed on a parallel with the prince of devils; and the prophets and apostles, though at this day, looked upon as perfect as perfection, were considered the basest of the human family by those among whom they lived. It is not *rumor*, though it is wafted by every gale, and reiterated by every zephyr, upon which we are to found our judgments of ones merits or demerits: If it is, we erect an altar upon which we sacrafice the most perfect of men, and establish a criterion by which the "vilest of the vile" may escape censure.

But lest I weary you with too many remarks upon the history of the past, after a few upon the propriety of a narrative of the description I have proposed, I shall proceed.—*Editor.*

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Liberty, Mo. Nov. 6, 1834.

LETTER NO. II.

DEAR BROTHER:

I am one, but the world has many, and the many so various and extensive that every mind and body may have its portion, and satisfaction, even of truth: wherefore I continue the sketches of the western wilds. And let me begin with that section of land which lies between the Missouri river, and the north-western counties of this State. This fine tract of territory embraces land enough for two or three counties, and contrary to the observation which I wrote you last August about it, there will be a further effort for annexation to this State, as soon as matters can move.

The appearance of this tract, as far as I know, is much the same, of the other contiguous country, as described in my last: Extensive prairies, fringed with timber upon the streams. The streams have generally a small assortment of fish, such as large cat, carp, buffalo-shad, hickery-shad, gars, and a few other small pan fish. About three or four miles west of the boundary line, there is a beautiful creek of living water, pebble bottom, running northwardly and empties into the Little Platt. It is called "Tod's Creek," and is sufficient for light mills. Passing some dry branches, in dry times, the Little Platt comes next, and a fine looking river it is, too, about eight or ten rods wide, with a grand fall for mills, of say six or seven feet, at the ford and ferry. Like other western waters, however, it sometimes rises very high, (fifty or sixty feet,) on short notice; and to use it for mill privileges and purposes, would require a stamina and capital equal to what brought the grand canal, by an aqueduct across the Genesee at Rochester, New-York.

On the great garrison road, near five miles westerly of the Platt, is a precious rivulet, called "Clear Creek," along which the Indians camp, in hunting seasons, by scores.—This route to the garrison, from the Platt west, is timber land, and has a fine appearance; in fact, from what I can learn, some of this section looks as rich and fertile as Jackson. At the distance of sixty or eighty rods from Clear Creek, as you come down upon the Missouri bottom, is a Jordan-like, deep sluggish stream, bridged, named "Bee Creek," from the great quantities of bees that have been found in its woods. The Missouri bottom from this creek to the garrison, about three miles, is covered with an unparalleled phalanx of rushes, four or five feet high, presenting one of the *stiffest* pastures I ever beheld. The cattle live and fatten upon these rushes, year in and year out, without any other fodder. One Mr. Martin, who has a permit from the garrison, has the benefit of all this spontaneous feed, together with a farm and ferry at the Platt, a farm and ferry at the Missouri, opposite the garrison, and a bording house in the garrison, or cantonment, more properly, an account of which will be given hereafter. This permission with the facilities, without money or price, gives him a chance to amass a fortune with little trouble, little competition, and in a little time.

But to my subject. The last Congress, if I am not mistaken, extended the limits, jurisdiction and laws, of the territory of Michigan, to all "the district of country north of the State of Missouri, and west of the Mississippi," so that the "far west," or *western world* of territory, laid down on some of the maps, as the Missouri Territory, is now bounded, south by the Arkansas Territory, and Mexican States; west by the Rocky Mountains; north by the British line, as it shall be established according to the treaty of Ghent, cornering on the north-east, at the Lake of the Woods; and east by Michigan Territory, and the State of Missouri: comprising more land than did the old "Thirteen United States," and may emphatically be called *the heart of North America.* It is about nine hundred miles long and eight hundred miles broad, containing, at estimate, four hundred and sixty millions, and eight hundred thousand acres, spread over thirteen degrees of north latitude, and embracing all the beauty and variety of season and climate, that may be found from the south line of Virginia, to the gulf of St. Lawrence! It is a great place, and every thing about it is GREAT. The Missouri, than which a larger or more dreadful river, (with its muddy face always scowling,) is not on earth, rushes rapidly from near the 49th to about the 39th degree of north latitude, hurrying along with it, its numerous relatives, and tributaries, from the vast prairies, that lay spread out like an empire, and passes into the State of Missouri, as the President of rivers.

Notwithstanding, this great country may be ranked as a part of the realm of the United States, yet, the title to the land, is held by the Indians that hunt upon it; or, at least, the most of it, is theirs: and as the general government, has already commenced gathering and settling the various tribes upon the south-eastern limits of this grand region, I shall be justified on that point, and because we have the word of the Lord, that these Indians are a remnant of the seed of Joseph, I certainly shall write truth, on another point, when I call it THE LAND OF ISRAEL. Time will tell whether the United States will be so humane as to gather all the wandering tribes of the forest, and extinguish their title to such lands as they do not want. If the government should succeed in its philanthropic operation to ameliorate the condition of the Indians, and honorably purchase much of their land; if the Lord should permit timber to grow upon the prairies, like corn stalks upon the cultivated fields, so that towns and cities might speckle the west as they now do the east, still, when "Jacob takes root," according to the prediction of Isaiah, "and blossoms and buds and fills the face of the world with fruit," this country will then be *The Land of Israel.*

I should do injustice to the subject, were I to omit a notice of the Indians that inhabit the territory, of which I am writing. When I was at the garrison, I saw a noble looking, portly Indian, dressed and harnessed in fine style for hunting, and for the life of me, I could not help composing the following lines for

THE RED MAN.

O stop and tell me, Red Man,
Who are ye? why you roam?
And how you get your living?
Have you no God;—no home?

With stature straight and portly,
And decked in native pride,
With feathers, paints, and broaches,
He willingly replied:—

"I once was *pleasant Ephraim*,
"When Jacob for me pray'd;
"But oh! how blessings vanish,
"When man from God has stray'd.

"Before your nation knew us,
"Some thousand moons ago,
"Our fathers fell in darkness,
"And wander'd to and fro.

"And long they've liv'd by hunting,
"Instead of work and arts,
"And so our race has dwindled
"To idle Indian hearts.

"Yet hope within us lingers,
"As if the Spirit spoke:—
'He'll come for your redemption,
'And break your Gentile yoke.

'And all your captive brothers,
'From every clime shall come,
'And quit their savage customs,
'To live with God at home.

"Then joy will fill our bosoms,
"And blessings crown our days,
"To live in pure religion,
"And sing our Maker's praise."

Now, to my story again. Besides the Delawares, Shawnees, Kickapoos, Wyandots, Pottowattomies, Senecas, Osages, Choctaws, Cherokees, Kaskaskias, Kansas, &c. &c. which our nation and the missionaries are domesticating as they are gathered, upon the southern limits of the land of Israel, the Pawnees, the Sioux, the Rickarees, the Mandans, the Nespersees, the Blackfeet, the Sacs, the Foxes, and many other tribes, rove and hunt from prairie to prairie, from river to river, from hill to hill, and from mountain to mountain, and live, and are blessed before the face of heaven daily as well as their cotemporary whites; and, perhaps I may add, are as justifiable before God, as any people on the globe, called *heathens*. No church bell from its elevated steeple, rings "Go to meeting; it is Sunday," while a dozen lesser ones, for stages and Steam boats, peal a ding-dong "for parties of pleasure, as a holiday," among these rude sons of the west.—And it is a difficult matter to make one soul of them believe the Great Spirit ever said, "*Remember the Sabbath day to keep it holy*," while they know, that the majority of the white nation, use it for a holiday. No politicians boast of freedom and equal rights, while thousands are imprisoned for debt, or are in bondage: No; when the tribes are at peace, the Indian is free; his land is free; his game is free; his time is free, and all is free.

But the glory of the whole matter is yet to be told; and that is, that the hour is near, when the Lord will gather his elect, even Israel; that the righteous may come flocking to the standard of God like doves to the windows. This is the glory of the children of the promise. This is the expectation of the faithful. This is the joy of the saints, that they may be gathered and live and reign a thousand years on earth with Christ. And who would not be full of hope, faith, and charity, at such a grand prospect. Or in other words, Is there an heir of the celestial kingdom, that would take this world as a mite towards the glory and blessings, after much tribulation, that he can receive in the one to come? No!

The generations generally, except the saints, as they have passed by, from the beginning, have had their measure, of glory, fame and power, because they have eagerly sought for it—but where are the mightiest of them? Numbered with the dead! The Nephites who once had the Lord personally among them, where are they? Numbered with the dead! And the present generation, with the knowledge of six thousand years in advance, after a little, where will all its chiefest be? Numbered with the dead! O grave! grave! how many mysteries thou hidest!—but the hour of revelation is nigh, and who is prepared to hear it? And the time to renew the earth is not far off, and who will then possess it? And the time is soon at hand, when the Lord can be seen, and who shall see him? Yea, who can enjoy all these sublime privileges? *The pure in heart.*

No wonder the Saints endured martyrdom! No wonder the Son of God suffered upon the cross, it was for the sake of eternal life in a world of perfection, where the order and the power, and the realm, are unchangeable, and the enjoyment unutterable, (in this world.) Away with crowns and kingdoms; away with grandeur and gold; away with fame and fassions—all are vanity: seek first the kingdom of heaven and *its righteousness*, and when the Lord comes, the riches of eternity will be given to the saints; and the curse will be taken off of the earth, and the land will yield its increase, and the whole world will become the garden of God and his people. The land of the north, the land of the east, the land of the south, and the land of the "*West*," will be the land of Israel, the home of the blessed, and the seat of the *beloved city*: and though oceans shall roll back, and mountains sink down; though worlds may be created, and disappear, and ages come and go, yet, amidst my littleness, and nothingness, compared with the vastness of God's works, I hope to enjoy an inheritance in that city.

As ever,

W. W. PHELPS.

To Oliver Cowdery, Esq.

The library of the late Earl Spencer alone, exclusive of his pictures, is estimated at 200,000 lbs. This may give a notion of the state of literature in England in private life.

Admiral Napier has retired from the Portuguese service and returned to England, having received as his reward 10,000 lbs.—*N. Y. Mercury.*

Freedom, Nov. 28 1834.

DEAR BROTHER OLIVER,—

I have been blessed at all times when my judgment dictated that I ought to write to you, with a willing mind to do it, but I have not always been equally happy in communicating that which will either please or instruct, still I venture to write believing I may be instrumental in stirring up your mind by way of remembrance. It is no matter of despondency to me that I am not able to instruct you in the great things of the kingdom, but, rather, of rejoicing, that I have a brother who can istruct me, nevertheless all you have, and all I have, is of God, and neither of us have any thing whereof to boast. Christ, the lovely, compassionate Savior is the happy medium, through whom all blessings are received. To him we owe gratitude and praise continually.—And I believe I hazard nothing that is contrary to truth, when I say that a proper contemplation of this idea will serve to keep the saints of God humble. Christ being the medium through whom all blessings flow, can the consideration of this subject do any thing else than debase the creature in his own eyes and exalt the character of God? While we were yet sinners, (says the apostle,) "Christ died for the ungodly." He has broken down the middle wall of partition between Jew and Gentile, and reconciled both in one body by his cross, and of twain making one new man and so making peace. So it evidently appears according to the scriptures, that there is no other name given under heaven among men whereby we can be saved. Hence we may safely infer that *that* system of salvation which discards the idea of the all atoning sacrifice of Christ must be erroneous. The very idea of atonement or reconciliation, where there is so much guilt as there is attached to the family of man, involves the idea of expiation *in propria persona* or vicariously: For says the apostle, without shedding of blood is no remission. There is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. We who were once far off by reason of sin and rebellion, are made nigh by the blood of Christ. So that in every point of light in which we can view the plan of God in the salvation of the sinner, we are led to admire, to wonder at, and adore, its benevolent Author. Another idea corroborative of what I have advanced, is that salvation implies that we were lost. If we were not lost, we needed no Savior, and if he did not offer himself without spot to God for us, to make atonement for our sins, and bring in everlasting righteousness, then he must have suffered and died in vain, for he had no sins of his own for which to suffer, and the idea of his suffering as a mere example of patience, meekness or forbearance, appears unscriptural and unsound. Such is not that system of religion that is calculated to produce humility, and humility is that grace without which we have no scriptural claim to the appellation of saints of the Most High God; or to the promises addressed to the humble followers of the meek and lowly Savior. Says the prophet, he was wounded for our transgressions: he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. The great apostle of the Gentiles when he was about to take his leave of his brethren at Miletus sent to Ephesus and called the elders of the church and said unto them, take heed unto yourselves, and to all the flock over which the Holy Ghost has made you overseers, to feed the church of God which he hath purchased with his own blood—With these scriptures before me I know not how I can persuade myself to believe the sufferings of the Savior are not vicarious. On the principle that they are not vicarious I ask what scriptural argument can be urged why he should suffer at all.—It may be said by some that he suffered as a pattern of patience and long suffering, thereby teaching the children of men a lesson of forbearance which they ought to follow, and by which they ought at all times to be exercised. Very well, still this question recurs with equal force to my mind, how does that save *us!* and what becomes of the very idea of a Savior? Such expressions as I have quoted, and the following, he bear our sins in his own body on the tree, must if his sufferings are not vicarious, be senseless jargon.

W. A. COWDERY.

FAITH OF THE CHURCH. NO. IX.

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So plain and easy of understanding are these teachings of the Savior, that none need mistake them: if there is darkness in our minds, it is owing to our prejudices, and not to any obscurity in the teachings of the Savior. Neither would we expect to find a subject of such vital importance, left in any degree doubtful: indeed all the darkness there is on the subject of the work of the Holy Spirit, in the salvation of men, is owing to carnal and sensual men, who have not the Spirit: taking on themselves the office of teaching the things of God: and being destitute of the Spirit, they are incapable of teaching the truth, to others: and instead of enlightening the minds of men, they "darken council with words without knowledge," and lead the unwary astray, and blind the eyes of the people, so that they are incapable of discerning truth from error.

We have seen in the foregoing quotations, in the clearest possible light, the way and manner in which the Savior of the world, prepared his servants and messengers to teach the world of mankind, and how he qualified them, so that they might teach truth, and not error. But to remove all doubt on this subject from every mind, so as not to have even ground for a caviler, we will take a view of the whole course of the divine proceedings with his messengers, whom he sent into the world to teach it righteousness.—We will go back and examine the manner of his dealing with them, in order to qualify them for the work whereunto he had called them.

We all know that the first thing to be done, was to call them, as he did. See Matthew 4th chapter, from the 17 to the 23. Also, Mark, 1 chapter, from the 15, to the 21.—After he called them, he next ordained them. See Mark 3 chapter, from the 12 to the 20

verse. 1 Timothy, 3 chapter 7 verse, Paul says of himself that he was ordained a preacher and an apostle. In the 14 verse of the 3 chapter of Mark, we are told, that he *ordained* twelve to be with him, and that he might send them forth to preach to all nations.—As it is particularly said, that these twelve whom he sent forth were in the first place to be with him, we will have a fair opportunity of seeing the manner and way by which he qualified them to go forth, and preach to all nations, whither he would, in due time, send them, and whither he did send them after his resurrection from the dead. We have just seen that he first called them, then ordained them; and from that time, till the time of his crucifixion, he kept them with him, teaching them, and instructing them, into the knowledge of the kingdom of heaven. When he taught by parables, he explained all things to them privately. In the 10 chapter of Matthew, we have an account of his sending them out to preach, and to heal all manner of diseases; to cast out devils, and to raise the dead; preaching as they went, that the kingdom of heaven was at hand. And he continued teaching and instructing them, into the knowledge of the things pertaining to the kingdom of God, and expounding all things to them which were written, in the law of Moses, and in the prophets, and in the Psalms, concerning himself until his death, and for some time after his resurrection. See Luke 24 chapter, from the 43, to the 48 verse, "And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures. And said unto them. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

What a vast of labor, and pains, he must have bestowed upon them, during his stay in the flesh; and then again after his resurrection from the dead, opening their understanding that they might understand the scriptures; and then making known unto them the things pertaining to himself, and to his kingdom, by similitudes, parables, figures, allegories and comparisons! teaching, and instructing them, into all knowledge and understanding, of those things which pertain to eternal life, until the close of his ministry, *in this life:* he then in his prayer to his Father, as recorded in the 17 chapter of John's gospel, or testimony, informs his Father what he had done for them. He says thus: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.—Now they have known that all things whatsoever thou hast given me are of thee: For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. See 6, 7 and 8 verses. As I presume that there are no persons, who believe in the divine mission of Jesus Christ, who will be disposed to doubt the truth of what he said on this occasion to his Father, respecting his disciples, it is only necessary for those who believe in the divine authenticity of the new testament, to read the above quotation once, (for it is exceedingly plain,) in order to see the great advantages these messengers had, previous to the death of the Savior: First, they had the name of God manifested to them: *I have manifested thy name to the men which thou gavest me out of the world.* Secondly, they knew that all things whatsoever the Savior had, were of God.

Thirdly, they had both received and kept the words which were given unto them of the Father, through the Savior. Fourth, they knew that he had come out from God, and that God had most assuredly sent him into the world. According to the testimony of the Savior on all the foregoing points, they had the greatest confidence, and the strongest assurance: having seen, heard, and known, for themselves, until they knew most assuredly. There were the best of reasons for the Savior's saying as he did to his Father on that occasion; for on the mount of transfiguration, he had let them behold his glory, and they heard the voice of God out of the heavens, speaking unto them, and testifying that Jesus was the Son of God. So that the apostles did know beyond the power of contradiction, that he had come out from God: on this most important of all points, their minds must have been without doubt. In addition to this, they had, previous to the time when the Savior addressed his Father, the power of working miracles, healing the sick, casting out devils, and raising the dead. Matthew, 10 chapter When all these things are properly considered, they set forth the advantages of the apostles of the Savior, which were in Judea, in a very interesting point of light, and show that they were not sent forth to preach to the world, until they had been instructed extensively into the knowledge of the doctrine of Jesus Christ. But now reader, mark: After all this, they had to receive the gift of the Holy Spirit, before they could teach the nations or preach the gospel to the world. Such great importance does the Savior attach to the gift of the Holy Spirit, that nothing can be a substitute for it; neither could any learning or instruction, which the apostles had received, or could receive from him, supercede the necessity of it.

Some very important things suggest themselves to the mind, in reflecting on the whole surface of the divine proceedings, in relation to the apostles.

The first is: that so vastly important is the gift of the Holy Spirit, in the salvation of men, that nothing can supply its place.—There is nothing that a man can see with his eyes, or hear with his ears, or handle with his hands, which can supply the place of the Holy Spirit: neither can any instruction, received from prophets, or seers, or even from the Lord Jesus himself, or yet the voice of God, out of the heavens: for all this the disciples had before they received the gift of the Holy Spirit—neither believing, receiving, nor keeping, the word of God, will do; for the apostles had done all this, before they

received the gift of the Holy Spirit. They had seen the Lord in the flesh, and after his resurrection from the dead; and had beheld him in his glory, on the mount of transfiguration; but notwithstanding all this, they must receive the gift of the Holy Spirit, or else they could not build up the kingdom of heaven among men.

Another important consideration is, that without the gift of the Holy Spirit the greater part of the teachings of the Savior would have been in vain; for such is the weakness of the human mind, that unless it is strengthened by the Holy Spirit, it would forget the things which it had been taught; and in consequence thereof they would be useless. The Savior told the disciples that the Comforter, which was the Holy Spirit, that he would send into the world, when he went away, should lead them into all truth, and should bring all things to their remembrance, whatsoever he had said unto them; things which they had forgotten should be restored to them again, by the power of the Holy Spirit, without which gift they would be lost to the disciples forever. This leaves the subject without doubt, that the knowledge which is necessary to salvation, cannot be obtained only through the gift of the Holy Spirit; for the mind of man is not strong enough to retain it, only as it is strengthened by the power of the Spirit of God.

A third reflection is, that unless the Holy Spirit dwells with a man, and is in him, he cannot have the necessary knowledge of the things of Jesus, in order to his salvation. It is only necessary here to remark, that the apostles had seen Jesus in the flesh, and had beheld his glory when he was transfigured before them: they were also with him forty days after he rose from the dead, and beheld him ascend up into glory, and the angels came and administered unto them, but notwithstanding all this, the Savior told them that when the Spirit came, he should guide them into all truth, and should take of the things of his and show them unto *them*—[the disciples.] This is as much as to say, that the Holy Spirit, when it came, should give them an understanding of all things which they had seen, and heard, and handled: so that we can see, that seeing, hearing and handling, would have been of no consequence to them, had not the Spirit of promise been sent down upon them; for they would not have had the understanding of them, sufficiently, to have done them any eternal good. For observe, the Spirit was to lead them into ALL truth: and if so, they could not have understood any truth without it, or else it could not lead them into ALL truth, if they were in it before they received the Spirit.

A fourth reflection is, that if it were necessary for the apostles, after all the advantages they had; and after all they had seen, heard and handled, of the word of life, needed the gift of the Holy Spirit, to enable them to build up the church of God, or to establish the kingdom of God in the world, no others with less advantages can do the work of God, unless they have also received this gift to the same extent that the apostles did. For no less degree of the Spirit than what they received could have enabled them to have established the kingdom of God in the world.

From the whole surface of this matter one thing is exceedingly plain, and that is, that the Spirit of God fills a large place in the plan of salvation, and that no people can be saved without the enjoyment of it; that its place cannot be supplied by any thing else; that it is essential to an understanding of the things of God, that no man can be safe to present himself before the world, in the attitude of a servant of Jesus Christ, unless he has first received the gift of the Holy Spirit: it matters not how great his learning or his literary attainments, neither what he had seen, or heard or handled, or read, or believed, or received, or kept; for all these, without the gift of the Holy Spirit, would be insufficient: for without it he could not understand the things of Jesus, though the heavens might have been opened to his view, and the angels have ministered unto him; and though he had heard the voice of God out of the heavens, still without the gift of the Holy Spirit he could not be the servant of Jesus Christ, nor build up his kingdom in the world: So important is the gift of the Holy Spirit in the salvation of men.

THE GOSPEL. No. III.

Continued from page 21.

Mark gives the following account of the commission given to the apostles, 16:15,16,17,18. "And he said unto them, Go ye into all the world, and preach the gospel to every creature.—He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Luke records thus, 24:45,46,47. "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

In the second chapter of the acts of the apostles, we have account of their first acting on their commission, and of their making proclamation at Jerusalem: as, according to the Savior's command, they were to begin at Jerusalem, so they did, and the account of that memorable day is recorded by Luke, in the second chapter of the acts of the apostles, 37th, and 38th verses.

After Peter, who was the speaker on that occasion, had convinced many of the Jews that they had crucified the Lord of glory, the people cried out, and said to him, and the rest of the apostles, "Men and brethren what shall we do? Then Peter said unto them Repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you and to your children, and to all that are afar off; even as many as the Lord our God shall call." Let us put this account together, and we will have something exceedingly plain. Matthew says that they were to go and teach all nations, baptizing them, with the promise, that the Lord should be with them until the end of the world. Mark tells what the teaching, mentioned by Matthew consisted in; that is, preaching the gospel, which he says they were to do to every creature in all the world, and to baptize them that believe, with a promise that the persons thus baptized should be saved: and also that signs should follow them that believe. Matthew says that they should go and teach all nations. Mark says that they should preach the gospel to every creature in all the world. So that there is no difference as to the extent of the commission given to the apostles.—Matthew says that the Lord should be with them even until the end of the world, and Mark says that signs should follow them that believe. This doubtless was what Matthew meant by the Lord being with them till the end of the world: that is, by confirming the word with signs following. They both say that the people were to be baptized; but neither of them tell us what they were to be baptized for; only Mark says that the baptized should be saved. Luke throws some light on this subject: that is, that repentance and remission of sins should be preached among all nations. This compared with what Peter said on the day of pentecost, makes this part of the commission very plain. He tells them to repent and be baptized, every one of them, in the name of the Lord Jesus, for the remission of sins, and they should receive the gift of the Holy Spirit. Mark says, that he that believeth and is baptized shall be saved. Peter says that he shall receive the gift of the Holy Spirit. Matthew says that the Savior promised to be with his disciples always, even unto the end of the world. Mark says that signs were to follow them that believe. These two accounts, when put together, amount to this: the Lord promised to be with them, in confirming the word to the believers by signs. Let us now put the whole account together, and see precisely what it was, that these men proclaimed to the world.

First, they were to go into all the world and teach the gospel to every creature, in the world.

Second, those who believed their proclamation, and repented of their sins, they were to baptize in the name of the Father and of the Son, and of the Spirit, for the *remission* of their sins, with this promise, that they should receive the gift of the Holy Spirit, and prophesy, see visions, and dream dreams, and that in addition to these, signs should follow them—in the name of Jesus they should cast out devils, they should speak with new tongues, they should take up serpents, and if they were to drink any deadly thing, it should not hurt them: they should lay hands upon the sick and they should recover: and to finish the whole of the promises made to them, the Lord was to be with them, and they should be saved. Seven things comprise the whole of the items of command and promise which they were to deliver to the world: First, faith—Second, repentance—Third, baptism—Fourth, remission—Fifth, the gift of the Holy Spirit—Sixth, power—Seventh, salvation and eternal life.

Let the reader compare Matthew 28: 19,20, with Mark, 16:15,16,17,18.—Luke 24:45,46,47,48, with the second chapt. of the acts of the apostles and he will be enabled to see and understand the apostolic commission without either priest or commentator.

Let it be particularly understood, that when the apostles spake of the gospel, that it was this scheme of things to which they alluded; for this was what they proclaimed, and this was what all the ancient saints believed, and received, and by which they were distinguished from all other people. When Paul says that if we, or an angel from heaven preach any other gospel than that which we have preached, let him be accursed; or if *any* man preach any

other gospel than that which you have *received* let him be accursed, it is to the above mentioned proclamation, he alludes; for this is what he preached, and this is what the Galatians had received —not a part of it, but the whole of it— not one, or two, or three, or four, or five, or even six items, and the other one left; but all seven, or else they would not receive the gospel Paul preached, and which the Galatians received, but another, which would not be another, but a pervertion of the gospel of Christ.

MILLENIUM. No. X.

Continued from page 19.

The apostasy of the Gentiles is a subject, that I believe, is no where disputed in all the professing world—It is acknowledged by all, that the present generation of religious Gentiles is in a state of confusion and distraction: the cry of heresy, delusion, false prophet, and false christ, which is every where sounded in our land, is testimony to the point, and not only to the point, but is conclusive also, that this generation have departed from the principles of the true faith, and are led by false spirits, and teach one another doctrines which are not according to godliness. There is no fact plainer in the world, than the fact that the church of Christ has disappeared: for if one society had remained as organized by the apostles, there would have been a living pattern to have formed others by, and the difficulties which now exist in the religious world, could not have existed at all. But in consequence of *every* society, which the apostles formed, being broken up, the world is left without a pattern: and this is one of the great reasons of their present confusion and darkness; of their strife and partyism, because they cannot agree as to the order of a church, as originally established by the apostles: some think it was one way, and some think it was another; and one attempt is made after another to restore the true order of the church, to the world. But instead of getting it done, the sects only multiply, party, upon party, and opinion upon opinion; leaving the world, in relation to the order of the church of Christ, where they found it. They have as yet, never been able either to restore to the world the church, or the gospel on which it was founded. Let them restore to one another what they will, or what they can, the gospel and the church, they have not, nay, they cannot restore! and that for this reason, because they are in a state of apostasy: and God has devoted them to destruction, unless they will learn the things which he has caused to be written for the salvation of his people, which are of the house of Israel. See Jeremiah, 12:14,15,16,17. In vain will the Gentiles of this generation attempt to reform themselves, or others, or to obtain what they have lost, so long as this sentence stands written by the authority of the Holy Spirit, "If ye *continue* in his goodness, otherwise thou shalt be cut off." Romans, 11:22. So sure as ever this sentance was penned by the inspiration of God, so sure the Gentiles will seek to reform themselves, and others, in vain, so as to retain the kingdom of God among them: for as sure as ever the Lord caused the above sentence to be written, so certain the present Gentile world, with all its parties, sects, denominations, reformations, revivals of religion, societies, and associations, are devoted to destruction; for, "*continue*" in the goodness of God, they have not: and cut off they must be, as sure as ever Paul was inspired of the Holy Spirit to write, and to make known the will of God to men, and to reveal his purposes to the generations which were to succeed him on the earth; for he has declared, and that never to be controverted (though it may be caviled at,) that the Gentiles should be cut off, if they ever apostatized from the truth as the Jews had done before them; and that, when this time came, (I mean the time to prepare for the cutting off of the Gentiles,) that the Lord would set his hand again to recover his people, which he had scattered; and that he would gather them and bring them again to the land of their fathers, and build them up a holy people unto himself.— This is the testimony of all the holy prophets since the world began: they all saw it and understood it, and wrote of it—it was one of the principal topics on which the Savior dwelt while in the flesh—the apostles considered it of the first consequence to all–they spoke of it; they wrote of it; they warned the world about it; they comforted the

hearts of the disciples with it; they rejoiced in the anticipation of it, and they glorified God that he had ever purposed, in the divine mind, to bring in such a day of glory and rejoicing, as the glorious day of redemption, when they should receive their bodies glorified like the glorious body of the Savior, and obtain the end of their faith, even the salvation of their souls.

The Millenium is that order of things which will follow the second advent of the Savior into the world, when he shall come to be glorified in his saints, and admired of all them that believe. But previous to the time of the Millenium, there must great changes take place in the world, both political and religious—great revolutions will take place among men to prepare the way of the Son of man; and such revolutions, and changes, as never took place since the world began: changes which will effect the whole inhabitants of the world, to the remotest bounds of the universe—no corner so sequestered as not to feel their influence—no cave too deep to hear the sound thereof, and to feel the influence of the unparalleled events which will precede the Millenium.—The way of this day of wonders will be prepared by a general commotion of all nature: even eternity itself shall feel it: the lightnings shall flash, the thunders shall roar, and earthquakes bellow, until the lower creation trembles; angels shall fly to and fro through the midst of heaven, crying to the inhabitants of the earth, and proclaiming the judgments of God against them: Gentile sectarianism shall fall like a tottering fabric, the foundation of which has given way. Such will be the terrors which will precede the Millenium that all faces will gather blackness, and nation will lash against nation, kingdom against kingdom, empire against empire, country against country, and people against people.—The saints of God, which are scattered abroad upon the face of the whole earth, shall be gathered together, both men and heavenly messengers will be employed in gathering them until not one shall be left of all the saints of the Most High, but they shall all be gathered together, and shall be taught and instructed until they are prepared for the reception of their King, and then he will unvail the heavens, and all nations, tongues, kindreds, and languages, shall see him, and at his presence the wicked, which remain, shall perish, and the righteous only be left. And then comes the Millenium, which will last for one thousand years.

BROTHER O. COWDERY:

Having learned from the first No. of the Messenger and Advocate, that you were, not only about to "give a history of the rise and progress of the church of the Latter Day Saints;" but, that said "history would necessarily embrace my life and character," I have been induced to give you the time and place of my birth; as I have learned that many of the opposers of those principles which I have held forth to the world, profess a personal acquaintance with me, though when in my presence, represent me to be another person in age, education, and stature, from what I am.

I was born, (according to the record of the same, kept by my parents,) in the town of Sharon, Windsor Co. Vt. on the 23rd of December, 1805.

At the age of ten my father's family removed to Palmyra, N. Y. where, and in the vicinity of which, I lived, or, made it my place of residence, until I was twenty one—the latter part, in the town of Manchester.

During this time, as is common to most, or all youths, I fell into many vices and follies; but as my accusers are, and have been forward to accuse me of being guilty of gross and outragious violations of the peace and good order of the community, I take the occasion to remark, that, though, as I have said above, "as is common to most, or all youths, I fell into many vices and follies," I have not, neither can it be sustained, in truth, been guilty of wronging or injuring any man or society of men; and those imperfections to which I allude, and for wich I have often had occasion to lament, were a light, and too often, vain mind, exhibiting a foolish and trifling conversation.

This being all, and the worst, that my accusers can substantiate against my moral character, I wish to add, that it is not without a deep feeling of regret that I am thus called upon in answer to my own conscience, to fulfill a duty I owe to myself, as well as to the cause of truth, in making this public confession of my former uncircumspect walk, and unchaste conversation: and more particularly, as I often acted in violation of those holy precepts which I knew came from God. But as the "Articles and Covenants" of this church are plain upon this particular point, I do not deem it important to proceed further. I only add, that I do not, nor never have, pretended to be any other than a man "subject to passion," and liable, without the assisting grace of the Savior, to deviate from that perfect path in which *all* men are commanded to walk!

By giving the above a place in your valuable paper, you will confer a lasting favor upon myself, as an individual, and, as I humbly hope, subserve the cause of righteousness.

I am, with feelings of esteem, your fellow laborer in the gospel of our Lord.

JOSEPH SMITH jr.

Messenger and Advocate.

KIRTLAND, OHIO, DECEMBER, 1834.

☞ *From the West.*—The following is an extracted paragraph from the Message of the Governor of Missouri, to the Legislature of that State, now in session. We give it to our readers for the purpose of showing, that the cause of the afflicted, in the "Far West" does not escape notice. We did not receive this official document until a short time before our paper went to press, consequently, are hindered from making lengthy comments. Six things are certain, however, from the face of this paragraph:

First, The Governor has said that a portion of the citizens organized for the purpose of expelling other peaceable citizens from their homes:

Second, That in the following November they effected their purpose, "*not however without the loss of several lives!*"

Third, That an attempt has been made to bring the *mob* to justice, but to no effect:

Fourth, That it is believed that none professing that system of faith held to by the people called "Mormons," can be protected from violence in Jackson County:

Fifth, That they are not permitted to take possession of their homes; and

Sixth, That it is for the Legislature "to determine what amendments the laws may require so as to guard against such acts of violence for the future!!!"

One thing, and only one, is wanting to put matters in a train for the restoration of this afflicted people to their own land—for the Legislature to "amend," or make provision in the law, to guard against the outrage of *mobs*, hereafter—when this is done, violence, in that land ceases forever!

With the majority of that Legislature we are unacquainted, but we know that there are individuals in that body, who are intelligent and patriotic; and we cannot believe that it will dissolve without investigating this shameful and disgraceful outrage, and making that provision, so highly needful, for the safety and quietness of that country.—*Editor.*

"In July, 1833, a large portion of the citizens of "Jackson county organized themselves, and entered "into resolutions to expel from that county, a reli-"gious sect called Mormons, who had become ob-"noxious to them. In November following they ef-"fected their object, not however without the loss "of several lives. In the judicial enquiry into these "outrages, the civil authorities who had cognizance "of them, deemed it proper to have a military guard "for the purpose of giving protection during the pro-"gress of the trials. This was ordered, and the At-"torney General was requested to give his attention "during the investigation, both of which were per-"formed, but all to no purpose. As yet none have "been punished for these outrages, and it is believed "that under our present laws, conviction for any vi-"olence committed upon a Mormon, cannot be had "in Jackson county. These unfortunate people are "now forbidden to take possession of their homes; "and the principal part of them, I am informed, are "at this time living in an adjoining county, in a "great measure, upon the charity of its citizens.— "It is for you to determine what amendments the "laws may require so as to guard against such acts "of violence for the future."

Conference notices—A conference of the elders of the church of the Latter Day Saints, will be held at Freedom, Cattaraugus Co. N. Y. commencing, Friday, the 3rd day of April, 1835. Friday and Saturday will be occupied by the elders in transacting such business of the church as may be presented, and on Sunday the 5th, public preaching may be expected.

Another conference will be held on Friday, the 5th of June, next, at Elder Winslow Farr's, in Charleston, Orleans Co. Vt. Friday and Saturday will be occupied in church business, and the Sabbath following, instructions in the gospel will be given—*Editor.*

DIED

In this town, on the 12th inst. CORNELIUS W. CAMFIELD, son of Mr. SAMUEL CAMFIELD, aged 9 years.

LETTER III.

To W. W. Phelps, Esq.

DEAR BROTHER:—

After a silence of another month, agreeably to my promise, I proceed upon the subject I proposed in the first No. of the Advocate. Perhaps an apology for brevity may not be improper, here, as many important incidents consequently transpiring in the organization and establishing of a society like the one whose history I am about to give to the world, are overlooked or lost, and soon buried with those who were the actors, will prevent my giving those minute and particular reflections which I have so often wished might have characterized the "Acts of the apostles," and the ancient saints. But such facts as are within my knowledge, will be given, without any reference to inconsistencies, in the minds of others, or impossibilities, in the feelings of such as do not give credence to the system of salvation and redemption so clearly set forth and so plainly written over the face of the sacred scriptures:

Upon the propriety, then, of a narrative of this kind, I have briefly to remark: It is known to you, that this church has suffered reproach and persecution, from a majority of mankind who have heard but a rumor, since its first organization. And further, you are also conversant with the fact, that no sooner had the messengers of the fulness of the gospel, began to proclaim its heavenly precepts, and call upon men to embrace the same, than they were vilified and slandered by thousands

who never saw their faces, and much less knew aught derogatory of their characters, moral or religious—Upon this unfair and unsaint like manner of procedure they have been giving in large *sheets* their own opinions of the incorrectness of our system, and *attested* volumes of our lives and characters.

Since, then, our opposers have been thus kind to introduce our cause before the public, it is no more than just that a correct account should be given; and since they have invariably sought to cast a shade over the truth, and hinder its influence from gaining ascendency, it is also proper that it should be vindicated, by laying before the world a correct statement of events as they have transpired from time to time.

Whether I shall succeed so far in my purpose as to convince the public of the incorrectness of those scurulous reports which have *inundated* our land, or even but a small portion of them, will be better ascertained when I close than when I commence; and I am content to submit it before the candid for perusal, & before the Judge of all for inspection, as I most assuredly believe that before HIM I must stand and answer for the deeds transacted in this life.

Should I, however, be instrumental in causing a *few* to hear before they judge, and understand both sides of this matter before they condemn, I shall have the satisfaction of seeing them embrace it, as I am certain that one is the inevitable fruit of the other. But to proceed:

You will recollect that I informed you, in my letter published in the first No. of the Messenger and Advocate, that this history would necessarily embrace the life and character of our esteemed friend and brother, J. SMITH JR. one of the presidents of this church, and for information on that part of the subject, I refer you to his communication of the same, published in this paper. I shall, therefore, pass over that, till I come to the 15th year of his life.

It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time: One Mr. Lane, a presiding Elder of the Methodist church, visited Palmyra, and vicinity. Elder Lane was a tallented man possessing a good share of literary endowments, and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much enquiry for the word of life. Large additions were made to the Methodist, Presbyterian, and Baptist churches.—Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety—much good instruction was always drawn from his discourses on the scriptures, and in common with others, our brother's mind became awakened,

For a length of time the reformation seemed to move in a harmonious manner, but, as the *excitement* ceased, or those who had expressed anxieties, had professed a belief in the pardoning influence and condescension of the Savior, a general struggle was made by the leading characters of the different sects, for proselytes. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the moves and exhortations of the old professors, and a cry—I am right—you are wrong—was introduced in their stead.

In this general strife for followers, his mother, one sister, and two of his natural brothers, were persuaded to unite with the Presbyterians. This gave opportunity for further reflection; and as will be seen in the sequel, laid a foundation, or was one means of lay-

ing a foundation for the attestation of the truths, or professions of truth, contained in that record called the word of God.

After strong solicitations to unite with one of those different societies, and seeing the apparent proselyting disposition manifested with equal warmth from each, his mind was led to more seriously contemplate the importance of a move of this kind. To profess godliness without its benign influence upon the heart, was a thing so foreign from his feelings, that his spirit was not at rest day nor night. To unite with a society professing to be built upon the only sure foundation, and that profession be a vain one, was calculated, in its very nature, the more it was contemplated, the more to arouse the mind to the serious consequences of moving hastily, in a course fraught with eternal realities. To say he was right, and still be wrong, could not profit; and amid so many, some must be built upon the sand.

In this situation where could he go? If he went to one he was told they were right, and all others were wrong —If to another, the same was heard from those: All professed to be the true church; and if not they were certainly hypocritical, because, if I am presented with a system of religion, and enquire of my teacher whether it is correct, and he informs me that he is not certain, he acknowledges at once that he is teaching without authority, and acting without a commission!

If one professed a degree of authority or preference in consequence of age or right, and that superiority was without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time operated upon him. And upon farther reflecting, that the Savior had said that the gate was straight and the way narrow that lead to life eternal, and that few entered there; and that the way was broad, and the gate wide which lead to destruction, and that many crowded its current, a proof from some source was wanting to settle the mind and give peace to the agitated bosom. It is not frequent that the *minds* of men are exercised with proper determination relative to obtaining a certainty of the things of God.— They are too apt to rest short of that *assurance* which the Lord Jesus has so freely offered in his word to man, and which so beautifully characterizes his whole plan of salvation, as revealed to us.

A SUMMARY

From the communications of the elders, and others.

Agreeably to a notice in our last we give in this number a summary of the intelligence received at this office for a length of time, not inserted heretofore.

Brethren E. Barns and O. Kilborn, of Troy, Bradford Co. Pa. write under date of Oct. 27, of the situation of the church in that place. There were 28 members formerly in that church, but they now number only 20, some previously having gone to the West.— They inform us that there are enemies to the cause of truth in that country, who seek to oppose its mighty influence; but this is difficult: though they may so far succeed as to hinder some from coming into the Messiah's kingdom, yet the time will roll on when falsehoods will be chased away, and the pure rays of righteousness enlighten the hearts of the meek. The saints have only to walk agreeably to their own profession, and the chain of the adversary will be severed. There has been one of late received by baptism into that branch of the church. If any of the travelling elders are passing that way they would do well to call. They close by saying:

"Brethren, pray for us, that we may come in full possession of that faith once delivered to the saints, and enjoy, in perfection, the fulness of the gospel.

We have been expecting some of the elders from the West, and do desire the Lord to send some here to instruct us in this region in the way of God more perfectly."

We acknowledge the receipt of money sent by these brethren for papers, with one new subscriber.

Elders D. W. Patten and W. Parish, write from Paris, Ten. under the same date, (Oct. 27th,) giving the very joyful and welcome tidings that seven have been immersed, and that the prospect for the spread and increase of the work is brightening. They inform us that they have large and attentive congregations, many of whom are anxiousl searching for truth

But the usual information accompanies the above, that unceasing exertions are made by men of craft to induce people to turn a deaf ear to the gospel, and that many, in consequence, are hindered from investigating those sacred principles so necessary and all important to the salvation of the soul.

They send us several subscribers for the Messenger and Advocate, which gives an opportunity to our brethren in that place of becoming acquainted with the increase and rapid spread of those items of truth which they have embraced.

We believe those are the first who have proclaimed this gospel in Ten. and we look upon this opening providence as a peculiar manifestation of divine wisdom, to bring from the South his sons and daughters, that when the word of the prophet is fulfilled "To the South: Keep not back!" they may also come with the same song of everlasting joy. May heaven's choice blessings abide with them, and the Israel of God, in those regions!

Elder James Blakslee writes us from Woodville, N. Y. Nov. 12th that, tho' the church in that place is surrounded by unbelievers and wicked men, some are to be found who are willing to hear. He says that there has been, of late a church organized in the village of Sackett's harbor, and that the reformation is still increasing. Also, on Pillow point, a short distance from the above place, there is a church which now numbers between 20 and 30 members; and also, a few miles from the last, himself and another brother have been laboring and baptizing, and find the people, many of them, enquiring what they must do to be saved.

If it was a source of joy to Peter and the other apostles, on the day of pentecost, to be favored with a correct knowledge concerning the plan of salvation, that is, the Lord's only scheme of saving men, it must be equally so now, with those who preach the same "good tidings," when they take into consideration not only the length of time men have been deprived of this knowledge, but the corruption and darkness which cover the minds of men!

He further adds, that they greatly need faithful laborers in that region, there being only two elders beside himself, excepting one recently ordained: and closes, to us, by saying, in substance as follows:—

"There are, in this county six churches, and but four labores for the Lord's vineyard, in these regions. I hope you will use your influence to send faithful laborers, as soon as possible. The Star has been a means of doing much good."

May the Lord send by whom he will, and save some of this generation who are perishing for lack of vision!—The cause is his own.

A communication from D. Nelson & M. Wilber, dated Providence, R. I.

Nov. 13th informs us, not of a great increase of members to the church, but an anxious request for the elders to call, should they be passing. They say some are looking on to see the accomplishment of God's work, while others mock and despise. So it was in ancient time, and we have nothing less to expect now.

Mr. Benj. F. Bird, of Southport, Tioga Co. N. Y. writes under date of Nov. 14, and says: "I have received your papers almost one year: and because I held the book of Mormon as sacred as I do the bible, the Methodist, (though I had been a regular member almost 37 years,) turned me out; but I bless God for it; for though they cast me out Jesus took me in."

He further adds, that he does not know as he shall ever have a privilege of uniting with this church, as he never saw but one elder, whom he solicited to preach twice; that it caused a great stir and noise among the people, &c.

If any of the elders are passing near, would they not do well to call?—We circulate some few papers in that place, the most of which is through the agency of our aged friend of whom we have been speaking, and from whom we acknowledge the receipt of money for the same.

Elder John Lawson writes from Kortright, N. Y. Nov. 17th, and informs us that the good work is progressing in that place. There is a small church, and more are convinced of the importance of the everlasting gospel. Elder J. Murdock, previously baptized some 6 or more some time since, and elder L. informs us of others. We circulate a few papers in that place, and have no doubt but the travelling elders would be joyfully received.

From our natural brother, W. A. Cowdery, the presiding elder of the church at Freedom, N. Y. we are informed by letter, dated the 22nd of Nov. that the church continues to progress in the way that leads to eternal life.

He also informs us that an addition of about 20 members has recently been made to a small church of 13, raised up in Grove, Allegany Co. by elder J. Gould; and that the prospects are flattering.

From another dated at Freedom the 15th inst. we learn that another has been added to the church by baptism, of late. We are not able to give the number of members attached to that church; but from our knowledge heretofore, and learning of the addition of others since, presume it is quite large.

Elder Z. Snow writes from Mount Pleasant, Upper Canada, Nov. 28th, and informs us that the church in that place are prospering in the way of the Lord. He informs us of no addition, but says that the door for preaching is opening in many places—more than he can fill. He has preached to many attentive congregations; but is necessarily hindered from the work of the ministry, in consequence of being obliged to labor during the week for the maintainance of himself and family.

We do not remember the number of members in that church, but there are many, and we have no doubt but thousands in that country would come into the kingdom of Messiah, could faithful men proclaim in those regions.

Another of the same date from Elder Z. Coltrin and N. West, written at liberty, Ia. brings intelligence that a church has commenced being established in that place. They say that a great door is open for preaching in that region; that they have been laboring about two weeks; immersed two, while many others are more and more anxious to hear, and others have manifested full faith in the everlasting gospel.

Elder Seymour Brunson writes us from Bloomfield, Ohio, under date of

Nov. 29th, and says that during the past summer, the church in Lawrence Co. in the south part of this State, have received some persecution, such as attempts to injure persons, and destroy some property; but as appears, the saints are not to be frightened out of their belief, nor scared out of their privileges. The *mob* in Jackson Co. Mo. has taught every saint, who wishes protection from injury, that he must step forward himself and attend to that part of the matter, for he may lose that which he cannot gain, for years.—There is no defect in the law if it could be justly administered; but certain communities are held by an influence unhallowed and unsanctified, and the great fundamental principles of our Government, are overlooked, in a blind zeal to please a craft-ridden, or craft-*making*, set of men.

We exhort our brethren to be harmless, not being the aggressors; but if lawless men throw down fences, destroy crops, or attempt to insult or injure their persons, the sooner they bring such characters to justice, and teach them to attend to their own occupations, by causing them to feel the consequences following a broken law, the better.

Brother Abel Allton, of Jay, Orleans Co. Vt. writes the same date, and desires to be remembered, himself and little church in that place, by the elders, when passing. There are eleven in that church, who, he says, are hungering for the word to be preached to them. He thinks they have been the most neglected of any branch of the church, no elder having called on them since last Feb. excepting Elder Boynton, in July, last. "We want," says he, "some faithful preacher to labor with us, and stir up our minds by way of remembrance."

Elders J. Hichcock and S. Chase write us from Franklin Co. Mo. the 3rd inst. and give the intelligence of an opening in that country for the spread of pure principles.

We are aware that the conduct of the Jackson Co. *mob* has served to prejudice the minds of many against the people of the State; but we assure them that there are men of principle and proper feeling, and not a few neither, who look upon that shameful outrage with as great a degree of abhorrence and regret, as any portion of our Republic; and we venture to say, that no part of our land furnishes individuals, and those in great numbers, who would extend the hand of benevolence to the needy, or exert themselves more freely, than those. It is a new country, and as is common to all new States, or Territories, *infested* with more or less outlaws, who have escaped the hand of Justice at home, and fled for safety to a wilderness.—*Editor.*

THE CLOSING YEAR.

Another year is about to close upon the living—the dead are gone. Time flies—eternity is near our doors.—Good or bad—well or ill—it cannot be recalled, by man. That personage who decreed the bounds for the waters, and gave order to the eliments, has measured its space, and ordained its duration; and man, though he supposes himself to be of importance, and that by his nod a jog could be effected in the grand eternal purposes of the Lord, is but grass, and his glory like the fading flower. Never, while looking upon those scenes which have transpired since the commencement of the present year, did we realize the force of those emphatic words, delivered by inspiration, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" more than at the present. Thousands have come, and thousands have gone, and yet the world exists, and time continues in its same uninterrupted course. But the earth is filling up its measure; the inhabitants dwelling upon its surface are fast being brought to that august period when it will "reel to and fro like a drunken man," and those scenes, spoken of by the holy prophets, are just ready to burst upon an astonished world!—This is not vain speculation, nor idle fancy. That system which contends that it has always existed; that it never had beginning, and that it will endure, without end, is feeble in its structure, and wanting in its foundation.

While retrospecting our labors during the present year, we see where, in many instances, we might have improved; but the time has gone by for amendments, and we can only profit, by the past, and endeavor to reform from experience, that our labors may

be more useful, and our talent, though but small, be occupied in the manner which will most benefit our fellow men, and promote the interests of the Redeemer's cause—this is our only desire.

To our patrons we owe many apologies and acknowledge that *liberal* encouragement, the reflection of which, is a sweet consolation. In looking over our "Mail Book," we see an increase of names, sent us from different sections of our country, showing in what estimation those feeble exertions to vindicate the truth have been held. It is not, we are sensible, because of superior talent, that our publication has taken this astonishing spread; but the force of truth which it has invariably carried, has given it a buoyancy, notwithstanding the exertions of bigots to hinder its circulation!

The world is filled with men, all eager to obtain honor, fame, riches, power, or salvation—the last, the least.—However pleasing it may be to the saint to witness the spread of the gospel, yet we have no reflections to cast upon those who have been employed in hindering, or endeavoring to, the introduction of those principles held sacred by us, among men. The craft of Demetrius and others, in the days of Paul, was in danger, if the gospel prevailed with the popular class; consequently, an effort must be made to hinder its further advance; and in what manner could he [Demetrius] more effectually accomplish his purpose, than to cry, in the ears of the multitude, that Diana, with all her magnificence was in danger of being despised?

This was sufficient to raise an alarm, and cause the city of Ephesus to cry, for two hours, of the greatness of their goddess. We do not learn that Paul, or the church, murmured; and as the craft of every man is equally dear to himself, we shall only pass on, and endeavor to enlighten the world so far as we have influence and opportunity to spread the truth, and leave the result with God. To be sure, many leading papers of the sects are lying in our office, with much scurrility, and defamation, to which we may have occasion to recur at a future day, if so disposed. But, as there is no material difference between the goddess of the Ephesians, and the one, or *ones*, worshiped by thousands now, we are persuaded to believe that they all are worthy the same notice—silence.

These last remarks are not made with an intention to throw a slur upon the characters of our fellow men—far be this from our purpose; but having seen the violence and animosity of men exhibited for more than six years, against the system we have embraced, sufficient has been shown to warrant us in the belief that the world is in darkness; that the present theories are not founded on truth, and that each are acting without authority from God, when they attempt to administer in his holy name. We would we could find exceptions; but no sooner has a slander been put in circulation, (by no matter who,) than it has been seized with eagerness, and trumpeted throughout the world of christendom by every sect and party. No sooner have the elders of the church of the Latter Day Saints set foot in any place, among any people, than an alarm was sounded, and every professor, liar, drunkard, false swearer, infidel, or atheist, was exerting his influence to hinder others from hearing.

If this religion is vain; if our foundation is on the sand, and our hope a bubble, why, since it is so easily proven to be such, are men so industrious to keep it from their society? But it is the reverse: if there were not secret whisperings in the heart, that the hand of God was in it, and that should it prevail, it would overthrow some darling tenet of their own, they would not be thus virulent—thus opposed!

There is, however, a peculiarity in truth that is worthy of remark: If it is opposed it is sure to rise, and the more it is calumniated, the more tenaciously it will be held by those who embrace it, which always has, and always will, awaken the curiosity of thousands, and be a means of their conversion. If there is no opposition, men slide into the society of the saints to be popular, and thus wound the holy cause; "for when tribulation or persecution ariseth for the word's sake, immediately they are offended," and often turn round, Judas-like, and seek to destroy those with whom they once ate and drank in commemoration of the death and sufferings of the Lord Jesus; rejoiced in the assurance of his coming again, without sin unto salvation, and held sweet council together. This the

world has always seized upon with eagerness, hoping to overthrow the society of the just; and by this, the saints have often suffered persecution.

But to return to the year: The elders have travelled into many parts, with good success, and many have been added to the different churches, and more new ones organized. It is impossible for us to say how many have embraced this gospel during the present year; but suffice it to say—some hundreds if not thousands.

As we previously said, many thousands have gone: this is so, and among this number some of the saints have been also called. The righteous have hope in their death, said an ancient prophet, and this is true. They have been called from the pains and afflictions of this life, to the pure enjoyment of the blessed in the paradise of God; and in the glorious morn when the righteous will be rewarded, they will appear in perfection, to take their place among the sanctified. They have fled from our embrace, it is true, but we trust, through the grace of God, to join them again, where, and when, the wicked cease from troubling. Our hearts were closely united, too much so, to be dissolved by the cold hand of death. That holy principle cannot become extinct, and though they are in its fullest enjoyment, we trust in the Lord that our bosom will not be destitute while performing our pilgrimage here.

Our labor for the present year will soon be ended—when we close this short address, it will be closed forever —We cannot close it for this year, in another—the labors of the next will belong to the next, and those of this, will lie over for inspection, when every work is brought "into judgment, with every secret thing;" therefore in presenting our friends with this sheet, we present them our thanks, good will and best wishes. Some who commenced this year have gone to eternity; and we take this opportunity to say to those remaining, Be also ready! If our works have been acceptable in the eyes of our Master, in any degree, it is because his hand has supported us, and his grace been sufficient for our day; and the only reflection remaining is, that if, in HIS name, we have advanced the interest of his cause, and those who have heard, have been benefitted, we shall carry the same with us when we enter upon another year, if permitted to tarry, and if not, cherish it in our heart, in a world of peace.

Dear friends: permit us, with these closing remarks, to add a few items for your careful and serious consideration:

Time is on the wing, and the day of retribution is near. We have been spared another year, but, with us it is uncertain whether we see another.—Thousands who were as vigorous as we the commencement of the present year, are now sleeping in the dust—many of our acquaintance—some very near have left us, and we can say with an ancient, "They will not come to us, but we shall go to them." This is not all—our spirits will exist in eternity, and if we are unprepared, what will be our situation? Wasting and destruction are on our right and on our left—wherever we turn our eyes we see their ravages, and can we escape? Sooner or later we must go—are we prepared? Why not, then turn aside from the vain things of this world, and seek our Lord while he may be found, and call upon him while he is near? For you, then, we ask the forbearance and mercy of the Savior, that whether you are permitted to see the close of another year or not, you may stand when he appears and receive a fulness of joy.

With these hasty reflections, and imperfect lines, we close—For the protection of the Lord we render our thanks in sincerity, and only pray, that whether we are permitted to see the close of another year or not—whether we are spared to use our exertion to turn men from darkness to light, from the influence of evil to God, or whether it shall best please him that we finish our course, his will be done—only that we may appear with the righteous, and be like HIM when he comes: Amen.—*Editor.*

THE LATTER DAY SAINTS' Messenger and Advocate.

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COMMUNICATIONS.

LETTER NO. III.

Liberty, Mo. Nov. 13, 1834.

DEAR BROTHER:—

As time is a succession of seconds, so is my letters a continuation of sketches respecting the western world. Before I proceed to give a description of the garrison, let me say a few words upon the sublime sight of seeing the *burning prairies.*—When the grass and weeds are sufficiently dry, the Indians fire them, and generally in a ring, to catch deer; should the deer attempt to escape at the opposite course of the wind, they are instantly shot down: But the grandest part of the scene, is to see the fire keep speed or flight, with the wind, leaping or lapping over six or eight rods at a bound in frightful majesty, with a terrific roar, not unlike a whirlwind, while immense columns of smoke rise and roll off, in festoons and flounces, as independent as if the world was a coal-pit, and the sky a smoke-house. So the *smoke days* come. The northern Lights some times appear beautifully grand, but never more so, than does the burning prairies in the evening, when the sky is hid by clouds, and the spectator near enough to observe. I slept one evening within half a mile of a prairie on fire, with little or no wind. The scene was magnificently grand, especially when the red coals, glaring all their various images upon the clouds, as clouds are reflected in water, died away into the deep gloom of mid-night. At about this time, the dampness of the night generally quells the fire, and the scene, like one after a bloody battle, changes into solemn gloom. After the fire has left the ground black with horror, the *Prairie Hens*, a spiecies of foul of the grouse kind nearly the size of common hens, begin to pass from their desolate regions to the woods, or cornfields, where they and the wild turkies, are not unfrequently as bad as hogs in destroying the crop. But I must leave these for Cantonment Leavenworth.

About 30 miles westerly from Liberty; 20 from the boundary line; near 300 from St. Louis, and, say, 1200 from the city of Washington, upon a very handsome bluff on the west bank of the Missouri river, a few miles north of the 39th degree of north latitude, and between 17 and 18 degrees of west longitude, stands *Cantonment Leavenworth.* It was established by, and named after brigadier General H. Leavenworth, of the State of New York; late a compeer of Gen. Erastus Root, but since the late war with Britain, one of the most efficient officers of the army. He died about 180 miles west of Fort Gibson, Arkansas Territory, last summer, of a fever, and was buried at Cross Timbers.

This military post is the rendezvous of the troops that guard the western frontier of Missouri, and, at present, is the location of the three year's dragoons who patrol in the neighborhood of the Rocky Mountains, among the various tribes, to protect the Indian Fur trade, so extensively carried on by the American Fur company, North west Fur company, and a number of private companies, and other purposes. About 200 dragoons, under the command of Col. Dodge, a very worthy officer, as far as I have learned, especially, so far as relates to his excursion among the Camanches, Kioways, Pawnee-Picks, &c. last summer, have come into winter quarters at this garrison.

This town, for such is the appearance of Cantonment Leavenworth, after you rise the hill, or bluff upon which it stands, consists of one stone block for the Colonel and staff; three blocks for company officers; four for company quarters, and a hospital for the sick, together with other appendages for other purposes. Though you may perceive, at first view, a few pieces of cannon, some sentry boxes, and sentinels, yet Cantonment Leavenworth is without walls; and while the thought may come into your mind that "men of war live here," yet when you see the fair faces of some of the officers' ladies, you will know, that the western world, even as far off as the garrison, is not without *woman* to share in the glories and troubles of life, and set a sample for the fair, that regale in ease at the east, that women can wend their way to the west, "with all their charms

to soothe the Indian" and live and die, unknown to thousands.

Few places in north America present to the eye, grander views than Cantonment Leavenworth. At from three to five miles westerly, peer up a flock of little mountains, Saul-like, a head and shoulders above the great army of prairies, that spread themselves, with here and there a streak or spot of timber, to the base of the Rocky Mountains. Their bold headed grandeur, however, is such a strong argument in favor of age that I am just credulous enough to believe that they have not changed their appearance much, since the crucifixion. Again, as you look around, the Missouri, old muddy-face, in power, in might, and in dominion, not only, as I said in my last, the President of rivers, but the Emperor of many waters, upon which steam-boats, may navigate two thousand miles, parts the great west into two countries, and passes into the gulf of Mexico, as speedily as time flies into eternity.

A word or two upon the worth or growing importance of this garrison, may not be improper. It is the outermost civilized post of note in the west, and while the United States gathers the scattered remnants of the Indians, and locates them in this section, and keeps this post filled with troops to guard them, &c. an immense sum of money must be expended in the upper counties to furnish the troops, the Indians, and others, with provisions, fodder and other necessaries. The bill for the subsistence of the garrison only, as advertized last summer, was as follows, viz: "270 barrels of pork; 560 barrels of fresh superfine flour; 245 bushels of new white field beans; 3960 pounds of good hard soap; 1800 pounds of good hard tallow candles; 900 bushels of good clean dry salt; 1000 gallons of good cider vinegar;" and for the 200 horses, in addition," 2800 barrels, or 14,000 bushels, of corn, and 500 tons of prairie hay:" all of which cost between 16, and $17,000, besides the pay of the men; much of which is expended in this region. I will also mention the fact that this place has a post office, which is very consequential, for the mail being obliged to be carried weekly, keeps open a communication, and a channel which will always distribute money as long as the United States station men, & pay them.

One great object of this garrison, is to keep the various tribes of Indians in subjection, and to assist the Government, in bringing them to terms of peace, and as far as is practicable, civilize them. Here can be learned a solemn lesson of the fallen greatness of one once powerful people, for the instruction of another that time may teach to "go and do likewise." Within four miles of this place, the Kickapoos have been located, and here they and their prophet, are beginning to "light up a smile in the aspect of woe," *'that the Son of the Father will soon come and bless the red-man*, as well as the white-man; that the red man's last days may be his best days, and that he, instead of being thought to be the worst man, will become the best man of the great Father's family.' About twenty miles from this post, the Delawares, and Shawnees, sit in darkness waiting patiently for a light to break forth out of obscurity, that they may know of their fathers, and of the great things to come. Still further, and southerly, among what may well be called the "Biscuit-loaf" hills, are the Kansas, or as they are generally termed, *the kaws*, included in unbelief, lingering away the time till a nation can be born in a day: and so of many other tribes.

I pray God, that as the knowledge of the Savior has come into the world, that his work may go forth until the knowledge of his people, the Nephites, and the Jacobites, and the Josephites, and the Zoramites, shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, that the earth may know, and the heavens rejoice, that the mouths of the prophets shall not fail. That the saints may enjoy their glory; and rejoice with the angels, that God is God; that Christ is Christ; that Israel is Israel; that Gentile is Gentile, and that wickedness never was happiness, but that pure religion, whether it was glorious in the sacrifice of Abel, or righteous in the offering of Abraham, or meekness in the power of Moses, or valor at the hand of Joshua, or justice in Jepthae or virtue in John, or obedience and submission in the apostles, is, and ever will be "DOING GOOD!"

As I gave, in my first, a general description of the country; and have sketched the "Land of Israel" in my

second, I feel as if I had said about enough in my third respecting the garrison, and will close by saying a little about *doing good*: Doing good for God, without vanity, without sordid selfish motives, and without the hope of fame, wealth, or earthly power. Beloved of the Lord, and friends that may be reconciled to him, religion, when defined *doing good*, fills the Poets description:

"Religion! what treasures untold,
"Reside in that haavenly word;
"More precious than silver or gold,
"Or all that this world can afford!"

The world was made for doing good; man was made for doing good, and woman was made for doing good, and if they had remained in their first estate, they would still be doing good; but they have fallen, and though ages have told many unworthy deeds, and showed the folly of millions; yet, with sorrow, be it said, man is still in darkness and transgression: And long will it be, without repentence, and doing good, before he will hear that holy sentence spoke by God, in the garden of Eden, amid the "Morning stars," and all his sons, *all is "very good."*

How many are there, that have been for centuries where glory never was, that would give worlds, if they could, to come forth and rejoice with joy unspeakable into the mansions of bliss? How many are there, that may yet be gathered into the fold of the blessed, and saved from weeping, and wailing, and gnashing of teeth in outer darkness? The records of eternity will tell! Then, ye servants of God, advise the great family of this globe, *to do good:* That the father's care; the mother's tenderness; the act of kindness; the deed of charity; the husband's joy; the wive's virtue; love to God; yea, our being's end and aim, should be—*doing good!* All this, that some may be convinced by the truth, and know that the Spirit of God is an index to eternal life. To the end of our lives, let us please God, that we may be quickened in the resurrection, and become angels, even Sons of God, for an eternity of glory, in a universe of worlds, which have ever taught, and will forever

Teach mankind, as they shine,
God's done his part,—*do thine!*

As ever,

W. W. PHELPS.

To Oliver Cowdery, Esq.

FAITH OF THE CHURCH. NO. X.

Continued from page 37.

As there can be no doubt remaining on the mind of any person who has made himself acquainted with the revelations of God, respecting the manner and way by which the Savior of the world prepared his apostles for the execution of their high commission, and the great labor and pains which he had to bestow upon them, before they could dischage the high duties which were incumbent upon them, by virtue of their relation to him as his messengers to the world, it remains to be examined whether they were the only persons thus favored, or whether it requires a similar course to prepare all others who share with them in the blessings of the heavenly kingdom. One reason why I have been so particular in examining the way by which the former apostles were prepared for their mission and work, was that I might bring to light a subject which seemed to me to be hid to the most of this generation; for those who make the highest pretentions to religion among the sects, and the greatest professions, seem to be intirely in the dark on the subject of the work and office of the Holy Spirit. Though they make a great ado about it, and say much, and preach much about it, but examine them closely, and it is easy to discover, that they are strangers to its influence, and unacquainted with its work in the salvation of men, and are laboring under mistakes, and errors, of the most destructive kind: deceiving and being deceived; knowing not what they say nor whereof they affirm; speaking lightly and contemptuously of the very thing which they profess to believe: for not knowing what the work of the Holy Spirit is, and supposing it to be what it is not, they condemn the work of the Spirit, as being imposition, deception, and enthusiasm, and teach and defend a something that the saint has nothing to do with, and a work which never was predicted by it. Others seeing, as they supposed, the errors into which many had fallen, tried to avoid it, by endeavoring to prove that there was no work of the Spirit since the days of the apostles, but that the Spirit is the word and the word is Spirit. Thus

they pass along, persuading themselves that all is well with them; and perhaps many will do so until it will be too late, and have to bewail their condition where peace will flee from them.

It certainly will not be lost time, if we can by any means, settle this question, so that the candid may have some thing on which they can rest with certainty. As for bigots, and self-sufficient professors, we expect that they will persist in their course be it correct or incorrect; but there doubtless are many, yea, very many in this generation, who would be exceedingly glad to have this question put to rest, that their minds might not be in darkness, nor confusion, and this is what I shall attempt to do—praying my heavenly Father, that he will enlighten my mind by his Spirit, so as to enable me to present the subject as it is in his own bosom.

The reader will be left to judge for himself, whether I do or do not accomplish my object. I will remark this before I begin this investigation, that I think I feel no disposition nor feeling of mind, to have the subject any different from what it really is, neither is there any thing in my religious creed which would have the least tendency to excite a feeling in my mind, or a desire in my heart, to have it any different from what it is; as my creed is "prove all things and hold fast that which is good;" believing nothing in religion for which I have not a thus saith the Lord: either a thus saith the Lord by a direct communication from him to myself, or else a well attested one given to others.

I wish the reader to understand what I mean by a well attested revelation, given to others: I consider a revelation well attested, when the Lord, by a direct communication to myself, declares that he was the author of it.

In this investigation, however, I will limit myself to those revelations which are acknowledged by all who profess to believe in written revelations—I mean the Old and new Testament.—There are other revelations in my estimation, of equal force, which confirm the same things, and are strong corroborative proofs of the sentiments taught in the book we call the bible, and doctrines there inculcated; for let us find a revelation of God, ti matters not to whom it was given, or by whom it came, it will teach the same doctrines, inculcate the same principles, and testify of the same religion—it matters not where it was given, whether at Jerusalem, or in America, to Israelites, Nephites, Jews, or Gentiles; to Ephraim, or the lost tribes, the gospel will be the same; for the Lord never had but one gospel, and that has continued from age to age, ever since the time it was said to the serpant, the seed of the woman shall bruise thy head, until the angel came down from heaven, having the everlasting gospel to preach to the inhabitants of the world, and committed it to man, for the last time, in order to prepare the way for the coming of the Son of Man. Neither has the Lord any but one Spirit, it matters not when, or where it operated, or on whom; its effects were, and are, the same, and there is no difference, whether it was upon Abel, or Enoch, Noah, or Abraham, Moses, or Paul, prophets, or apostles, it was the Same spirit, if it were the Spirit of the Lord, and produced an uniform effect.

I presume it will not be doubted, by any, at least those who have a particle of consistency about them, that if the gift of the Holy Spirit was at all necessary, in order to the salvation of the person, who received it in former days, it is equally as necessary in every age of the world, and for every person, as it was for one; and that if the Lord ever promised such a gift to those who obeyed the gospel, it was necessary for the salvation of the person to whom it was given, otherwise the Lord would not have given it.

Let me premise one thing more, and that is, that whatever the blessings of the gospel were in former days, they are the same in latter days, without variation; that it required the same things to sanctify the human heart at one age of the world, it did at another, and the design of the gospel was to sanctify the heart of man, and make him fit for the enjoyment of God, in eternity; that there never was, nor is any promise made in the gospel, only those which tended to the accomplishment of this object, neither will any person presume, who has a regard for the character of Ged, or his revelations, to say that there were more promises and blessings contained in the gospel, and enjoyed by the primitive saints

than were necessary to sanctify their hearts and make them meet to be partakers of the inheitance of the saints in light.

Having said so much, I shall proceed to examine the subject proposed:

MILLENIUM. No. XI.

Continued from page 40.

Having ascertained to a certainty the situation of the Gentile world at present, and their condition in relation to the things of God; and that as concerning the faith of the saints they are reprobates, having departed from the true faith, to follow after fables to so great an extent, that there is not one society left which is standing as the apostles left the church, and as they directed that the church should continue: but all the sects, among all the people of the Gentiles, have departed from the faith and have turned away, giving heed to seducing spirits and doctrines of devils, and have made void the faith of God by their traditions.—For we have seen that all sects and parties, have ceased to bring forth the fruits of the kingdom of heaven, according to the order established by those who were immediately inspired of God, to establish his kingdom among men, and that the Gentiles have ceased to bring forth the fruit which they brought forth when the kingdom of heaven was first given unto them, and that the gospel which the apostles preached is considered heresy among them, and that a man who would attempt to contend for the very things for which the ancient apostles contended, would be called a heretic, an impostor, a false prophet, and every other evil epithet that could be heaped upon him. The apostasy of the Gentiles is so great, that they know not the doctrine of Christ when they hear it; neither are they capable of distinguishing the saints of God from those who follow after the evil one, nor the gospel of the blessed God, from fables. In so saying, I wish to be understood, as embracing all the Gentiles, without regard to sect, party, or name; for there is no difference among them: there is not one sect or party, in all the sectarian world but has departed from the faith, and is not walking according to the gospel of Christ: neither is there one sect which preaches the gospel; but a part of it only, and the remainder they despise; and not despise only, but those also who believe and proclaim it. We deem it therefore unnecessary to pursue this part of our subject any farther, as we have seen beyond the possibility of a doubt, that the Gentiles are in the very situation that the prophets and the apostles said they would be, when the Lord should set *his* hand to prepare a people for his coming, and to gather his saints together, that he might come in and sup with them, according to his promise, and manifest himself to them, and unvail the heavens and come down and reign with them, and over them a thousand years—that is, *with* those who were raised from the dead and were glorified, or who had been translated, and over those who were in the flesh; for the former are to reign with him, but the latter to serve him during his thousand years' reign on the earth.

Having got our way prepared, we will now attend to the first item we proposed investigating, in the order which we have laid down, to be pursued in the investigation of this subject: that is, Christ's second coming, or in other words, his reign on the earth.

The subject of Christ's reign on the earth, is one of vast importance in the estimation of the sacred writers, and one on which they have dwelt with great delight, and in which they seemed to feel the greatest interest.

The Psalmist David speaks of it in the most enthusiastic terms: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Ps. 97:1. In Ps. 93:1 he says, "The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is establised, that it connot be moved."

Again in Ps. 96:10, he says, "Say among the heathen that the Lord reigneth the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

From what we have previously shown respecting the Savior's second advent into the world, there can be no difficulty in understanding to what the Psalmist had an allusion in the foregoing quotations. As there is no reign of the Lord mentioned which is to be on the earth, but the thousand years' reign, or Millenium, the reader has only to notice that it is the world which is to rejoice, and the earth is to be glad, when the Lord reigneth. The matter therefore is settled, that it is his reign on the earth on which the Psalmist had his eye fixed, when he wrote the foregoing Psalms. Two things are to be noticed in the above quotations. The first is, that the Lord is to reign on the earth, and secondly that when he reigns on the earth, it is to be glad and to rejoice. The fact of the world being established, and the earth rejoicing, will enable us to understand many passages of scripture, that we otherwise could not understand; but with the aid of these facts will become very plain, and vastly interesting to the believers—a few of which we shall quote. We will begin with Isaiah, 35:1. The prophet thus expresses himself: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." From the 1st to the 8th verse. A small degree of attention will enable the reader to see that Isaiah and David had their eyes fixed on the same period. David says, The Lord reigneth let the earth rejoice, let the multitude of isles be glad thereof. Isaiah says, The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. We see that they both have said the same thing; that is, the earth is to rejoice and be glad when the Lord reigns. Isaiah says, your God will come with vengeance, even God with a recompense, he will come and save you. For what will he come? to reign upon the earth, and to make the wilderness be glad and the desert to blossom as the rose. Let any person read the above quotations with care and he cannot but see that all refer to the same period.

THE GOSPEL. No. IV.

Continued from page 39.

There never ought to be a dispute in the world about what the gospel is among those who profess a belief in the bible, for if it is not told in the scriptures plainly, and without leaving it a matter of contention, the bible is not a safe guide, neither could any thinking man trust his salvation on its teachings, unless they were easily understood: for if the gospel is designed for the salvation of all men, it certainly ought to be very plain; for there are a great many in the world who cannot understand any thing, unless it is very plain and easy of understanding. There is no subject ever addressed to the understanding of man, that needs to be so plain and easy of comprehension as the gospel, if we may credit the persons who have promulged it. They profess to have had a commission to proclaim it to *every* creature in *all* the world.—In taking so wide a range, there would be many persons of very weak capacities, who are not able to understand but very little, and that little must be exceedingly plain, or else they would not be able to understand it. There is no person who will suffer his mind to reflect on the nature and design of the gospel, but will be led to see that it must be the plainest of all messages; for it was to effect *every* creature in *all* the world; and if so, it must be suited to their capacities to make it a scheme of mercy and benevolence; for if they could not understand it, it would be worse than folly to present it to them.

This is one reason why so few, either believe or imbrace it. It is too simple and foolish, according to their estimation, to be of any consequence to them. It was so considered in the days of the apostles who immediately followed the Savior; and to such an extent did this feeling prevail, that an apostle said, if a man would be wise he must become a fool: that is, to be wise, he must believe and practice those things which the world consider the most perfect foolishness, and too simple and degrading, to be believed, by any rational being. And yet, notwithstanding its foolishness and simplicity, it had power to save them that believed; for says the apostle, the, or in other words, this foolishness of God, is wiser than men, and this weakness of God is stronger than men: "For when, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." 1st. Corinthians 1st. chap. or, by the foolishness of the gospel which he proclaimed, to save those that the world with all its wisdom, could not save: for after all the wise men of the world had said, or could say, and all the wisdom they had or could get, with it all, they could not know God. But the apostle, with the foolishness of his preaching, could make men acquainted with God. From what is said on this subject in the new testament, we can see that such was the contempt in which the gospel was held in that age of the world, that a man of talents or understanding to profes to believe it and receive it, was to expose himself to the certain contempt of the wise ones, so called—to expose himself to their bitterest feelings and severest contempt; even to so great an extent did those feelings prevail, until they that killed them thought they were doing God service; John 16: 16. doubtless thinking that they were knaves and rascals, and not fit to live. Such were the feelings which existed in the minds of the people, in the days of Paul, Peter, John, and James, in relation to the gospel which they preached, and such are the feelings which prevail now, both concerning the gospel and those who receive it.

Since the coming forth of the everlasting gospel, contained in the book of Mormon, the very same feelings prevail among the would be wise ones.—It is called a "simple and a foolish mess!" too simple to be believed or received by any person of sense: And every man of that description in the estimation of the world, must be a knave, say they; for surely they know better: for any person of a spark of sense, must know that it is an imposition.—But notwithstanding all this tumult of words and great exertions, the persons who embrace it in sincerity and truth, learn, as the saints of former years, that it has power to save; and that the foolishness of God is wiser than man, and the weakness of God stronger than men: God saves them that believe:—And as this last proclamation has the same effect on the enemies of God in these days, as the former proclimrtion had in the former days, so this last proclamation has the same effect on those who receive it: as the former had on those who received it; and the same fruit follows. They receive the same spirit, and that spirit brings forth the same fruit, at one age, that it did at another; and the same gospel will always secure the same blessings to those who receive it.

Upon this subject there appears to be something very strange to me, in the world; it is this: all men who believe, or who profess to believe, in the gospel, say that as far as the gospel proposes eternal blessings, they will be enjoyed by all who receive it, but as to the blessings proposed to be enjoyed by the saints in the flesh, these are limited to a few individuals, or a few individual churches. The fruits of the spirit which were brought forth in former days, notwithstanding they were the effects of receiving the gospel, were limited to a small period of the world; for though men receive the same gospel now, yet these fruits have ceased; but still the eternal blessings are the same: they will all get to the same heaven, and rejoice in the same glory. It matters not how much they may differ in this world, they will be all alike there.

The great query with me is this, how can the gospel still have power to save in the kingdom of glory, since it has lost its power on earth? Those who were saved by it in former days, and made meet to be partakers of the inheritence of the saints in light, were made partakers of its power on earth; and we have no account of its saving any in the heavenly kingdom, only those who were made partakers of its

power on earth. But according to the opinions of the world, it has lost its power on earth, but still retains power sufficient to save men in the everlasting kingdom—this may be, but I must confess I have serious doubts about it, and should not be surprised if it should be found, that those who never receive its power on earth, should likewise fail of its glory in eternity.

Liberty, Clay co. Mo. July 4th, 1834.

DEAR SIR:

Enclosed is a long letter which is addressed to no one in particular, but intended for the benefit of all my old acquaintances and friends who desire to read it. I wish you to read it first and then show it to others, as you have opportunity.

If I should live I expect to return to Painesville on a visit within a year, notwithstanding I have written in my long letter that it was doubtful whether I ever should return there.

I and my family are well; we have passed through many trying scenes since I saw you last, but it does not, in the least, move me nor shake my faith.

Please to give my respects to all enquiring friends.

With sentiments of respect I remain your friend and servant.

EDWARD PARTRIDGE.

DOCT. S. ROSA.

Independence, Mo. Aug. 31st, 1833.

DEAR FRIENDS AND NEIGHBORS:

When I lett Painesville two years ago last June, I expected to have returned again to that place the same season, but as things have turned since then it is probable to me now, that I shall never return there. Therefore, feeling that I did not improve every opportunity that I might have done, to bear testimony to the things I believe—and feeling, as I do, the importance of warning my fellow men to prepare themselves for the great day of the Lord, or in other words, for the second coming of the Son of Man, has induced me to endeavor by a letter to show, that that day is near at hand; and that it is necessary to be prepared to meet the Son of God when he shall appear in the clouds of heaven, as about that time will be fulfilled what was spoken by Moses the prophet, viz: all that will not hear or obey Christ, will be cut off from among the people.

I will now endeavor to show that Christ will come a second time without sin unto salvation. And first, I quote Job, 19:23,27: "O that my words were now written, O that they were printed in a book, that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

It is evident, that Job knew he should stand on the earth in the latter days and behold Christ face to face.

Zechariah, 14:4,5, reads thus: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee." This quotation not only shows that Christ is coming, but that all the saints will come with him: and this agrees with what Paul wrote, 1st Thess. 4:15,16,17: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Thus we see that the Lord is coming in the clounds of heaven; agreeing with what is recorded in the 1st chap. of Acts; he being on the mount of Olives was taken up and a cloud received him out of their sight; and while they were still gazing up into heaven the two men dressed in white that stood by, said this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Again, Jude tells us that Enoch the seventh from Adam prophesied, saying, "Behold the Lord cometh with ten thousand of his saints."—From the above quotations we discover that the prophets and apostles both had a view of the coming of Christ in the last days bringing all the saints with him. Those that were on the earth and in their graves having met him in the clouds, descend with him when he comes on the earth. Were it necessary I might add many more passages to prove the coming of Christ. Such as his "coming as a thief," also "I come quickly," as recorded by John the Revelator years after Christ's ascension, but I deem it unnecessary.

I will now show, that all who do not obey Christ, will be cut off from the face of the earth when the Lord comes, while all the meek that are alive, or have lived from the creation of the world down, will inherit the earth, according to the promise of Christ.—See sermon on the mount. By reading the 11th chap. to the Hebrews, you will see that the ancient worthies all died in faith not obtaining the promised possession, God having provided some better thing for us that they without us should not be made perfect, says the writer; showing that all the meek will obtain their possession at one time, and that will be when the wicked cease from troubling—which will take place when all the wicked are destroyed from off the face of the earth—which I will now show must take place before the Millenium commences. I quote first, from the 1st chap. of 2nd Thess. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God,

and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." Thus we see that at his coming all will be cut off but those that know God, and obey the gospel of our Lord Jesus Christ. If the apostle told the truth the fact is established; but let us have the testimony of others. Read the parable of the wheat and tares 13th chap. of Matthew, and see what takes place in the end of the world, or end of the wicked: you will discover that the righteous remain. But say you "world" don't mean wicked; but let us see in what sense the Savior used it in other places. John 15:18,19, reads thus: "If the *world* hate you, ye know that *it* hated me before *it* hated you. If ye were of the *world* the *world* would love *his* own: but because ye are not of the *world*, but I have chosen you out of the *world*, therefore the *world* hateth you."—Also 14:17,27, and 31st. and also 17:14,15,16,21, and 23, contains the same sentiment. In connexion with the parable of the tares, read in the 14th chap. of Rev. beginning at the 14th verse, to the end of the chap. also 19th chap. Rev. beginning at the 11th verse to the end of the chap. Then read in Jer. 49:7,23. And then read the 6 first verses of the 63rd chap. of Isaiah. The above passages referred to, appear to me to be connected, and certainly convey an idea of great destruction. The prophet says "the day of vengeance is in my heart, and the year of my redeemed is come." The day of *vengeance* is, I think, the same as quoted from 2nd Thess. and is the same as is called in other places "the day of the Lord," or "great day of the Lord." By comparing the prophecy of Joel with the foregoing, you will discover that it is upon the same subject. The reaping of the harvest and the wine press, are both spoken of. The gathering all nations into the valley of Jehoshaphat which is S. E. of Jerusalem. Beating their plowshares into swords, and their pruning hooks into spears, is the same gathering spoken of by Zachariah 2nd verse of the 14th chap.—and being so suddenly cut off is probably the same as represented by the supper of the great God, Rev. 19th chap. and also the battle of the great day of God Almighty, Rev. 16th chap. The same subject couched, in different language, is recorded, Ezekiel 38th 39th chapters. "Behold it is come and it is done saith the Lord God: this is the day whereof I have spoken." That is, it is an account of the great day of the Lord. The prophecy of Zephaniah also treats upon the same subject: you will do well to examine it in connexion with the foregoing. Indeed almost all the prophets have spoken of these same things.

And now to show more conclusively that what Moses spake concerning the wicked being all cut off, being fulfilled literally, I have the positive testimony of three prophets to add to what has already been quoted.—And first, David, in the 37th Psalm, says a number of times, that the wicked will not be found, but that the meek shall inherit the earth: says he, "Fret not thyself in any wise to do evil for evil doers shall be cut off, but those that wait upon the Lord they shall inherit the earth; for yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be, but the meek shall inherit the earth. Such as be blessed of him shall inherit the earth, and they that be cursed of him, shall be cut off. And again, the seed of the wicked shall be cut off; the righteous shall inherit the land and dwell therein forever. And Again, wait on the Lord and keep his way, and he shall exalt thee to inherit the land: When the wicked are cut off thou shalt see it. I have seen the wicked in great power and spreading himself like a green bay-tree, yet he passed away, and lo, he was not; yea I sought him but he could not be found."—The Psalmist, we discover, understood perfectly well that when the meek inherited the earth the wicked would be cut off. In Isaiah, 13th chap. we have these words, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Begin at the 6th verse, and read to the 14th. Perhaps you may think that the Lord is speaking of ancient Babylon, but you will perceive that what will apply to ancient Babylon, is but a type of mystery Babylon; for in the 26th verse of the 14th chap. (both chapters being upon the same subject,) he says: "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations."

The 24th chap. is upon the same subject; I will quote a verse or two; and first, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." This will undoubtedly be fulfilled at the time of the great earthquake, spoken of, Rev. 16th chap. "Such as was not since men were upon the earth so mighty an earthquake and so great." When we reflect upon the many mighty earthquakes that have been, and that the earth was never so shook as it then will be: and especially when we reflect that in the days of Peleg it was so shaken as to be divided, probably into two continents, besides numerous islands—I say, when we reflect upon this subject and see what a tremendous shaking the earth must have, we are not at all surprised that the earth shall reel to and fro like a drunkard, and be removed like a cottage. With what majestic feelings the mind that is prepared contemplates this awful, this terrific scene! Secodly, "The moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jeresalem and before his ancients gloriously." Thus we see that the Lord is not only to reign in Jerusalem, but in mount Zion, also which shows that Jerusalem and Zion are two places. Thirdly, "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant, therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned and few men left."—This agrees with what the prophet Malachi says upon the same subject, in the 4th chap. "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all

that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," (take away root and branch and what will be left!) "But unto you that fear my name, shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts."

From this we learn that the meek, those that fear the name of the Lord, will be preserved and will literally tread upon the ashes of the wicked, after they are destroyed from off the face of the earth, by fire, which is probably the last and sweeping judgment, or destruction, before the Millenium commences.

Now, I will attempt to show, that the day of the Lord: the coming of the Son of God, is near at hand: probably he will make his appearance in the clouds of heaven within the present generation. Joel, 2nd chap.—says, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh." In the 2nd chap. of Acts, Peter, in quoting the above passages, says, "And it shall come to pass in the last days, saith God," &c. Here we see the word spoken by Joel, translated "*afterward*" defined by holy apostles to mean the last days. The days of the apostles could not be considered the last days, but there was a sample of the out pouring of the Spirit of God, on the day of Pentecost, of what will be in the days of the Millenium. The prophet, in recording what would be in the last days, says: "And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke." These signs have been seen by many in this country, and we have had accounts that wonderful sights have also been seen in the heavens by the Chinease. In the 2nd epistle to the Thess. 2nd chap. we find the apostle showing his brethren, that the day of the Lord would not come until after the falling away of the church, and the "Man of sin the son of perdition be revealed who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God." You are undoutbably ready to agree with me that there has been a falling away from the purity of the religion of Christ, which teaches that we should love God with all our hearts and our neighbor as ourselves. But perhaps you are not prepared to say, that the man of sin is revealed; if he has been, you will readily perceive that the two items mentioned by the apostle, as preceeding Christ's coming, being accomplished, we might then look for the Lord who shall consume that wicked with the Spirit of his mouth, whom he shall destroy with the brightness of his coming.

To understand where the man of sin sets, and who he is, we must understand what, or where, is the temple of God; and who perdition is. The same apostle shows us in a number of places, what we are to understand by the temple of God. He wrote to his disciples like this; "Ye are the temple of the living God." Thus we discover that the man of sin is that mystery of iniquity that got into the church: even began to be there in the apostles' days, and which has exalted itself above all that is called God, showing himself that he is God. But the man of sin has been revealed to the elders of this church, and God has given them power to detect him whenever he shows himself. I will now examine what the Savior said, as recorded by Luke, 21st chap. speaking of the destruction of Jerusalem, and the scattering of the Jews: commencing at the 24th verse: "They shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations." And in the 28th verse he says, "And when these things begin to come to pass, then look up, and lift up your heads: for your [the Jews] redemption draweth nigh."

We all know that there has been signs seen in the sun for a number of years past. And the Jews were to be apprized of the near approach of their redemption, when these signs began to come to pass. And I can assure you that the distress of nations spoken of, is not far distant; for be assured that the time spoken of by the Revelator, that peace should be taken from the earth, is near at hand.—Our Savior speaks of his coming in a cloud with power and great glory, which we are sure has never taken place as yet: and after speaking of the signs that would precede his coming, says, "When ye shall see these things come to pass, know ye that the kingdom of God" [or coming of the Son of Man] "is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled." There has been many attempts to show that what was meant in this whole connexion, was fulfilled in the days of the apostles, because it reads "this generation;" but it is evident that it has reference to *the* generation that should live when the signs spoken of should appear. And this idea I think is confirmed in the 34,35, and 36th verses; for he says, "Take heed to yourselves lest that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth." Hence we see that *that day* spoken of, is no less than the great day of the Lord, and cannot be confined to the Jewish nation, for it was to come on all them that dwell on the face of the whole earth. "Watch ye therefore (said he) and pray always that ye may be accounted worthy to escape all these things;" [that is, the judgments that were to come on the wicked of that generation, as he had before described,] "and to stand before the Son of Man." From this it is evident, that none but the meek and the pure in heart would be able to stand in that day.—This being admitted shows that that day has never arrived as yet, and the signs that have been seen, show that this is the very generation spoken of. The Savior said, "Behold the Figtree and all the trees: when they shoot forth you see and know that the summer is now nigh at hand." If the figtree has reference to the true church, and as some suppose, all the trees represent the other churches, any one can discover that this is the generation. But let this be as it may, whoever observes strictly the signs of the

times, will discover that this age is big with events.

The book of Mormon, containing the fulness of the gospel of Christ, has made its appearance, and men are once more called to the holy order of God, to build up the church of Christ, and gather the house of Israel, preparatory to the coming of the Son of Man. But say you, how am I to know that the book of Mormon contains the fulness of the gospel? In answer, I say, you have the testimony of men that cannot be impeached, that the book of Mormon is true, and was translated by the gift and power of God.—Those that receive the book of Mormon, and obey it, have this further testimony: they receive the gift of the Holy Ghost. By comparing the book of Mormon with the gospel preached by the apostles, (which I now intend to set before you,) you will be able to judge for yourselves. But before I proceed to set before you the gospel, let me quote Acts: 13:40,41, "Beware therefore, lest that come upon you which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

I will now proceed to show you the gospel as it is recorded in the bible, and if you take the trouble to compare the book of Mormon with it, you will find that it contains the fulness thereof. And first, I shall commence at the commission given by our Lord and Savior Jesus Christ to his disciples after his resurrection from the dead. One thing very remarkable respecting this commission is, that no one of the four that recorded the history of our Savior has it entire, but each one has a part, and the whole put together shows us, beyond a doubt, what that commission was. The portion recorded by Matthew is found in the three last verses of his testimony, thus, "And Jesus came and spake unto them saying, all power is given unto me in heaven and in earth go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always even unto the end of the world." The 16th chap. from the 14th to the 19th verse of the testimony of Mark contains a portion of the commission, and reads thus: "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." In these quotations, from Matthew and Mark, we find that the apostles were to teach all nations, and preach the gospel to every creature; yet they do not tell us what the gospel is, and without the help of Luke and John we might be much puzzled to know from the bible what that thing called *the gospel* was or is; but the Lord did not leave the world in the dark, for in Luke and John, together with what is recorded in the Acts of the apostles, the subject is made plain.

Luke 24:44,50 reads thus, "Then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, and thus it behoveth Christ to suffer, and rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and ye are witnesses of these things, and behold, I send the promise of my Father upon you; but tarry ye in Jerusalem, until ye be endowed with power from on high." Hence we discover that they were to preach repentance and remission of sins, and he that believed their testimony and was baptized should be saved. But they were to tarry at Jerusalem until they were endowed with power from on high.

Acts first chapt. and eight first verses, corroborates the foregoing. Christ, "Being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." And further. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." The *power* spoken of above, we find explained in the 20th chapt. of John's testimony, 22nd and 23rd verses in these words: "And when he had said this, he [Christ] breathed on them, and saith unto them Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. Thus we see that besides the signs that were to follow them that believed, they [the apostles] had this power granted to them also, even the power to remit and to retain sins, upon such conditions as the Holy Ghost should direct, when they should receive it. Agreeably to the instructions of their Lord, the disciples waited at Jerusalem; and as is recorded in the 2nd chapt. of Acts on the "day of pentecost they were all with one accord in one place," when, as was promised, the Holy Ghost was poured out upon them, and they began to speak with new tongues—and then they began their ministry, according to the directions given them. It may be proper before going further to notice, that the kingdom of God was now to be preached to all nations, and that Peter had the keys of the kingdom of heaven, conferred upon him, as recorded in Mat. 16:19. "And I will give unto thee [Peter] the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven." Hence we discover that Peter had great power given into his hands, & so had all the apostles, according to John's testimony, as above quoted. Consequently, when they were endowed with power from on high, and were to commence their mission, Peter standing up, with the eleven, began to declare unto them the things of God; showing that Jesus was the Christ, and that they had taken, and with wicked hands had crucified and slain the Lord of glory; and that he had risen from the dead—in proof of which he quoted the prophecies which they dared not dispute, and thus convinced them that Jesus was the Christ; and being convinced

of the fact, truth brought with it conviction, as it always will when received: they saw at once that they had committed sin that had no sacrifice for in the law of Moses, consequently they, with one accord, cried out, "Men and brethren, what shall we do?" Peter having the keys of the kingdom, was ready to tell them what they must do: he said unto them: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And according to the account, about three thousand were received into the kingdom the same day—having received the remission of their sins, as well as the gift of the Holy Ghost, they were made to rejoice and praise God.

Thus we see the happy effect produced by receiving the gospel in its purity. I wish you now to candidly examine the different sermons recorded as preached by the apostles, and you will find that the sum of their preaching was Jesus a risen Savior; and that when they got the people to believe that, they then immediately baptized them: in one instance even the same hour of the night. But say you, what good will it do one to be baptized without repentance? I answer, no good: But where is the rational man that believes that Jesus Christ is the Son of God, and that all power both in heaven and on earth is given unto him, that is not only willing to be baptized, but also to repent of all his sins, and serve God with full purpose of heart? I find I am digressing, therefore I will return to the subject.

Paul wrote to his Galatian brethren thus: "Though we, or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Now pause, and ask yourselves this question, did the apostles preach more than one gospel? I think you must answer "but one." Well, Paul says the gospel is the power of God unto salvation. What does the result, on the day of pentecost show, but the power of God unto salvation? Surely the gospel that the apostles preached, and that the people received, was the power of God unto salvation.

I want you now to set down in the fear of God, and carefully and prayerfully compare the book of Mormon with the gospel, as preached on the day of pentecost, and see if the sentiment is not the same; if it is the same, it must be the gospel, and if the gospel, it must be the power of God unto salvation. For if you admit John's declaration that the gospel is everlasting, or in other words, that he saw in the last days an angel flying through the midst of heaven, having the everlasting gospel to preach to all nations, kindreds, tongues and people, it will prove that there is such a thing as the everlasting gospel, and if so, is it not the gospel of God? And does not what John says, about the everlasting gospel's being preached to all nations, kindreds, tongues and people, just before the downfall of mystery Babylon, convey an idea that something more than the bible is to make its appearance, about that time? It certainly does to me.

Now, if the book of Mormon contains the same gospel that the apostles preached, which it certainly does, and that its whole drift appears to be to make men righteous and happy; and if the men who attest to the truth of the book are men of piety, and men who have sacrificed their property, and even their good name for this cause, which certainly is the case, what does it argue? Does it not argue that this work is true; that the book of Mormon is the fulness of the gospel, sent forth to this generation, that a people may be prepared for the coming of the bridegroom? surely it does; and I know that if you will be honest before God, these things will carry some conviction to your hearts.

I have one testimony further to add, which is the one that was promised by our Savior himself, which is the signs that were to follow them that believe. Now, if the same signs follow in these days that followed in the days of the apostles, it argues that the gospel is the same.

I assure you that the signs do follow in this, the church of Christ, who receive the book of Mormon as the fulness of the gospel of Christ. In many instances the sick have been healed by the laying on of the elders' hands, and also devils cast out. Many speak with new tongues, or in other languages; some speak in a number of different languages shortly after they receive the gift; others are confined to one or two—These are not idle assertions; I know that these things are so. Some have the gift of interpretation and some have not, as yet. But say you these gifts are strange things! Well strange as they may appear, they are the gift of the Holy Ghost: many of the world even receive the Holy Ghost in a greater or less degree, but few in comparison receive the gift of the Holy Ghost, the gifts being peculiar to the true church. What the Lord promised by the mouth of Zephaniah is beginning to be fulfilled. "For then (saith he) will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent," 3:9. Some speak the pure language already. Songs are sung in unknown tongues. Well say you in the days of the apostles they spake with tongues and prophesied, immediately after having hands laid on them for the reception of the Holy Ghost, and now it is more than three years since this church has been organized, and yet we have not till of late seen or heard much about these gifts being manifested. Why should there be this difference? In answer I say, that the apostles were three years with Christ, in which time we have no account of their speaking with tongues. In the days of the apostles the church started in perfection and purity, having the gifts conferred upon them at the commencement of their ministry, to all nations: the church was of one heart and one mind; but after a while we find that the church began to be corrupt and fall from its pristine purity: the declension continued until the church was lost in the wilderness, and the gifts all lost with it. Since the days of Luther and Zuingle, the reformers, light has been bursting forth in the religious world. Many reformers have rose up one after another, till

at length the Lord saw fit to raise up a standard, even the fulness of his gospel, and give unto his people a prophet, through whom they can have the word of the Lord from time to time, to lead them along from the wilderness in which they have been lost, that they may see eye to eye and be of one heart and one mind, as in the days of the apostles. And althongh the time has not yet arrived that we see eye to eye in all things, yet it has pleased the heavenly Father to begin to set his gifts in order in his church, which causes me to rejoice; yea, I will rejoice and praise my Father in heaven, that he has permitted me to live in this day and age, When I can see the work of the Lord and know it for myself—that is, I know it, or have no more doubt of it, than I have that there is such places as London, Paris, or Jerusalem. The Lord has given us in relation to the book of Mormon as much testimony, and of the same kind, that we exact to establish any fact among us at the present day, consequently would it not be wisdom for us, before we condemn the work, (having this testimony before us,) to examine and become acquainted with the men that testify. For one of two things must be true, that is, they have either held forth, in the most solemn manner to the world, the truth or a falsehood: if a falsehood they certainly must have been most base and corrupt characters. This is for you to assertain for yourselves, and it is of great consequence that you be not deceived, that you make a correct decision.—Let not vague reports blind, or satisfy you, while you may know these things for yourselves. For be assured, that if the testimony borne in favor of this work be the truth, your disbelieving it will never make it an untruth: remember that the truth will stand while the heavens and the earth pass away.

I feel that I have written sufficient to convince any candid enquirer after truth. And now let me entreat you to sit down and carefully and prayerfully examine the whole subject through: pay attention to all the passages referred to, and see if these things are not so.

O, that you may be wise. O, that all men were willing to be as righteous as God would have them be, that they might be prepared to meet him in peace. I do know that in keeping the commandments of the Lord there is great reward. The Savior said he that was not willing to forsake houses and lands, father and mother, &c. was not worthy to be his disciple.

I want you to realize these things: think what it is to give up all for Christ. All the sacrifices that I have made I count as naught, when compared with the hope that I have of one day being enabled to exclaim with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of reghteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." I now ask, do you love his appearing? is it your prayer that he may come in this generation? O, think on these things, and not suffer the god of this world to blind your eyes.

Since I have torn my affections from this world's goods; from the vanities and toys of time and sense, and been willing to love and serve God with all my heart, and be led by his holy Spirit, my mind has been as it were continually expanding—receiving the things of God, until glories indescribable present themselves before me, and I am frequently led to exclaim in my mind, why is it that men! rational men! will suffer themselves to be led in darkness down to the gulf of despair by the enemy of all righteousness, while such glories lamp up the path-way of the saints?

My dear friends, need I say more to convince you of the truth and reality of this work. I think if you believe me, enough is written to carry conviction to your hearts; but if I thought that more would be of service to you at this time, I would freely write on: the subject is not exhausted, neither am I tired of writing; for I feel willing to spend and be spent, in the cause of my blessed Master.

The testimony that I have borne and now bear to you in favor of the book of Mormon, and the great things that are to take place in these last days, is such that I feel clear in my mind that I have discharged my duty, and whether you are benefitted by this communication or not, I feel that your blood will not be required at my hands; but without this communication I could not say that I felt altogether clear, as having discharged my duty. I desire that this letter may be read by all my old friends and acquaintances, and also all those into whose hands it may come, hoping that all may be benefitted by the same.

O take the advice of one that wishes you well and would rejoice to meet you in the celestial kingdom of God: that is this, humble yourselves before God and embrace the everlasting gospel before the judgments of God sweep you from the face of the earth; for rest assured judgments will increase in the earth until wickedness is not known upon the face thereof. Therefore I say be wise, while you have the opportunity, and not be of that number who will have to take up this lamentation, "The summer is past, the harvest is ended, and we are not saved."

With sentiments of respect I remain your well wisher.

EDWARD PARTRIDGE.

BROTHER O. COWDERY:

Believing that a short history of that branch of the church of the Latter Day Saints at New Portage, may be interesting to those who read your paper, I here give you a sketch of the same:

In the year 1831, Ezra Booth preached at the "Bates Corners" in Norton, to a numerous assembly, where I, for the first time, saw the book of Mormon, and was taught from it. Not long after, we read Booth's letters as published in the Ohio Star; and although he did not prove that the book of Mormon was not true, yet he gave the whole

work such a coloring, or appearance of falsehood, that the public feeling was, that "mormonism" was overthrown. However we afterward received preaching from brother R. Cahoon, David Whitmer, and Lyman Johnson, and after that, also by brother Thomas Marsh and others, which left an impression on the minds of many, that was not easily eradicated; and the way being thus prepared, the Lord in his providence, sent brother Milton Stow among us, who baptized a number of persons, some of whom belonged to the Methodist Church—which created much excitement in that church, and caused the preachers, which had charge of the circuit, to stand forth with great exertions to prevent its influence spreading further; and with the strongest expression of their exasperated feelings, thundered out anathamies and divine vengeance on the heads of those "wolves in sheeps clothing," as they called the "mormon preachers." But this abuse, from men who professed to be the ministers of Christ, upon those men who had not injured them, and who appeared to be sincere, and were preaching much more glorious things than were heard from them, made many anxious to know more of "mormonism," as it was called.

At this time, being April, 1833, God, who is ever ready to bless men with the knowledge of the truth, if they will hearken and receive it, sent us brother Sidney Rigdon, who opened the scriptures to our understanding in that clear light in which we had never before understood them, even by showing us the fruits which the gospel produced in former ages, as also the gifts that were in the church—such as visions, revelation, the ministration of angels, the gift of the holy spirit, and prophecy—and that these were again restored to the world and were found in the "mormon church." Many now obeyed the gospel and were baptized, at which time myself also, received baptism.

This little branch continued to increase rapidly for some time, rejoicing in the blessings and gifts of God, till the number, in the beginning of 1834, amounted to something more than sixty. For a few months the work of gathering seemed almost to cease, but our heavenly Father seems again to smile in blessings upon us, and there has been additions to the church time after time, till the number now remaining, according to our church record, is ninety three: one has died; six have moved away, and two have been cut off from the church.

Our heavenly Father seems to be shedding forth a divine influence upon the people, that many are giving heed to the word preached about us, and also in a number of other townships, people are opening houses for our preaching, though some refuse to hear, and shut their eyes and ears against the truth.

Yours in the bonds of the gospel of Jesus Christ.

AMBROSE PALMER.

Jan. 28, 1835.

Messenger and Advocate.

KIRTLAND, OHIO, JANUARY, 1835.

☞ The first No. of "THE EVENING AND THE MORNING STAR," re-printed, is issued.—For the accommodation of our friends, we have struck off a large edition, and individuals can be supplied with any number by transmitting immediately, such orders, free of postage, enclosing cash. The whole 24 numbers will be furnished at the office, or by mail at $2,00. No subscription will be received for any less than the two Volums.

Conference Notice.—The elders of the church of the Latter Day Saints are hereby notified, that a conference will be held at New-Portage, Ohio, commencing Saturday, the 6th of June next. The Sabbath following will be occupied in public teaching.

BISHOP PARTRIDGE'S LETTER.

Time and space forbid lengthy comments on this production. It was forwarded us last August, with a request to either publish it, or forward the manuscript to the Hon. S. ROSA, of Painesville. On examination, we thought that it was an article frought with so much necessary intelligenee, that it could not fail to interest our patrons. With this letter we received another, requesting us, (should we publish it,) to give it entire in one number.—Till now we could not devote the space. And though it has been long written, it has not lost any of its important truths, nor will it fail, if carefully examined, to impress the reader with a reverence toward God, and an anxiety to be prepared for his coming.

Bishop Partridge is well known to the individual addressed, and to the citizens of Paines

ville, among whom he formerly resided; and we cannot but believe, that that intelligent community will treat with due respect, and appropriate credence, this plain, easy, consistent, and unvarnished relation of truth, from their former fellow-citizen.—[*Editor.*]

DIED.

In this town on Friday, the 16th inst. SAMUEL CARVEL, infant son of elder S. Rigdon, aged two weeks and four days.

On the 4th inst. Mr. ZINA REDFIELD, aged fifty six years, he was a member of this church.

On the 23rd iust. widow SALLY BINGHAM, daughter of Thomas Gates, aged 35 years.

In Amherst, Ohio, on the first of August, last, Mrs. HARRIET JACKSON, aged 23 years. Mrs. Jackson was a member of the church of the saints.

In Benson, Vt. on the 26th Dec. last, CAROLINE, late consort of elder *Harlow Redfield*, aged 30 years.

She was among the first who embraced the fulness of the gospel in that country, and has ever maintained a steady, circumspect and virtuous walk. She bore with becoming fortitude, her last illness, and only longed for the anxious hour when her spirit should take its welcome exit to be with Jesus.—*Editor.*

A SUMMARY.

In the last Messenger we gave a short summary of the intelligence received from abroad, relative to the situation of the churches and the prosperity of the cause of truth. From a general mass we can only select a few items, and in so doing shall endeavor to take that part which will be the most interesting. To inform the elders of the many and pressing calls which are continually saluting us, and the church of the increase of numbers to its body, will satisfy the whole, if our conception of the matter be correct. This, then, in general, will be our object in giving summaries.

The world is full of confusion, and corruption holds unbounded sway over millions, and were we to forbear giving our patrons, at least, a small part of the facts relative to the same, we might subject ourselves to censure.

The cause is a precious one, and a union of hearts and of faith is highly important: and how can the hearts of thousands, who are unknown to each other by face, be united; and in what manner can their faith be brought to bear more directly upon the object, than to be instructed alike, and also be furnished with the same intelligence relative to the same holy cause?

The elders are travelling into many parts, as may be seen from letters published from time to time, and what adds to the reflection, and gives joy to the heart, is that wherever they go, and labor but a short season, are instruments in the economy of heaven, of convincing hundreds of the truth and propriety of the faith of the everlasting gospel. We are indebted to them for the more part of the information of this kind which we publish, and feel ourselves under obligation to tender them the unfeigned gratitude of our bosom, and hope that by a joint co-operation we may be instruments in moving on this heavenly work to perfection and glory, that the NATIONS OF THE EARTH may see the salvation of God!

From the elders we receive many subscriptions, and hope we may be favored with many thousand more opportunities to thus circulate the intelligence with which we are favored, until there shall not be a town, no, nor a neighborhood in the union, into which numbers of our publication do not circulate. But to proceed:

Brother E. Owen jr. of Green co. Pa. writes the 19th of Nov. last, informing us that there are a few saints yet in that place. There was once a large church in Green co. but they have mostly removed to Mo. The few remaining should not be neglected, nor suffered to perish for want of instruction, or be devoured by the enemy.—He closes by saying: "O brother, pray for us, that we may continue in the holy calling whereunto we are called, that we may be worthy to receive an inheritance in the city of cities, which shall be called Zion: and we on our part, will humbly ask the Lord to preserve you and enable you to continue to fight valiantly in the cause of the Redeemer's kingdom!"

From elder G. Bishop's journal, written from Salisbury, Ct. Dec. 4th we take a few extracts:

"I arrived in Norfolk, Nov. 1833, and spent the winter in this State, preaching in different towns; the result of my labor here, was the baptism of 10 persons in the spring—Norfolk is said to be one of the most populous and wealthy towns in the State. * * * In

June I attended the Maine conference; stopped in Boston and baptized one.— * * * From thence to Dover, N. H. where I baptized 7. From Dover to Bradford, Ms. where I baptized one. * * After visiting 'Dighton Writing Rock' in Dighton, Bristol co. Ms. I went to Wendell where I baptized 9. * * When I arrived at this place, I learned that 6 others had been added to the church during my abscence, by elders Smith and Carter. Since my arrival I have baptized 5. The church now numbers 20 in this place."

Mr. Wm. Johnson, of Lewistown, Fulton co. Ill. informs us by letter dated Dec. 8th, that there are a few believers in that place. Will the travelling elders remember them?

Elder E. H. Groves writes us an interesting letter from Gilead, Calhoon co. Ill. Dec. 16th. By which we are informed that he has lately immersed 12 in that county, and that more are anxiously enquiring. He thinks the prospect is very favorable, as there are many standing at the door just ready to enter.

Elder Charles Rich of Pleasant Grove, Ill. writes, Dec. 22, and says the church in that place is prospering in the good way.

Elders G. M. Hinkle and H. Green, write us from Washington co. Ill. Dec. 23rd, as follows: "The Lord is carrying on his work extensively in this region; we have calls to preach on the right hand and on the left, from five to twenty miles. We have baptized twenty in this section of country, and elder S. Carter and S. Brown arrived here the first inst. and baptized one—they went to the south, and we have since been informed that they are about ten miles off, preaching and baptizing."

"We shall not leave this place while there is a prospect that the work will go on. We have at this time an invitation to preach in Belleville, and another appointment at Lebanon. The prospect at present, is that there will be a great work done in this section of country."

Mr. J. Crosby jr. of Wendell, Ms. writes Dec. 23rd, informing us that the church there numbers 14; 9 having been added not long since. He says: "We few, who are engaged in this glorious work, are firm in the belief, and we hope that by the grace of God we shall be enabled to fight the good fight of faith, and to come off conquerors and more than conquerors, through him who loved us,"

Elder Wm. W. Spencer writes from Tompkins, N. Y. Jan. 7th, and says, that there is an enquiry among many, to know whether these things are so—there is a prospect of doing good, and all that seems to be wanting, is faithful laborers, endowed with the Holy Spirit.

Our natural brother, the presiding elder of the church at Freedom, N. Y. writes us the 13th inst. and says: "Our church, I believe, prospers tolerably well: 10 have been dismissed with letters of commendation, and we have seventy three in regular standing. One of that number was added to us last Sabbath. There are many enquirers from five to ten or fifteen miles to attend our meetings; and notwithstanding we are every where spoken against, I believe there are more fears that our system is true, than there are doubts that it is not."

In addition to the foregoing we add, that elder D. W. Patten has lately returned from the south where he has been laboring a few months in company with elder W. Parish. They had, when he left, baptized about twenty in the State of Tennessee. He further informs us, that multitudes listened with attention, and manifested deep anxiety to ascertain, for themselves whether these things were of God. Of the vast population of the south, but few have ever heard the gospel in its fulness, and it is to be expected, that amid a *world* of calumny and reproach, heaped upon a society whose only aim is to do good, and whose only intent is salvation, that it must have fallen in the south in a greater or less degree.—But they are like the rest of mankind, when the truth is presented before them, such as are honest "gladly received the word."—*Editor*

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COMMUNICATIONS.

LETTER No. 4.

Liberty, Mo. Christmas, 1834.

DEAR BROTHER:—

Your letter from Norton (O.) dated Sept. 7, 1834, came to me by mail, last week, through the medium of the Messenger and Advocate. I am glad you "have thought that a full history of the rise of the church of Latter Day Saints, and the most interesting part of its progress, to the present time, would be worthy the perusal of the saints." The history of the saints, according to sacred writ, is the only record which has stood the test and ravages of time from the beginning; and a true account of the revival of the Lord's church, so near the great Sabbath of creation, must be a source and subject of holy joy to the pure in heart; and an interesting preface of things to come, that might arrest the attention of the world, before the Lord shows his naked arm to the nations, if the children of men would read and understand.

I pray our heavenly Father to assist you, so that you may be enabled to spread the truth before the eyes of this generation, ere destruction comes as a whirl-wind upon the ungodly. Strive, with your might, to be simple, plain, easy and unaffected in your style, showing the shining world, that though many may continue to run after one that is able to give *gold* to his friends, and *lead* to his enemies, you, with the Israel of God, will rejoice in having light enough to follow HIM who has power to give eternal life to *his* friends, and will overcome *his* enemies.

There are some items in your letter which are great, and revive old thoughts that, long since, were left to float down the gulf of departed things, into the maze of forgetfulness. The first one is where you sat day after day and wrote the history of the second race that inhabited this continent, as the words were repeated to you by the Lord's prophet, through the aid of the "Urim and Thumim," "Nephite Interpreters," or Divine Spectacles. I mean when you wrote the book of Mormon, containing the fulness of the gospel to the world, and the covenant to gather Israel, for the last time, as well as the history of the Indians, who, till then, had neither origin among men, nor records amid the light and knowledge of the great 19th century.

Fresh comes a story into my mind, that, in 1823, before the book of Mormon was known among us, a sacred record, or, as I had it, another bible, written or engraved upon thin gold leaves, containing more plainness than the one we had, but agreeing with it, had been found near Canandaigua, N. Y. The characters in which it was written, were of a language once used upon the eastern continent, but obsolete and unknown then. I was somewhat surprised at the remarkable discovery, or news, though I never knew to this day, how I came by it. Like Paul, who did not know whether he was in the body, or out of it, at a certain time, I cannot tell whether I dreamed; or whether some person told me; or whether an angel whispered such *strange tidings*. I mentioned it a few times, but was rather laughed at, and so I said no more about it, till after I had removed to Canandaigua, when the book of Mormon was published.

At that day, or, in fact, I always believed the scriptures, and believed that there was such a sacred thing as *pure religion;* but I never believed that any of the sects of the day, *had it*, and so I was ever ready to argue up, or down, any church; and that, too, by evidence from the good old book, an intimacy with which I had formed in infancy and cherished in age. When the story related above, first found a resting place in my tabernacle, I rejoiced that there was something coming *to point the right way to heaven*. So it was, and, thank God, so it is.

In the history you are writing, you cannot be too plain and minute in particulars. There is majesty from man to Messiah; from the angels to the Almighty, and from simplicity to sublimity. Out of small things proceed great ones, and the mind, or memory, retains a shadow of greatness on earth, or a glimpse of glory from heaven, when a volume of nonsense may be forgotten

in a day, or a nation dropped into oblivion and remembered no more. When the book of Mormon came forth, those that received it, and embraced its truths, saw new light upon the scriptures, and a true beauty in holiness; and they began to have confidence in the promises of God; faith in prayer; faith in miracles, and a holy anxiety to share in the glory that should follow, after much tribulation: and the Lord, being merciful to them, in their infancy and weakness, performed and said many things to aid and strengthen their faith, and fortify their minds against the wiles of the evil one, which, like many other good things may have again been shut up in heaven for a day of righteousness. A memento of them, in the work under consideration, may be a day-star to thousands, yet groping in the regions of mental darkness; yea, may I not say, that a sketch of some of the revelations to the church of Christ of Latter Day Saints, might answer as hands to point to the light-house of the skies, which will only be seen by the pure in heart, when the "black-coat" fog of many centuries, has been driven back to its own place, by the refreshing breezes of the gospel in its purity. O welcome day! would thou wast here, that the saints might see the towers of Zion in precious beauty and golden splendor, cheering their native land, with the music of heaven, and the glory of God!

While I think of it, let me ask you to explain, or state what the angel said when he informed brother J. S. jr. that a *treasure* was about to come forth to this generation.

The next item I shall notice, is, (a glorious one,) when the angel conferred the "priesthood upon you, his fellow servants." That was an august meeting of men and angels, and brought again, upon earth, the keys of the mysteries of the kingdom of God. I am aware that our language lacks terms, and we fail in power to set forth the sublimity of such a holy scene, but we can remember the glory and tell the appearance in such words as we have, and let God add the majesty and omnipotence to the sacred interview. Our ancient brethren were careful to notice angel's visits, and note what they said, and how careful ought we to be? Let church history tell. The impressions made upon our minds by the inhabitants of heaven, remain long to remind us that there is an eternity in the next world, where matter or spirit, and duration and life are equal.

I am not often in the habit of telling dreams and visions, and rarely write them, but on the 16th of last November, after I retired to rest, it appeared that I was standing in the door of a house, wherein were a number of brethren and sisters lamenting the situation of the church, when, of a sudden, I saw a whitish cloud in the clear sky of the south east, gently coming towards me; and something, which, at first sight, resembled the portrait of a man's head; but, in a moment, as it came nearer, it looked like the full image of a man.—When nearest it made a graceful *bow* to me, then receded till out of sight.—I cried with a loud voice, The Lord preserve us for an angel is here! The Lord is with us, for his angel has come!! His appearance and countenance were beautiful; and his robe was white. His skin was a touch nicer than virgin snow, tinged with a crimson glimmer of sun-set. The whole scene was simply grand, though nothing but a dream.

Now my natural eyes beheld not this, yet every thing of it, is so strongly impressed upon my mind, that it seems like a reality. From this I judge, that a scene of heavenly things, seen with the naked eye, is so perfectly retained, that you can give every particular.

The knowledge which has come from God to man, by this last establishment of the true church, is, at once, very glorious and very great, making plain the reward of all men in the world to come, and showing the saints that they must come into the presence of God, by perfection, being one in baptism, one in faith and one in the Lord Jesus.—The vision points out the degrees of happiness and misery, so agreeably to scripture, and so plain, that all of the commonest understanding, may learn for themselves what kingdom the Lord will give them an inheritance in, according to their works and ways in this life. After the fall man inherited three desires, which, if indulged beyond a given latitude, vitally destroys his pleasure, his prosperity and his peace.—They are a lust to generate his species; a love for money, and a thirst for greatness. To check these passions, so that one can overcome the world, requires fortitude and faith sufficient, like Moses, to choose rather to suffer affliction with

the people of God, than to enjoy the pleasures of sin for a season.

But lest I tire your patience with too long a letter, let me briefly close. If there was joy on earth, when Adam received and obeyed the gospel, at the mouth of the angel, and became the first high priest after the holy order of God; if there was joy on earth, as there was in Eden when the morning stars sang together, when Enoch established Zion in the first thousand years; if there was joy on earth, when the flood abated, because the world was cleansed of iniquity; if there was joy on earth, when Moses led the children of Israel out of bondage, and had a grand view of the glory of God; if there was joy on earth, 1841 years ago, (to-day) because Jesus came in the flesh for the redemption of fallen man; and if there was joy on earth, when the fulness of the gospel and the holy priest-hood were committed to you for the last time: how much more joy will there be on earth when the iniquity of man shall cease, and the knots of nations, and the cordons of kingdoms, and the chains of empires, shall have parted forever, and with Babylon the great, shall have fallen into their own place; when the kingdom of God shall have dominion and power under the whole heaven; and when the voice of the triumphant Redeemer, shall not only ring round this globe to the righteous, but shall sound throughout the vast empire of God, to the just of worlds,—"*Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world.*" W. W. PHELPS.

MILLENIUM. No. XII.

Continued from page 54.

In the 144 Ps. we have a most glorious description given of the reign of Christ on the earth, from the 4th verse to the close of the chapter.

"Bow the heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. Send thy hand from above, rid me, and deliver me out of great waters, from the hand of strange children; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto thee, O God: upon a psaltry and an instrument of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.—Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace: that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets: that our oxen may be strong to labor; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord." (or whose God the Lord Jehovah is.)

A more blessed state of earthly society, than is here described by the Psalmist, is not easily conceived of; an order of things when complaining shall have ceased, and be heard in the streets no more. We can readily conceive that when all complaining shall cease, there will be a very different order of society, from what there is at present, or ever was since the world began; for there never has been a time up to the present state, but there has been complaining in the streets.

This account, however agrees with what John says, in the Revelations, 21:3,4: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall their be any more pain: for the former things are passed away."

David and John, both seem to have had their eyes fixed on a state of society very different from any which had existed up till their day, or from theirs to the present; but one that will come when the Lord shall bow the heavens and come down, and touch the mountains, and they shall smoke, and the tabernacle of God be with men, and when the Lord shall have rid David (or Israel) from the hand of

strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood. In the above quotation the Psalmist gives us the whole order of things which tend to the establishing of this glory on earth, when complaining will be heard no more.

And first it is to begin with the Lord's bowing the heavens and coming down. See 5 verse. Secondly, after he comes he is to deliver his people out of great waters, and from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood, verses 7,8 and 11. The consequences following from the Lord's coming down, and delivering his people from the hand of strange children are, first, that their sons will grow up as plants in their youth, and secondly, their daughters will be as corner-stones, polished after the similtude of a palace. verse 12, Thirdly, their garners will be full affording all manner of store.—verse. 13, Fourthly, their sheep shall bring forth their thousands and tens of thousands in their streets. 13, Fifthly, their oxen will be strong to labor. 14. And lastly, there will neither be breaking in nor going out.

A society of the above description, will doubtless suit John's description in every respect, as before quoted, nor could the mind conceive of a people in circumstances more agreeable, nor yet more desirable, than to enjoy the high privileges above mentioned: a people where their sons should be as plants grown in their youth, whose conduct should never wound the feelings of their parents, nor bring a stain on their characters, nor yet cause the tear of sorrow to roll down their cheek; their daughters also, as corner-stones, polished after the similtude of a palace: without spot, without blemish, the comfort of their parents. This is securing to a person, one of the greatest sources of human happiness, to have his family without reproach, without shame, without contempt, and his house a house of peace, and his family a family of righteousness, and his habitation a habitation of holiness: add to this the abundance of the good things of the world, his garners full of all *manner of* store: that is, every thing which his nature could enjoy, while his flocks are bringing forth their thousands and their tens of thousands, in his streets, and we have before us a society or generation of persons whose earthly lot, above all others, is desirable, and an order of things to be longed for by every lover of mankind: but this never will take place, until the Lord bows the heavens and comes down, and his tabernacle is with men; then all tears will be wiped from the eyes of his saints; then all sorrowing and sighing, will cease; then will Israel sing a new song upon a psaltry and an instrument of ten strings; then shall their sons be as plants grown in their youth, and their daughters, as corner-stones, polished after the simlitude of a palace; then will the earth bring forth in its strength, so that their garners shall be full, affording all manner of store; then shall their sheep bring forth their thousands and tens of thousands in their streets; then shall the willderness and the solitary place be glad for them, and the desert blosom as the rose; then shall the blind see, and the lame man leap as an heart, and the tongue of the dumb sing. Well might the Psalmist say, "The Lord reigneth, let the earth rejoice, let the multitude of the islands be glad thereof: the world also is establish that it cannot be moved. Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice. Before the Lord for he *cometh*," &c.

Let the reader notice particularly, that all this is to take place when the Lord comes.

The 11 and 12 chapters of Isaiah, give an additional account of the glory of the Lord's reign on the earth: they are too lengthy for insertion here, but let the reader turn to them, and read them; for they will throw a great light upon the subject, and he will there see the glory which is to follow the second advent of the Savior, and the effect which his reign is to have on the brutal creation, as well as the natural.

FAITH OF THE CHURCH. No. XI.

Continued from page 53.

In prosecuting the investigation of the work of the Holy Spirit in the salvation of men, it will be necessary to go back and begin where the subject begins, in order that we may have

a clear understanding of it. We have previously seen what part the Spirit took in preparing the apostles for their respective callings and mission—how necessary it was for them to receive it; for unless they had received it they never could have built up the kingdom of heaven, or church of Christ; and that without it all the knowledge and information which they had received from others, not even that received from the Lord himself personally, both while in the flesh, and after his resurrection from the dead excepted, would not have availed to enable them to execute their high commission; for in addition to all that they had seen, and heard, and handled, of the word of life, they must receive this gift, or work for the Lord they could not. You must tarry at Jerusalem, says the Savior, until you are endowed with power from on high, that is, until you receive the Holy Spirit, and then, and not till then, you shall go forth and proclaim the gospel to all nations.

From the course which was pursued with the apostles in preparing them for their high calling, they must have had great knowledge of the situation of others, and a correct understanding of what was necessary to prepare and qualify them for the enjoyment of future felicity; and in their teaching we may expect to find the subject plainly set forth; for if it is not plainly set forth in their writings, they cannot be trusted as safe guides in things pertaining to eternal life. Let us look, therefore, in what point of light they have set forth the subject under consideration.

In the commission which the apostles received from the Savior, after his resurrection from the dead, as recorded by Mark, we can obtain some information which will serve as a key to unlock to the enquiring mind in a degree, the office which the Holy Sprit was to perform in the salvation of those who were to believe on their word! it reads thus, "And he said unto them, go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized, shall be saved; but he that believeth not shall be damned, and these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands upon the sick, and they shall recover. Mark 16:15,16,17,18. In the 12 chapter of the first epistle to the Corinthians, the apostle says that the promises here made to those who should believe the report of the apostles, were gifts of the Holy Spirit, or spiritual gifts. Let it be particularly noticed, that in the commission given to the apostles, that it was not the apostles themselves who were to show the signs but it was the persons who were to believe on the apostles' word—the signs were to follow them, "These signs shall follow *them* that believe—they shall cast out devils; *they* shall speak with new tongues, *they* shall take up serpents, and if *they* shall drink any deadly thing it shall not hurt *them.*" Not the apostles, but those who believe their word. Such is the point of light in which the promise made to those who believe on the word of the apostles, was presented by the Savior, and in the excution of this commission, by the apostles, we will not expect to find any thing different from this, for if we should, we would be left in a great difficulty, not knowing what to believe nor whom to obey.

Having seen in what point of light the commission stands, which was given to the apostles at the first by the Savior himself, to authorize them to go forth and call upon the nations to repent and be baptized in the name of the Lord Jesus, and if they done as they were required by the apostles, they should receive certain things, or power to do certain things, which were called afterwards by the apostles spiritual gifts, and being spiritual gifts were part of the work of the Spirit in saving men; for they are numbered among the things which pertain to the kingdom of God, and to the scheme of eternal life; and an attempt to set forth the work of the Spirit in the salvation of men, and leave this out would be a vain attempt. When we propose to investigate the work of the Holy Spirit in the salvation of men we mean to include the whole of the work of the Spirit. When we speak of the work of God the Father in the salvation of men, we mean all the work which he performs for their salvation. In like manner when we speak of the work of the Son we mean all the work which the Son performs in the salvation of the

world; So in like manner when we speak of the work of the Spirit we mean all that the Spirit does in this work.

In order that we may have the subject plainly before us, we will follow the apostles in their journeyings and preachings, and hear them explain the gift of the Holy Spirit. We will notice its effects on those who received it, and then draw the contrast between those who received it, and those who were full of religion without it.

We shall begin with the 2 chapter of the Acts of the apostles and first verse. The gift of the Holy Spirit is described thus: "And when the day of pentecost was fully come, hey were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." 1,2,3 and 4 verses. The historian informs us that in consequence of this out pouring of the Spirit, being noised abroad, the multitude came together which was very great because it was the time of the feast of pentecost, and there were devout Jews from all nations under heaven dwelling at Jerusalem at that time, and the consequence was that they were all amazed, and said to one another Behold are not all these Galileans which speak? and how hear we every man in our own tongue wherein we were born? these expressions of astonishment and amazement, together with some conjectures among the multitude, such as the disciples were filled with new wine, &c. excited the apostle Peter to arise and address them, and explain this marvelous phenomena. "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, in those days I will pour out my Spirit; and they shall prophesy."

In the 23 verse, after the apostle had proven the resurrection of the Savior, he says, Therefore being by the right hand of God, exalted, or being exalted to the right hand of God, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which you now see and hear.

In the 37 verse we are told that the multitude who had come together on that occasion were pricked in their hearts and enquired of Peter and the rest of the apostles what they should do—and Peter made the following answer, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.—For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

From the baove quotations, we learn some very important things respecting the office of the Holy Spirit in the salvation of men. In the first instance the apostle describes the gift; he tells what it was, and what its effects were. In the 33 verse, speaking of Christ's being raised from the dead, and having ascended up on high, and having received the gift of the Holy Spirit—"He hath shed forth this which you now see and hear." We are told, in the 2 and 3 verses what it was that they saw and heard: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Let the reader notice particularly, that the thing which the multitude saw, and heard was the gift of the Holy Spirit, and this is the only thing which is called the gift of the Holy Spirit in the bible.

But we have not only the gift described but its effects also. The apostles quoting from the prophet Joel, says, verses 17,18: "And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all

flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:"

From these descriptions and explanations of the apostle, in relation to the gift of the Holy Spirit, the subject begins to get plain and easy of understanding. First, the gift of the Holy Spirit was a visable thing, for the multitude did not only hear it, but they saw it also; and secondly when it was poured out it produced a particular effect, that is, the person on whom it was poured spake with other tongues—they were to prophesy, to dream dreams, and to see visions, and to put the matter at rest, these were the effects which it was to produce when in the last days, God would pour it out on all flesh.

THE GOSPEL. No. V.

Continued from page 56.

There is one thing necessary to know in order to have a correct knowledge of the gospel; it is, that it was, is, and ever will be the same; that it is as immutible as God himself, or Jesus the Savior, and that the gospel is the scheme of life and salvation; and there was not nor will not be any other, it is that scheme of things by which all that are saved, will be saved, and all who are now saved were saved by it. The apostle Paul, in his epistle to the Ephesians, 1 chapter from the 3 to the 11 verse, gives us the following account of the scheme of life and salvation, which he promulged in his day to the generation among whom he lived, and to whom the Lord sent him.—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the beloved.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he has purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:"

In the foregoing quotation the apostle gives us an outline of the order of things, which he proclaimed to the people of his day, which he said he had not received of man, nor by man; but by revelation of Jesus Christ. Galatians 1:11,12 "But I certify you, brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The account then which the apostle gives of the proclamation which he proclaimed to the world is, that the same thing which he received by immediate revelation from Jesus Christ, was a scheme of things which had originated in eternity, before the world was "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus: according as he hath chosen us in him *before the foundation of the world.*"—Ephesians 1:3,4. Having predestinated us unto the adoption of children by Jesus Christ, to himself. 5 verse. That is, before the foundatin of the world. No langauge need be plainer than this, that is, that God before he framed the world, had laid the scheme of life and salvation, and before he formed Adam's dust into man, he had predestinated that the human family should be made children to himself, through Jesus Christ, and all this was fixed before the foundation of the world; and this is what Paul had revealed unto him to proclaim to the uncircumcision, as well as Peter to the circumcision. But it was *in* Jesus Christ that men were to be made children to God, or that God made children to himself out of the apostate race of man. "He hath chosen us *in* him, *in* whom we have redemtion through his blood, the forgiveness of sins wherein he hath abounded toward us, or in him he hath abounded towards

us in all wisdom and prudence." In all these instances it is *in* him, not *out* of him, that men are to receive blessings, and to become sons of God.

This is in perfect accordance with what this same apostle says in the epistle to the Galatians, when speaking of Abraham, and the gospel proclaimed to him 3 chapter and 8 verse: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, *in* thee shall all nations be blessed." The promise to which the apostle alludes is found in the book of Geneses 12:1,2,3. "Now the Lord had said unto Abraham, get the out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall shew thee of: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed. In the 22 chapter 15,16,17 and 18 verses: the promise reads thus: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself I have sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast done this thing."

In the former of these quotations it is said, that *in thee shall all families of the earth* be blessed. And in the latter that *in thy seed shall all nations be blessed.*

In the 28 chapter we have an account of the same promise being confirmed unto Jacob; for according to the declarations of the Psalmist David this promise was made unto Abraham, and by oath unto Isaac, and confirmed unto Jacob. See 105 Psalm, 8,9 & 10 verses: "He hath remembered his covenant forever, the word which he commanded unto a thousand generations. [or the generations of the thousand years.] Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant. The account of this confermation we have in the 28 of Genesis, and the 10,11,12,13 and 14 verses. "And Jacob went out from Beer-sheba and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep.—And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it and to thy seed.—And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Here it is said to Jacob that *in him and in his seed* all families of the earth should be blessed, and putting both the former quotations together and it would read the same way to Abraham; for one says *in thee*, and the other says *in thy seed*, so that the promise to Abraham, Isaac, and Jacob, was, that in them, and in their seed, should all the families: or nations of the earth be blessed, and this is what is called the gospel, which Paul says was preached before to Abraham: Galatians 3:8. It is necessary that the reader should notice particularly that it is *in* Abraham, and *in* his seed that all the families of the earth should be blessed, and not out of them; for here lays the mistake with many; they do not notice that little preposition *in*, and they fancy to themselves that they will be blessed, whether they are in Abraham and his seed, or out of them; not thinking that there is a difference between *in* and *out*.

Concerning this promise made to Abraham the new testament writers have said many things. In the 3 chapter of the epistle to the Galatians, the apostle Paul settles the question, who the seed was, concerning whom it was said, that in thy *seed* shall all the families of the earth be blessed. He says thus, in the 16 verse: "Now to Abraham and his seed were the prom-

ises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." According to this explanation, the promise to Abraham and his seed stands thus. That *in thee*, and *in Christ* thy seed, shall all the families of the earth be blessed. We can see by this that it was not enough that a person should be a regular descendant from Abraham to entitle them to the blessings of heaven, but they must be in his seed also, which is Christ, so that to obtain eternal life, a person must be both in Abraham and in Christ.

What is here said about Abraham and his seed, so directly corresponds with what the apostle has said in the epistle to the Ephesians, as before quoted, concerning the scheme of things which he proclaimed to the world, or the plan of life and salvation, which is called the gospel, that even a careless reader cannot avoid seeing how completely they harmonize. Mark reader that the apostle said that God had chosen us in Christ Jesus before the foundation of the world. Eph. 1:4. Again *in* whom we have redemption through his blood, the forgiveness of sins wherein [or in whom] he hath abounded towards us in all wisdom and prudence. So then we are chosen to be sons of God *in* Christ and it is *in* him we have redemption, the forgiveness of sins, and it is *in* him that God abounds unto us in all wisdom and prudence. And the promise to Abraham was, that *in* his seed all the nations of the earth should be blessed, or that *in* Christ all the nations of the earth should be blessed, and that says the apostle, is what God purposed in himself before the foundation of the world, and agreeably to that plan, men should be blessed: in Christ Jesus they should get the remission of sins: in Christ Jesus they should get redemption: and in Christ Jesus God would abound towards them in all wisdom and prudence; and says the promise to Abraham, (or the gospel as before preached to Abraham) in thee and *in thy seed* shall all the families of the earth be blessed; whether they are descendants of Shem, Ham, or Japheth, in Christ they should be blessed; for God will abound to all who are in Christ Jesus, in wisdom and prudence: they will have redemption, the fargiveness of sins.

It is in view of this promise made to Abraham and his seed, that the apostle says, Rom. 9:6,7. "For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they children: but, in Isaac shall thy seed be called." And in Rom. 4: 11,12,13, the apostle says, "And he [Abraham] received the sign of circumcision a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised." For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.

The careful reader of the new testament will find that the allusions to the promise made to Abraham and his seed are very numerous, but would not be to our purpose to quote at present.

It is necessary to remark here, that the apostle has pronounced a curse on any person, or even on an angel from heaven, if they preach any other gospel, than the one which he had proclaimed. See Gal. 1:8,9. And he says as quoted above, that, the gospel which he proclaimed, had been before preached to Abraham, telling him, that in his seed, that is, in Christ Jesus, all the families of the earth should be blessed, and from what he said to the Romans it is evident that the apostle excludes the fleshly seed of Abraham from being the children of Abraham according to this promise, only such as had faith like faithful Abraham, and that all others who had this faith, were equally entitled to the b lessings of Abraham, wheth er they were his fleshly seed or not; it mattered not from whom they descended; for if through faith they were enabled to get into Christ Jesus, they would be considered Abraham's children and heirs according to the promise.

In the third chapter to the Galatians the mystery is solved, how it is that we are put into Christ, and become Abraham's seed and heirs according to the promise. Verses 26,27,28. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have

put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.—And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. This carries the promise made to Abraham to its legitimate issue, and shows what it was that was preached to Abraham: that it was not only in his seed that all the families of the earth were to be blessed, but that they were to be put in his seed, that is, Christ, by baptism; for as many of you as have been *baptized* into Christ, have put on Christ. We could hardly admit the thought that the Lord had told Abraham that in him and in his seed all the families of the earth should be blessed, and yet not tell him how it was that they were to become his children, or in other words, how they were to be put into Christ, Abraham's seed. No doubt therefore, can exist, but that Abraham knew all about it; for if he did not, could it be said that he had the gospel preached unto him? It could not, unless he had that thing preached unto him which Paul afterwards preached, and concerning which he said that any man, or an angel from heaven should be accursed if he preached any other. Neither can we with safety admit it, having the testimony which we have on this subject before us, that God had at any period of the world any other way of making sons and daughters but the one; for Paul says that the gospel was before the world was, and the thing which he received by revelation, was the same which had existed from eternity.

But to have the whole subject fairly before us, we will attend to the proclamation of him in whom God had wrought effectually to the apostleship of the circumcision, we mean Peter.—We have his proclamation, to the circumcision in the 2 chapter of the Acts of the apostles, 37,38, and 39 verses, it reads thus. "Now when the Jews heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The reader may see very easily, that all these men understood the subject alike; for the specimens which we have of their preaching are alike. Paul says as quoted above, that *in* Christ we have the forgiveness of sins, and redemption through his blood, and that in him, we are made partakers of the blessings of Abraham, and he also says, that it is by baptism that we are put into Christ. Peter says, repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. Why be baptized in the name of Jesus Christ for the remission of sins? because, that by baptism Paul says that you put on Christ, "*as many of you as are baptized into Christ have put on Christ;*" and being in Christ you have remission of sins, and redemption through his blood; and in him God will abound to you in all wisdom and prudence. Therefore, repent, and be baptized every one of you in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit, or in other words God will abound towards you in all wisdom and prudence, through the gift of the Holy Spirit. These two apostles then surely, had the same views on the subject of the gospel; and let it not be forgotten, that Paul says, that this gospel was preached to Abraham, and not only to Abraham, but that it originated in eternity, before the world was, and that it was not some new thing which had sprang into existence with him and his cotemporaries, and was not known till then. But more on this point hereafter.

Obituary.

DIED in this place on the evening of the 19th inst. elder SETH JOHNSON, aged 30 years. Elder J. was a young man of promising talents, and of strict religious principles; ever manifesting, by his acts, the warm affection of a heart devoted to the cause of God, and to that most dear to him of all things, the religion of the Lord Jesus; but his Master has accepted his work and taken him home, where he can receive that reward promised to the pure in heart.

Though dust returns to dust, and his spirit has fled to Christ, we drop this as a tribute to his worth—HE WAS A SAINT.—[*Editor.*]

Messenger and Advocate.

KIRTLAND, OHIO, FEBRUARY, 1835.

A SUMMARY.

From a file of letters on hand, from the different parts of the country, we make the following extracts for the satisfaction of the churches and elders who are scattered abroad. As many false alarms are raised by designing men, that the church is breaking up and will soon be dissolved, and to make their falsehoods more current with the people, have added to it, lately, that our stone meeting house is giving way at the foundation, and will soon fall, and that in consequence of its disposition to give way, we had ceased to work on it. It is a fact, however marvelous it may appear, that we have had men come to see if this were not the case; some from a hundred to one hundred and fifty miles distant, declaring that persons directly from Kirtland, who profess to have seen it, said it was falling down. We can say to our friends, that this morning as we were coming to the office, we passed by it, and not a stone was out of place, every one filling the place assigned it, presenting a majestic appearance to the eye of the beholder, with the top of its base fifty feet above the surface of the ground, and its elevated steeple pointing to heaven, as much as to say, "I stand here in honor of that God who created the heavens and the earth, and who framed the materials of which I am composed:" but to our letters.

Elder W. A. Cowdery of Freedom, Cataraugus county, N. Y. writes under date of January 28, as follows:

"I take the liberty to send you the proceedings of the conference of elders and delegates from the different branches of the church of the Latter Day Saints, assembled in this place on Saturday and Sunday, the 24th and 25th instants.

At about 10 o'clock, brother John Gould was called to the chair, and brother H. Hyde duly appointed Secretary. Prayer by brother Gould. Called on the elders and delegates to report the situation of their respective branches, the delegates from the church at Westfield, Chautauque county, reported, from which report it appears that there are 72 members in that church in good standing. In the church of Mendon and Lima, Monroe and Livingston counties, report 8 members in good standing. From this last mentioned church, the greater part have moved away; some to Kirtland, and some to Missouri, and the eight here mentioned, is the remnant which is left. The church was once large.—Java and Weathersfield, Genessee county, reported 18 in good standing: this is also the remainder of a church: many have moved to the places of gathering.

A church recently built up through the instrumentality of Elder A. J. Squires, in Portage, Allegany county, was reported, having 19 members in good standing.

There was a church reported which resides in Grove—this is in Allegany county—said to be a firm little band, 16 in number. Also in Barns in the same county, is a church of 17 members.

The church in Perrysburgh was not represented, but there are 35 members in good standing in the church. As there have been some additions lately, it is probable that there are, at present, more than thirty five in the church.

In Laoni Village, Pomfret, Chautauque county, there is a church which was represented at the conference—20 members in good standing.

The church at Freedom, where the conference was held, has 74 members in good standing.

There was a little church in Hanover, Chautauque county, consisting of 11 members which was represented by elder Hadlock: they have much persecution, but count it all joy, being deeply rooted in the faith.

The church at Geneseo was represented: it contains 24 members in good standing."

It will be seen by the above, that there are 11 churches in the part of the country where the conference was held. From many of these churches a large number have moved to the places of gathering; but the door is still open in that part of the country, and many are anxiously inquiring after truth, and no doubt numerous additions will be made to many of these churches in a short time, for the prospects are flattering according to the accounts which we receive by letters from those who have an opportunity of knowing.

Elder John Badger writes at North Daxville, Vt. dated Jan. 26.

"I have baptized a few in this region. The STONE continues rolling: the glorious work though slow, but unshaken, continues progressing; many enquiring souls are among the multitude; but a multitude of priests, professors, and people of every order, sect, party, denomination, and grade, are striving with all the combined powers of darkness to stop the progressive work of the King of kings, yet, I realize, amid all this flood of persecution and commotion, that the God of heaven will turn and overturn, combinations, powers, and kingdoms, until the kingdoms of this world, become the kingdom of our God and his Christ. To all appearances there is a great field open for labor in this region, and as we have had some encouragement that some of the first elders are coming this way, we shall look for them in the spring."

Elder Sylvester B. Stoddard writes under date of Jan. 26, from Farmington, Kenebec county, Me.

"The Lord has been with me and blessed me with a few more sheaves, for which I rejoice in God my Savior; the cause of our heavenly Father is prospering exceedingly in this section of the country, and there are calls for preaching on the right hand and on the left, and I am not able to attend to them all. The church in this place has 28 members.—We have lost one of our number—sister Hannah Corbet, a worthy member: she departed this life on the 16th of Dec. last. She died in the triumphs of faith, and without doubt has gone to the Paradise of rest.

The church in this place requests a conference to be appointed here; no doubt this would prove beneficial—it is a very central place, and thick settled: there are three considerable villages, in the town, and the towns around are thick settled: it is 50 miles from Letter B. church, 60 from Errol, 80 from Saco, a little over 100 from Dalton, N. H. and 180 or 90

from Boston. They also request, if possible, some able brethren from the west—some who are acquainted with the rise of the church.—We wish to have as many traveling brethren come as can, as there are none that I know of any where near this place—say two hundred miles. If you think proper to appoint a conference, we wish to have it noticed in the Messenger, and notify the brethren to meet at Nathan Pinkam's in Farmington.—We desire it to commence on Friday the 19th of June next, and we will have a place for public preaching the two days following."

Elder Carvel Rigdon writes from Alleghany county, Pa. Jan. 23.

"The people in our own neighborhood continue to believe the evil reports which are circulating through the country, and will not let us have an opportunity of telling them what we do believe; and they prevent every person they can from hearing for themselves; so that we have not had an opportunity of saying any thing here, only to some, whom we have visited in their own houses, which has raised considerable excitement among the people, lest they should be led away. Brother Samuel James and myself, visited a village on the Monongahela river, about 20 miles from this place, and succeeded in getting a meeting appointed. I addressed a considerable congregation on the all-important subject of religion; showing what it was in the Patriarchal, Jewish, and apostolic ages, and that if we ever are in possession of the religion of heaven we must be in possession of the same things—which raised a very great excitement among the people; some saying one thing and some another, some declaring that it was true, and others that it was false. We have paid them two visits since and have found a very attentive and enquiring people. But with all the opposition which is raised against us, we will be able, if I am not greatly mistaken, to build up a church in this place shortly, and that of the more respectable and intelligent part of the inhabitants. Brother Samuel James is going, in about three weeks, to take a tour in Virginia, and will visit, Greenfield again."

Elders G. M, Hinkel and H. Green, who were laboring at the time they wrote, in Lebanon, St. Clair county, Illinois, give us the following account of their success in that region, dated Jan. 19.

"Again we have the privilege of informing you of our health, which is good, and also of sending you an account of our mission in the world.

We are yet preaching in the vicinity of St. Clair, and Washington counties, and the Lord has blessed our labors in proclaiming his word, and prejudice in many places is giving way, and truth has penetrated the hearts of many: we have baptized 27 in this place, and the work is still progressing. Brethren S. Carter and Brown are about twelve miles from here; they had baptized four the last account we had, and the prospect in that place was flattering, although the high-minded Pharisees, and priests, are uniting together to overthrow the truth, yet, the Lord has turned their counsels into foolishness, in all their efforts to deceive the people: they have been confounded and put to shame, so that their only alternative is, to prohibit their members from going to hear."

The following extract is taken from a letter written by elder Levi B. Wilder, dated Dalton, N. H. Feb. 15.

"I have been a member of the church of the Latter Day Saints more than one year. A small church was formed in this place in the July of 1833, consisting of 15 members; brother Stephen Burnet was the first one that sounded the glad tidings of the everlasting gospel in this place; afterwards brother Lyman Johnson came; it was by these two that the church was commenced in this place: there have been twenty two baptized, and added to this branch of the church, some have moved away so that at present the church has about as many as at first. We have had but little preaching in this place; but there seems to be a considerable number of persons who wish to hear the gospel proclaimed; we are in want of some able brother to instruct us in the way of righteousness. We have been in rather a cold state through the summer, but we have renewed our covenant, and find the Lord is ready and willing to bless us when we do our duty."

Elder W. Parish writes from Paris Henry county, Tenesee, February 1st. "In our last communication to you, under date of October 27, we informed you, that we had planted a church in this vicinity, consisting of seven members: we extended our labors into an adjoining county, viz: Humphreys, and from that time up till December 1st, through the blessing of the Lord, 17 more have been added to the church. In justice to the people of this district among whom we have labored, I must say, that with some exceptions, we have been treated with respect. The march of truth is onward, its progress is not to be arrested by the impotent arm of man, whose infatuated zeal, causes them to lose sight of the sacred principles of the gospel, the truths of which are irresistable as the gathering tempest, and whose benign influence will ere long sweep over the face of the universal world, and fill it with the knowledge of God as the waters cover the sea.—In all, there have been 35 baptized, and united with this church, and I expect to baptize more shortly; for many are inquiring after the old paths, and have expressed their determination to walk therein. Many are calling on every side, 'Come and preach for us.' O! join with me in prayer to God that he may send more laborers into the vineyard! for truly, there is a famine in the land for the word of the Lord as the prophet said would be. O use your influence, my dear brother, to send some laborers into the south part of the vineyard of the Lord—I mean into Tennessee."

From the foregoing extracts it may be seen, how much truth there is in the reports which are circulated by many of all parties and sects. We are confident that there never has been a time since the church commenced, that the prospects have been more flattering than they are at present. In all parts of our country, multitudes are enquiring after truth. So numerous are the calls, that if the number of elders were three to every one, they could not supply them. These facts are opening the eyes of some of the worst of our enemies, among whom is A. Campbell, of "Millenial Harbinger" memory. He has recently began to howl most prodigiously,

calling upon the people in great agony to read Mr. How's book, as a sure antidote against delusion. As this is all that Mr. C. can do, or dare do, we do not wish to deprive him of this privilege. So we say concerning Alexander, Dudley and co. let them exert themselves with all their power, for they will find it a harder task to "kick against the pricks," than to reform, as they call it, masons and sectarians,—they have undertaken a task to great for them: the arm of Omnipotence is too potent for "school boys," and this they will find after they have exausted all their power. The "black speck" will still "stain the American character," for the people will receive the everlasting gospel, nor can men nor devils prevent it. The people may rage and the heathen imagine a vain thing; but HE who sits in the heavens will laugh, the Lord will have them in derision, and ere long, he will speak to them in his wrath and vex them in his sore displeasure.

Mr. Campbell has been invited to show himself a man of principle—after repeated insults to the church of the "Latter Day Saints," and to exchange papers and cut a quill like a man; but seeing he dare not do it, (for notwithstanding the confidence which his satallites have in him, he knows the weakness of his cause too well to hazard an investigation with an Elder of the church of the "Latter Day Saints,") we consider this effort of his in the same point of light which we do a whipped spannel, when he is afraid to face his enemy, he turns his hind parts and barks—so bark on Alexander.

The following is taken from the Brookville (Ia.) Enquirer; and we copy it into the Advocate to show our friends the different feeling with which the elders of this church are received. All we have to say *now* on the extract, is that the Editor *could not* have been a sectarian—We judge him to be a Republican, and a gentleman.

[*Editor.*]

"*The Latter day Saints, or Mormons.*

On last Saturday evening, for the first time, in this place, a gentleman, and minister belonging to this new sect, preached in the court house, to a very respectable audience; and discoursed briefly on the various subjects connected with his creed; explained his faith and gave a brief history of the book of Mormon—united it with the Holy Bible, &c.

By request, he tarried over Sabbath, and at 2 o'clock again opened public worship by an able address to the Throne of the Most High. He spoke for about an hour and a half to a very large audience, during which time he explained many important passages of the prophecies contained in the Old & New Testaments, and applied them according to their *literal* meaning. He was not lame in the attempt, and in a succinct and lucid manner imparted his belief to the audience.

He believes the book of Mormon to be a series of revelations, and other matters appertaining to the Ephraimites, Lamanites, &c. whom he believes to have been the original settlers of this continent; and that an ancient Prophet caused the plates from which the book of Mormon was translated to be buried nearly two thousand years ago, in what is now called Ontario county, New-York. He is also of the belief that Joseph Smith was cited to the plates by an angel from Heaven, and endowed with the gift to translate the engraving upon them into the known language of the country.

This book, he is of opinion, is an event intended to prepare for the great work, the second appearance of Christ, when he shall stand on the Mount of Olives, attended by Abraham and all the Saints, to reign on the Earth for the space of a thousand years.

After he had closed his discourse, on Sabbath afternoon, he remarked that if "no one had any thing to say, the meeting would be considered as closed." Rev. Daniel St. John, a clergyman of the universal order, ascended the pulpit and in his usual eloquent strain held forth for a considerable time; taking exceptions to some of the positions of the preceding speaker—more particularly as regarded his belief as to the second appearance of Christ, and his doctrine of future rewards and punishments. An interesting debate of about three hours ensued in which each had four hearings, and at the request of the audience, a division of the house was called for on the merits of the argument, and carried in favor of the Latter Day Saint by an overwhelming vote.

Though in some things he characterised the fanatic; yet, in the main, his doctrines were sound and his positions tenable. We would do injustic to the gentleman were we to omit stating, that in all the discourses, of the like character, that we have ever heard it has never fallen to our lot to hear so much harmony in the arrangement of quotations from the sacred book. No passage could be referred to that would in the least produce discord in his arguments. The whole of his discourses were delivered in a very clear and concise manner, rendering it obvious that he was thoroughly acquainted with the course he believed he was called upon to pusue, in obedience to his Master's will.

If a man may be called eloquent who transfers his own views and feelings into the breasts of others—if a knowledge of the subject, and to speak without fear—are a part of the more elevated rules of eloquenc, we have no hesitancy in saying ORSON PRATT was eloquent; and truly verified the language of Boileau: "What we clearly conceive, we can clearly express."

LETTER IV.

To W. W. Phelps, Esq.

DEAR BROTHER:—

In my last, published in the 3d No. of the Advocate I apologized for the brief manner in which I should be obliged to give, in many instances, the history of this church. Since then yours of Christmas has been received. It was not my

wish to be understood that I could not give the leading items of every important occurrence, at least so far as would effect my duty to my fellowmen, in such as contained important information upon the subject of doctrine, and as would render it intelligibly plain; but as there are, in a great house, many vessels, so in the history of a work of this magnitude, many items which would be interesting to those who follow, are forgotten. In fact, I deem every manifestation of the Holy Spirit, dictating the hearts of the saints in the way of righteousness, to be of importance, and this is one reason why I plead an apology.

You will recollect that I mentioned the time of a religious excitement, in Palmyra and vicinity to have been in the 15th year of our brother J. Smith Jr's, age—that was an error in the type—it should have been in the 17th.—You will please remember this correction, as it will be necessary for the full understanding of what will follow in time. This would bring the date down to the year 1823.

I do not deem it to be necessary to write further on the subject of this excitement. It is doubted by many whether any real or essential good ever resulted from such excitements, while others advocate their propriety with warmth.

The mind is easily called up to reflection upon a matter of such deep importance, and it is just that it should be; but there is a regret occupying the heart when we consider the deep anxiety of thousands, who are lead away with a vain imagination, or a groundless hope, no better than the idle wind or the spider's web.

But if others were not benefited, our brother was urged forward and strengthened in the determination to know for himself of the certainty and reality of pure and holy religion.—And it is only necessary for me to say, that while this excitement continued, he continued to call upon the Lord in secret for a full manifestation of divine approbation, and for, to him, the all important information, if a Supreme being did exist, to have an assurance that he was accepted of him. This, most assuredly, was correct—it was right. The Lord has said, long since, and his word remains steadfast, that to him who knocks it shall be opened, & whosoever will, may come and partake of the waters of life freely.

To deny a humble penitent sinner a refreshing draught from this most pure of all fountains, and most desirable of all refreshments, to a thirsty soul, is a matter for the full performance of which the sacred record stands pledged. The Lord never said—"Come unto me, all ye that labor, and are heavy laden, and I will give you rest," to turn a deaf ear to those who were weary, when they call upon him. He never said, by the mouth of the prophet—"Ho, every one that thirsts, come ye to the waters," without passing it as a firm decree, at the same time, that he that should after come, should be filled with a joy unspeakable. Neither did he manifest by the Spirit to John upon the isle—"Let him that is athirst, come," and command him to send the same abroad, under any other consideration, than that "whosoever would, might take the water of life freely," to the remotest ages of time, or while there was a sinner upon his footstool.

These sacred and important promises are looked upon in our day as being given, either to another people, or in a figurative form, and consequently require *spiritualizing*, notwithstanding they are as conspicuously plain, and are meant to be understood according to their *literal* reading, as those passages which teach us of the creation of the world, and of the decree of its Maker to bring its inhabitants to judgment. But to proceed with my narrative.—

On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to every thing of a temporal nature, that earth, to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace;" but repose had fled,

and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild bird of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and perhaps later, as the noise and bustle of the family, in retiring, had long since ceased.—While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room.—Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surroundiug or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenanc was as lightening, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay, who is capable to do this work. To be sure, the Lord appeared to his apostles after his resurrection, and we do not learn as they were in the least difficultied to look upon him; but from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the sacred scriptures we have the fact recorded where *angels* appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given—The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart, yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled, which say—"God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things wich are despised, has God chosen; yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid; for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the gospel, and own that Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd."

"This cannot be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice,

while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he, "the scripture must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present by subscribing myself as ever, your brother in Christ.

OLIVER COWDERY.

Kirtland, Ohio, Feb. 27, 1835.

Having been requested by the Trusties of the "KIRTLAND SCHOOL," to give a small sketch of the number of students who have attended this institution, and of their progress in the different sciences, I cheerfully comply with the request, having been an instructor therein from its commencement, in Dec.—last.

The school has been conducted under the immediate care and inspection of

JOSEPH SMITH jr. }
F. G. WILLIAMS, } Trustees.
SIDNEY RIGDON, }
O. COWDERY. }

When the school first commenced, we received into it both large and small, but in about three weeks the classes became so large, and the house so crowded, that it was thought advisable to dismiss all the small students, and continue those only who wished to study the sciences of penmanship, arithmetic, English grammar and geography. Before we dismissed the small scholars, there were in all about 130 who attended. Since that time there have been, upon an average, about 100, the most of whom have received lectures upon English grammar; and for the last four weeks about 70 have been studying geography one half the day, and grammar and writing the other part.

T. Burdick's arithmetic, S. Kirkham's grammar and J. Olney's geography have been used, with N. Webster's dictionary, as standard.

Since the year 1827 I have taught school in five different States, and I have visited many schools in which I was not engaged, as teacher; but in none, I can say with certainty, have I seen students make more rapid progress, than in this. I expect myself to leave the institution, but yet, I have a great desire to see it flourish. I therefore most cheerfully recommend it to all those whose circumstances and situation will allow them to attend, as being a place where strict attention is paid to good morals as well as to the sciences.

W. E. M'LELLIN.

Notice.—The spring term of the "Kirtland School" will commence on the 20th of April next. Young gentlemen and ladies from a distance can obtain board, in respectable families for $1,00 to $1,25 per week.

The Trustees of this institution design introducing the higher branches of English literature, at as early a period as possible.

[*Editor.*]

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LATTER DAY SAINTS'
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COMMUNICATIONS.

LETTER No. V.

Liberty Mo. Feb. 6, 1835.

DEAR BROTHER:

Your second letter in the "Messenger and Advocate," of Nov. last, directed to me, I shall now proceed to answer as the Spirit gives me knowledge. The letter is long and I am aware that my littleness in the presence of God, want of perfection in holiness, and narrow limits of learning, will greatly lessen my ability to do it that justice that the subject merits, and the church might naturally expect, but I shall do all I can, and confide in God for an honorable result.—Time is wanting for me to take up many things therein contained, and a personal interview for many important interogateries. I will touch a few items to stir up your mind by way of remembrance, and awaken the saints to diligence, and may I hope, call some of the children of men from darkness to light; and then, according to my manner, finish with my hand, *writing to the heart.*

The first thing that attracts my attention, is, "That God never works in vain. This is not the case with men; but might it not be?" I answer *yes*,—but, in order, that men work not in vain, they must turn from Satan to God, by repentance, and become what they once were: THE IMAGE OF GOD. Solomon once said: Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. This is true, and no invention tends to drive man farther from God, and make his works more vain, than their *new methods of worship*, when there is but one Lord, one faith, one baptism. After new inventions, and fame, and wealth, many of the Gentile world have run so far into novelty, daring and danger, that the most of them now are so eager for something *new*, or something *great*, or something *rich*, that millions have forgotten the truth, and all their works are vain.

On looking around the world as it now is, I have to exclaim with the wise man: All is vanity. What is man, that God should notice him? Or, what is life? Surely,

What is life? 'tis to exist
In a world of wealth and woes,
Where the wickedness and death
Makes one shudder as he goes.

'Tis to learn how little that,
Even man on earth has known;
And to watch all other's faults
Then, in weakness, judge his own.

'Tis to come like morning fair;
Rise and rove like ocean wave.
Fall and fade like shooting stars,
Leaving nothing but—*a grave!*

Without being too minute, your letter goes to show that every generation, and mostly all nations, have been more ready to *garnish* the sepulchres of the *dead* prophets, than to *obey* the words of the *living*, though God and religion were, are, and always will be the same. Your foundation is so broad, that when you rear up the edifice, few eyes, in sight, will go by without looking at the place where the Lord lay, and thinking what they suffer, who follow him!

But lest I get into your tracks, I will ask a few questions; and such as are already answered in revelation, may act more immediately upon the mind; and those needing answers, will be for your disposal as the Spirit directs.

Has it, or has it not so happened from the beginning till now, that the people most favored of God; they that have last had the true light of heaven, have been first to stone, or put to death the Lord's prophets and saints? And have, or have not the same people, or those in the same situation, rejected the truth, and become two-fold worse than they that have made no profession of religion? Did or did not Cain murder Abel because of righteousness? Did or did not God take Enoch and Zion up to heaven, because the world was too wicked to live with the pure in heart?

In all ages, have or not the various sects, which pretended to be of God, persecuted and put more saints to death, than all the heathens in the world? I mean that sort of people that make a great noise about *their* religion, wear rich robes, have great meeting houses, and make *long prayers*. Was or was not Jesus crucified, by the very people that had a knowledge of his coming, and who were actually expecting him? Is it or is it not generally the case, that when the light of heaven happifies the soul of the saint, the darkness of hell mystifies the mind of the wicked?—Was or was it not so before the flood; and has continued so since? Did or did not the undoubted "priests" of old, "the Sons of God," that married all they wanted, reject Noah and the truth of God? Were or were not Pharaoh's "priests," (the real "black coats" of Egypt, whose lands were privileged even in a seven years' famine,) the leaders of the great Gentile church in that day, and had doubtless slipped down from Melchisedek's priest-hood to the magicians that were ready to work miracles within *one* of Moses? And if so, were or were they not as ready to stand behind the scene, while Israel's "tale of brick," was daubed without straw, and laugh at the persecution of the children of God, as their *heirs apparent* are, to secretly applaud the outrages against the saints who are now suffering persecution and affliction? And is or is not the present Gentile church in the same predicament, as to the second coming of Christ, that the Jews were in at his first coming? I mean, if the Jews, as the green tree, crucified the Lord of glory, what will the Gentiles, as the dry tree, do?

When the Spirit of God is withdrawn, does or does not that generation suppose itself to be considerably wiser than the past one, and, to show its veneration for the commandments of God, which says thou shalt love thy neighbor as thyself; thou shalt not kill, &c. garnish the se-

pulchres of the prophets; raise monuments to departed great men, and build churches in the names of the apostles, but if a prophet comes truly in the name of the Lord, they reject him, or stone him, or kill him, for fear he may deceive somebody, as if God was unable to preserve his sacred law from the vanishing touch of mere mortal man? Has or has it not always been the case, that the farther the church or sects, receded from the truth and the right way, the greater were the pretensions to light and sanctification?

Is or is it not apparent from reason and analogy as drawn from a careful reading of the Scriptures, that God causes the saints, or people that fall away from his church to be cursed in time, with a *black skin*? Was or was not Cain, being marked, obliged to inherit the curse, he and his children, forever? And if so, as Ham, like other sons of God, might break the rule of God, by marrying out of the church, did or did he not, have a Canaanite wife, whereby some of the *black seed* was preserved through the flood, and his son, Canaan, after he laughed at his grand father's nakedness, heired three curses; one from Cain for killing Abel; one from Ham for marrying a black wife, and one from Noah for ridiculing what God had respect for? Are or are not the Indians a sample of marking with blackness for rebellion against God's holy word and holy order? And can or can we not observe in the countenances of almost all nations, except the Gentile, a dark, sallow hue, which tells the sons of God, without a line of history, that they have fallen or changed from the original beauty and grace of father Adam?

So many questions for this letter. Now there are other important facts, and doings of God, which might lead all men to repent before judgment, if they were willing to be guided by truth and escape calamity. I mean such facts as would produce conviction in any heart but such as Satan has really case-hardened for a tour in that region where the *smoke* of their torment ascends up forever and ever. That God punishes the nations that forget him, and those that do not fear him, is evident from common history, but especially from Scripture.

From Cain's officiating at the altar, I have no doubt but he was a high priest after the holy order of God, and he, for being overcome by Satan, when he had such great light, was marked and sent to a land of out-casts, to live by his own inventions, and the assistance of the evil one, who might have translated him and his city down to more gloomy regions, for all I know, as an honor for being the first convert, in this world, to endless misery and punishment. Why he has a history in the bible remains to be told.

Perhaps all the nations before the flood, except Cain and his posterity, were enlightened by the preaching of the gospel, for they were destroyed by the deluge, and God rarely destroys a people until they are made acquainted with their situation, and they sin beyond law. The Babelites were dispersed throughout the face of the whole world for their presumption and folly. The Egyptians found a watery grave for undertaking to cope with God, when enlightened by his messengers and miracles. Israel was dispersed among all nations for disobeying the commandments: and I greatly fear, that the Gentiles will "wax fat and kick" at the fulness of the gospel, and "fill the measure of their glory" with iniquity, and be turned into hell with all their great prototypes, that have singed the locks of their beauty, with the blaze of their own glory, by denying the gift of the Holy Ghost.

While penning your history you will find the two great spirits by which men escape to heaven, or sink to hell, often so nearly alike that, you can only judge which is which, by the power which the pure in heart have in store to overcome the world with. The evil one is a great counterfeiter. He imitates almost every thing but perfection. Having once been in heaven, he knows nearly all, but telling the truth; and he practises arts, sciences, and virtues, besides cunning and cloaking. Go to the family fireside, and his spirit is there, ready to catch a crumb; go to any meeting where the Holy Ghost is not admitted; and it is there for a morsel; go to the court house where even handed justice is not administered to the beggar as well as the banker, and it is there for a share; go to the legislative hall where all men's rights are not held equal, and it is there for a "pound of flesh;" go to the cabinet of kingdoms, where one man sways the sceptre, and if aught swerves him from the course of moral rectitude, it is there for a few "golden opinions" to rule with; go to the holy alliance of emperors, where more power is sought for, and it is there for another link to the chain that holds its millions; yea, where on earth is it not? go to the lover's chamber and it is there; go to the ball-room and it is there; go to the dram-shop and it is there; go to the business places and it is there; go to prison & it is there; go to sea and it is there; go to the banquet of festing and it is there; go to the house of pleasure and it is there; go to the house of mourning and it is there, watching its prey, seeking in every place a soul for destruction, or a body for sport; yea, go to hell, after its course shall have been stayed on earth, and there it will be, making horrid revelry with the damned, where "their worm dieth not and the fire is not quenched." On earth it is the essence of trouble and contention, souring happiness and poisoning joy; in hell it is the life of endless venom, unutterable; and if, it is in all these places, and so terrible, blasting the happiness of millions in this world, and eternally tormenting the sons of perdition, in the regions of wo, in the nether world to come, where is it not, and who can escape its dreadful ravages? It is not in the celestial city and the pure in heart are beyond its scathing touch: yea, notwithstanding its great fountain head, Lucifer, has drawn away a third part of heaven; has his millions of the children of this world, and, may be, the worst from worlds, yet, Jesus Christ, the only begotten Son of God, by the power of his Spirit, will overcome all the enemies of grace and glory, and even death and happiness, and joy, and perfection, and eternal life will roll on in eternity *an undivided one:* even as a never-ending blessing, before God, to them that have held out faithfully to the end, whether in life or in death: and they are they, the blessed ones. Amen. As ever,

W. W. PHELPS.

FAITH OF THE CHURCH. No. XII.

Continued from page 71.

After the apostle had described the gift of the Holy Spirit so as not to be misunderstood by his audience, and having set forth its effects so clearly that any person even those of the weakest capacities could not mistake his meaning, he issues forth the promise of God to those who would repent and be baptized that they should receive this gift, yes, *this* gift and not another.—we have been thus particular, that our readers may see that the promise here made was not made to the apostles themselves, but those who heard and believed their report, and repented according to the commandment of God it was they who were to receive the gift of the Holy Spirit; for the apostle *had it* previous to this, and those persons who would repent and be baptized in the name of the Lord Jesus for the remission of sins should receive the thing which the apostles had at that time received, for says the apostle in the 33 verse as before quoted speaking of Christ's ascension, and having received the gift of the Holy Spirit he has shed forth that which you see and hear, and then says to the multitude repent and be baptized every one of you in the name of Jesus Christ for the remisson of sins and you shall receive the gift of the Holy Spirit, does not *the gift of the Holy Spirit* in both these places mean the same thing, if so, the promise made to the baptized saints was precisely the thing which the apostles had just that day received. And if it did not mean the same thing the apostle deceived his audience. But the apostle did not stop by making this promise to the audience which were present on that occasion, but says verse 39 that it was to them and their children and ALL that were afar off, even as many as the Lord our God shall call. Notice reader, that it was the promise of the *gift of the Holy Spirit* on conditions of repentance and baptism that was here promised their children and to all that were afar off as well as to themselves.

Whatever the gift of the Holy Spirit was, it was to be given not only to the persons who were present on the notable day of pentecost, but it was to be given to their children, and to their childrens' children, as long as the Lord their God should call men to be his sons; for it was to this gift he was to call them—"Repent and be baptized every one of you in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit; for the promise is unto you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call." mark reader: he says you shall receive *the gift of the Holy Spirit*; for the promise is unto you and to your children, and to all that are afar off. What promise? Why; the gift of the Holy Spirit.—What is the gift of the Holy Spirit? It is the thing which you both see and hear. And what are its effects? it is prophesying, dreaming dreams, seeing visions, and working mighty works; and this is what is promised to you, if you repent and are baptized in the name of the Lord Jesus for the remission of sins: and not only you, but your children, and not *your* children only, but *all* that are afar off, even as many as the Lord our God shall call. These teachings surely correspond with the apostles' commission, which they received after the resurrection of the Savior from the dead. For they were to go into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved: that is, *every* creature in *all* the world who believes and is baptized, shall be saved. And Peter says, that the promise is to you, and to your children, and to *all* that are afar off, even as many as the Lord our God shall call. This is as extensive as to say, to *every* creature in *all* the world. So that the commission, and the apostles' teaching are, in all respects, consistent with each other.

Here we might stop our investigation, and that with great confidence too, because the subject of the work of the Spirit of God, in the salvation of men, is so clearly set forth in the foregoing quotations, and remarks which are made on the quotations, that he that runs may read, and not only read, but understand: for the way is so plain, that a fool need not err therein. But as there is no want of document on this subject, we feel disposed to pursue the apostles a little farther, and hear the account which those who were with them have given about the effects of the Spirit of God as received by the ancients through the ministry of the

apostles, and see if those promises were verified to those who believed on their word.

The account which we have noticed above took place at Jerusalem. According to Luke's testimony they were to begin at Jerusalem, when they should first commence to execute their commission, and says the Savior You shall preach repentance and remissions of sins in my name, among all nations, beginning at Jerusalem. Luke 24:47, from thence they were to go to Samaria, and from thence to the utmost parts of the earth. Acts of the apostles 1:8, we shall now follow the apostles to Samaria and see what effects the Holy Spirit had on the Samaritans, as the messengers of the Lord Jesus proceeded in the execusion of their commission. Some time after the success of the gospel (which was very great) there arose a great persecution against the saints which, was so severe that they were all scattered abroad, and the enemies stoned Stephen to death.—The account of which we have in the 6,7 and 8 chapters of the Acts of the apostles. In consequence of the great persecution, the saints fled in every direction, and they went every where preaching the gospel, and Philip went down to the city of Samaria and preached the gospel unto them; and when they believed Philip's preaching the things concerning the kingdom of God and the name of the Lord Jesus, they were baptized both men and women. After the apostles at Jerusalem heard that Samaria had received the word of the Lord, they sent down Peter and John, who when they were come, laid their hands upon them and they received the Holy Spirit. Acts 8 chapter. So that here the promise was verified, that *all* others as well as those at Jerusalem should receive the gift of the Holy Spirit, if they would repent and be baptized in the name of the Lord Jesus, for the remission of sins, as we have before shown what the gift of the Holy Spirit was, which was promised, for the gift of the Holy Spirit, which the Savior promised to give to his saints was not a vain imagination, but an eternal reality; a something of consequence to man; a something by which he should be greatly profited, and without which he could not be saved. But leaving Samaria, we will follow the apostles in the journeyings as they went to the utmost parts of the earth.

The next place noticed by Luke in his history of the apostles, is Peter went to the house of Cornelius, a Roman centurian of the band called the Italian band. The account of the whole transaction will be found in the 10 chapter of the Acts of the apostles. Let the reader turn and read it, for his satisfaction so that he may have the subject clearly before him.

After Peter went there he preached Jesus unto them, the Holy Spirit sat on them as it did on the Jews at the beginning, and the same effect followed; for the Jews that went with Peter were astonished, because that on the Gentiles was poured out the gift of the Holy Spirit; for they heard them speak with other tongues and magnify God. So that in this instance the promise was also fulfilled and they of the house of Cornelius received the Holy Spirit according to promise. But we will now go and hear another messenger proclaim the gospel, who was called at a different time from that of Peter, but who had received a dispensation of the gospel as well as the other apostles who were called before him. we mean Paul: an account of his travels Luke gives us in the Acts of the apostles; for part of the time Luke travelled with him as appears from his account. In the 19 chapter of the Acts of the apostles we have an account of Paul's visiting Ephesus, and finding certain disciples there who knew nothing but the baptism of John but when Paul taught them they were baptized, and then he laid his hands on them and they received the Holy Spirit and spake with tongues and prophesied.

MILLENIUM. No. XIII.

Continued from page 68.

The sacred writers abound in descriptions of Christ's reign on the earth, for a thousand years—scarcely one of the ancient prophets but either directly or indirectly notices it, and out of the many allusions to it, in the Scriptures, I shall quote a few, in addition to those already quoted. In the prophecy of Isaiah, 4th chap. 2, 3, 4, 5, 6, the prophet thus describes that day, (the day of Christ's reign: for one day is with the Lord as a thousand years, and a thousand years as one day.) "In that

day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely, for them that are escaped of Israel.—And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and rain." All this is necessary to observe here, as this quotation is, that what the prophet here describes is to take place when the tabernacle of God is with men; and we have already seen that the tabernacle of God is to be with men when Christ reigns on earth a thousand years, or one day with the Lord.

Ezekiel, in the 24th chapter of his prophecy, gives the following account of this day, or thousand years: 22, 23, 24, 25, 26, 27, 28, 29, 30, and 31. "Therefore I will save my flock, and they shall no more be a prey, and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David, he shall feed them; and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beast to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bonds of their yoke, and deliver ed them out of the hands of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them: but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I, the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God. And in the 37th chapter of this same prophecy, 21, 22, 23, 24, 25, 26, 27 and 28 verses, the prophet thus describes the glory of Christ's reign on the earth. "And say unto them, thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and bring them into their own land: and I will make one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with other detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them. So shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt, and they shall dwell therein, even they, and their children, and their children's children forever.—Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for ever more." These quotations need no comment. They speak for them

selves. Every reader with the least degree of intelligence, knows that what is here said has yet to take place, and he also knows, that it will take place when the Lord restores the kingdom to Israel, and not till then, and that will take place when he comes to reign on the earth.

The prophet Hosea gives us a similar account in his prophecy, 14th chap. 5, 6, 7, 8 and 9th verses. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." The prophet Joel says of the coming of the Lord, and of his reign on the earth, 3d chapter, 16, 17, 18, 19, 20 and 21st verses, "The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain:—then shall Jerusalem be holy, and there shall be no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, & all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation; and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell forever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."

The prophet Amos says in the 9th chapter of his prophecy, 11, 12, 13, 14 and 15th verses; "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and the hills shall melt. And I will bring again the captivity of my people Israel and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

The above quotations, with a great many others which might be brought, set forth that order of society which will exist when the Savior reigns, *that day*, or the thousand years. We have a most splendid description of it given in the Psalms, beginning with the one hundred and forty fourth, to the end of the book; but we deem it unnecessary to quote any more, as the candid reader will be enabled, when the subject is laid before him so plain as is done in the above quotations, to see and understand for himself, so as to deliver his mind from darkness on this point, when reading the prophecies. Who cannot easily discover, that the order of things set forth in the above quotations, from the prophets, has never yet been on the earth, neither indeed can be, until the Lord comes? For it is at that time that Jerusalem is to be built and never to be thrown down, and it is at that time that the earth is to bring forth in her strength, and when the mountains are to drop down new wine, and all nature to rejoice before the Lord; for he comes to judge the earth in righteousness. It is also at that time, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed. And it is at that time, that the tabernacle of David shall be built, and Israel become the praise and glory of the whole earth.

In a former part of this treatise, I noticed the change which was to be wrought upon the beast at that day, or

thousand years; but not only the beast but the vegetable kingdom is also to be greatly changed—the trees and the vines—the one is to bring forth their fruit in abundance, the other to load itself to such a degree that the mountains will literally drop down new wine. So that a great change is to be wrought on all the lower creation—the very earth is to become more fruitful than ever it has been since it was cursed; and the Spirit of God is to be poured out on all flesh, and his power to be exalted in changing all things, so as to make them conduce to the happiness of men in the highest degree their nature is capable of. This is the Millenium, and this only. If the power of God is not exerted on both man and beast, as well as on all other parts of the lower creation, the idea of Millenium is worse than folly. All the above quotations, taken from the prophets, must be fulfilled, with a multitude of others which might be quoted, all to the same effect. The fulfillment of these prophecies will make a Millenium, and nothing else will; for these are the things which God has promised to do for the world, and which he has said will take place.—Whatever power therefore is necessary to change the nature of the lion, the leopard, the bear, the ass, the cockatrice, together with all other animals, which hurt and destroy, is necessary to be exerted to bring about the Millenium, and nothing else will do it. And not only the power necessary to effect this, but also to change the earth so as to make it more fruitful, and the seasons so that the ploughman can overtake the reaper, and the treader of grapes him that soweth seed; for our present seasons will not admit such a thing—so that a great change must be wrought on all things, miracle or no miracle. If all this can be done without miracle, so be it, and if not, the days of miracles are not past, or else the idea of the Millenium is worse than folly.

GOSPEL. No. VI.

(CONTINUED FROM PAGE 74.)

Inasmuch then, as the gospel was preached to Abraham, would it be tho't hazarding much to say that baptism was preached to him for the remission of sins, or could the gospel be preached to Abraham and this not be preached? Perhaps some might say, that it was told to Abraham that in his seed all the families of the earth should be blessed, & that was all, could it be said that the gospel was preached to Abraham. And yet it was not preached to him, or was Abraham left to guess the rest and find out what was meant by being in his seed. But let us go back and look a little at this subject. Paul as before quoted, has told us that it was a fixed principle in the economy of God and that before the foundation of the world, that men were to be saved by being in Christ. And he also tells us that Christ was Abraham's seed. Is this testimony correct? If it is, ever since man was in existence there has been but one way of being saved; for God, according to the apostle's statement, had fixed it by an irrevocable decree and that before the world was, that men should be saved in this way and none other. The question now arises, was this scheme of things kept hid from the early ages of the world, so that they did not understand it, and were saved by it? If so, there never was any need of understanding it from that day to this; for if they could be saved by it without understanding it, so could we and so could all others, and Paul's assertions to the Ephesians be worse than vain. "That by grace are ye saved *through faith,*" and for when there was no understanding there could be no faith. And there is nothing more certain, than this, that if the ancients were not made acquainted with the scheme of life, they must have been saved without it, or else they were destroyed for want of knowing it. The latter cannot be admitted, and it is very hard to admit the former, that is, that any people were ever saved without understanding how it was done, that they were saved, or that any persons could be washed from all sin by the Lamb, and yet know nothing of Jesus, the Lamb of God, and be taken into heaven by a scheme of things of which they had no knowledge? We are told that without faith it is impossible to please God, and where could faith be in all this matter; or had the ancients the happy faculty of believing on him of whom they had not heard, and of hearing, without a preacher? Mark, reader, that Paul has fixed this matter forever; that it is *in* Christ Jesus that men were to be saved, since the foun-

dation of the world, and in no other way; so that the ancients must either have known that they were in Christ, (we mean those among them who were saved,) or else they did not: if they did not they were saved in ignorance; and the old maxim with them holds good, that ignorance is the mother of devotion. But on this point there can be no difference of opinion among the candid; for to admit that any portion of the human family, were saved, at any time, or in any period of the world, without knowing how they were saved or by what means they were made partakers of the grace of life, is to suppose an improbability: that is, it is to suppose that they were saved, and were not saved at the same time; for the revelation of the plan of salvation was essential to the salvation of any of the human family. It mattered not how good the scheme of it was, which was devised in eternity, nor how well suited to the situation of man; nor how well calculated to save men; nor yet, how competent it was to save, still it would never have saved one individual since the world began, unless it had been revealed to him. Let it have remained secreted in the bosom of eternity, without its being made known to man, and the world would have been nothing the better of it; but would all have gone to destruction together.

Another thing which would appear very strange, is that there should be an Abel, an Enoch, and others, who had great power with God, who got many revelations from God, and had great faith, so as to obtain testimony that they were accepted of him, and that they pleased him; and yet with all that they knew, they did not know, nor understand the scheme of things, by which they had this power with God, and through which they obtained it.—Enoch prophesied of the coming of the Lord with ten thousand of his saints to judge the world; Jude 14th verse;—which judgment came by reason of the atonement of the anointed Savior, and it would be very strange indeed if Enoch should not have known any thing of the sacrifice of the Savior, and yet knew of his coming to judge the world, because they rejected the salvation which was offered to them by reason of that atonement, and not only knew of the sacrifice of the Savior; but of the way by which the world of mankind was made partakers of the benefits of that atonement; that is by being put into Christ Jesus, and that work of putting in by baptism, in watter, according to what Paul has said, "That as many of you as have been baptised into Christ, have put on Christ;" and I may add, that none others, but those who were *baptised* into Christ did put him on, or could put him on; for there was no other way of putting on Christ.

Who can doubt but that man who had faith sufficient to get revelations, and to obtain knowledge of the great day of judgment, when the Lord should come with ten thousand of his saints, who walked with him three hundred years, and had faith sufficient to be translated, who can doubt I say? but this man was acquainted with the whole scheme of life and salvation, or the gospel. No person can doubt it, but one who is incapable of judging any matters.

But the Scriptures are pointed on this subject, and so clear that a cavaler has no room left, only to show his unfairness and want of candor. Paul says to Timothy, in his second epistle, 1:9, 10, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the offering of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel." If this statement be correct, life and immortality came to light by the gospel, the same as to say, that unless the gospel had come, life and immortality would not have come to light. Let us ask, when did life and immortality come to light? Before answering this question, let me ask, what is meant by life and immortality? I answer, the knowledge of a future existence, or an existence after the present state, in a state of superior glory; and this is the knowledge which came to light by the gospel. When did it come to light? Enoch had knowledge of life and immortality, or else he would not have had faith to have been translated; for could he have faith about a thing of which he never heard? And Paul says that this knowledge came to light by the gospel. If so, Enoch had knowledge of the gospel, and if he had knowledge of the gospel,

he knew that men must be in Christ Jesus, or else they could not be blessed, and he must have known that men were put in Christ by baptism, or else there was another gospel, for this was the one which Paul preached, and which he said was before the foundation of the world, and by which we had grace in Christ, before the world was, and it was through this gospel that life and immortality came to light, and Enoch must have been put into Christ, according to the law of this gospel, or else he would not have walked with God three hundred years; for no man can walk with God unless he has obeyed the gospel; and Enoch must have been baptised for the remission of sins, and have received the gift of the Holy Spirit, by the laying on of the hands of some one who had authority from God so to do, or else he would not have known of life and immortality.

This matter will appear exceedingly plain, if we attend a little to the promises made to those who believe and obey the gospel. They were to those who were baptised for the remission of sins, that they should receive the gift of the Holy Spirit, and through this gift they should see visions, dream dreams and prophesy, see Acts of the Apostles, 2d chap. Let us look at Enoch then, and see what great knowledge he had of things of God, and ask him, how did you come to have this knowledge? The answer: By seeing visions. And how did you obtain power with God to see visions? The answer would be, I obeyed the gospel, received the Holy Spirit, and thereby saw visions, and through this means I obtained all my knowledge.

Cincinnati, O. Feb. 16, 1835.

BROTHER O. COWDERY.

I have had the opportunity of perusing, from time to time, your interesting paper, as I have been travelling from church to church, from country to country, and from State to State, holding forth the words of eternal life—the glorious light of heaven among a people who sit in darkness and in the dominion of death, and it is with great satisfaction that I read of the success of my brethren in the ministry, in spreading light and truth, notwithstanding the opposition which they have to encounter: for notwithstanding the earth has been veiled with a thick veil of darkness for centuries and error has spread *much* divided "and operated unspent," till nations and kingdoms have been inundated by its overwhelming influence, yet the days have come when a light has broken forth in darkness; truth again is beginning to shine, and they who are honest in heart will behold its heavenly light and rejoice; yea, many have beheld it, and not only beheld, but embraced, and are greatly rejoicing that God is unchangeable, that his Spirit is the same to day as yesterday and forever, and that the voice of inspiration is again heard in the land as in olden times. Who could have supposed five years ago that truth would have spread so rapid? for whether we look to the east, or to the west, to the north or to the south, we perceive its mighty progress, upheld by the hand of Omnipotence—it moves in majesty and power, and continues its steady course, pulling down the strong holds of Babylon, and leaving her mighty towers, exposing the creeds, systems and inventions of men, exhibiting the extreme ignorance, follies and errors of all sects, which causes their priests to rage and their mighty ones to tremble.

I left Clay co. Mo. the last of Aug. Since that time I have preached to many congregations, mostly in villages; however I have baptized but few—I was unable to travel and preach for several weeks last fall in consequence of sickness.

I baptized three at Sugar Creek Ia. —the church in that place numbers nineteen. Two in the village of Terrehaut Ia. and seven in Campbell co. Kentucky, eight miles from Cincinnati: the church in that place now numbers eighteen.

Give my respects to all enquiring brethren and especially to my aged parents, if they are living in that place.

I remain your brother
in the gospel.
O. PRATT

P. S. *March* 4th.

Since writing the above we have preached three times in Cincinnati, three times in Fulton, and three times in the village of Commingsville, 6 miles from the city. We have had large congregations and many are astonished at the doctrine—some believe, many disbelieve, and others obey.—We have this day baptized two who reside in Cincinnati.

There are now 22 or 23 members of this church in Fulton and Cincinnati. We expect to leave this place soon for the village of Batavia about 20 miles distant.

Brother Barns and myself preached twice in the court house at Brookville, Indiana—we were kindly received by the people of that village, and were solicited to tarry longer, but we could not conveniently: it was the first time the people in that place had heard concerning the principles of our faith, and it was somewhat marvellous to them, perhaps rendered more so in consequence of a short debate which lasted about three or four hours, principally upon the second coming of Christ.

The debate of which I speak was between myself and a preacher of the Universalist order, (Mr. St. Johns,) the people were very well satisfied and were desirous to know more concerning the doctrine. We obtained one subscriber for the Advocate and left the Appeal of our brethren with the Editors of *Brookville Inquirer*, who said they would print it—since we have been in Cincinnati we have received the above named paper and also a short letter from its Editors, requesting me to return and give them another hearing, but as it will be out of my power or at least very inconvenient for me to visit that place for some length of time, if ever, I will insert their letter in this and you may publish it in the Advocate if you please that if it should happen that any of the elders of this church were passing through that village, they might call and preach—and no doubt they would be kindly received.

"*Brookville Feb.* 1, 1835.

Mr. Orson Pratt—

Sir: there is a general wish through this country, that you would call and give us another hearing when opportunity will permit—send us a letter and we will give public notice when you will attend; and we have no hesitation in saying, that you will be heard by the largest congregation ever assembled in this county. Your expenses during your stay, will be defrayed."

Yours respectfully.

(Signed)

"Edit'g. of Brookville Inquirer."

"*Kirtland*, March 8th, 1835.

Bro. O. Cowdery:

A council being called this evening to take into consideration the many pressing requests from the eastern churches, for conferences to be held among them during the present year: it was unanimously resolved that conferences should be held in the following places to be attended by the travelling Elders from Kirtland, viz: In Westfield, Chautauque Co. N. Y. May 9th, 1835. In Freedom, Cateraugus Co. N. Y. May 22d; In Lyonstown, Wayne Co. N. Y. June 5th; At Pillow Point, Jefferson Co. N. Y. June 19th; In West Loborough, near Kingston, Upper Canada, June 29th; In Johnsbury, Vt. July 17th; In Bradford, Mass. August 7th; In Dover, N. H. Sept. 4th; In Saco, Maine, Sept. 18th; and in Farmington, Maine, Oct. 2d, 1835, &c. &c.

The brethren in various churches and places mentioned above, may expect public preaching on the two days following each conference, and they are requested to see that the appointments are made at the most convenient houses. This we leave for them to do for their own convenience. All the Elders within reasonable bounds of these conferences are requested to attend them, and it will be their duty so to do.

ORSON HYDE, }
W. E. M'LELLIN, } *Clerks.*

Messenger and Advocate.

KIRTLAND, OHIO, MARCH, 1835.

☞ *Conferences.* The elders will notice appointments for several conferences, to be holden by the brethren from Kirtland. Frequent and pressing calls have induced the elders here to send these notices, and all others heretofore appointed, except one at Freedom, N. Y. the first next month, will be recalled.

[*Editor.*]

☞ We are requested to inform Elders Thomas B. Marsh and Orson Pratt, that they are desired to attend a meeting of the elders in this place on the 26th of April next. We hope that circumstances may render it convenient for them to attend, as their presence is very desirable. [*Editor.*]

"DELUSION,"

Said Mr. A. Campbell, in 1831, soon after the church of the Saints began to be established in this place; but unfortunately for his purpose, if a purpose he had, his cry was unheard, the cause still progressed, and *continues* to progress. As this gentlemen makes high professions as a Reformer, and is some tenacious that his sentiments are to pervade the earth before the final end of darkness, we think, or at least hope, our readers will pardon our digress from ordinary matters, to give this modern apostle a passing notice.

In his [not] far-famed pamphlet, of Feb. 10, 1831, this grave Reformer, while examining the book of Mormon, says:

"INTERNAL EVIDENCES.

It admits the Old and New Testaments to contain the revelations, institutions, and commandments of God to Patriarchs, Jews and Gentiles, down to the year 1830—and always, as such, speaks of them and quotes them. This admission at once blasts its pretensions to credibility. For no man with his eyes open can admit both books to have come from God. Admitting the Bible now received to have come from God, it is impossible that the Book of Mormon came from the same Author. For the following reasons:—

1. Smith, its real author, as ignorant and impudent a knave as ever wrote a book, betrays the cloven foot in basing his whole book upon a false fact, or a pretended fact, which

makes God a liar. It is this:—With the Jews God made a covenant at Mount Sinai, and instituted a priesthood, and a high priesthood. The priesthood he gave to the tribe of Levi, and the high priesthood to Aaron and his sons for an everlasting priesthood.—He separated Levi, and covenanted to give him this office irrevocably while ever the temple stood, or till the Messiah came."

Mr. Campbell attempts by a single stroke, to overthrow the validity of the book of Mormon, by bringing forward the institution of the priesthood, conferred upon Aaron and his sons, but we are willing to go the whole length in this matter of priesthood, and say that it was conferred upon Aaron and his seed throughout their generations. Ex. 40:15. And thou shalt anoint them, as thou didst anoint their father, that they minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations. We quote this passage because Mr. C. says, that it was only "while ever the temple stood, or till the Messiah came." Israel's God takes a longer stretch than this Rev. gentleman. He says "throughout their generations." If the literal descendants of Aaron are no more, then this priesthood is lost from Israel, unless God bestows it upon another family; but if not, not.

But Mr. C. says "while ever the temple stood, or till the Messiah came."—By-the-by the temple was not reared when this covenant was made, neither does the Lord mention it, nor the Messiah at the time: it is only one of this Reformer's new fashioned spiritualizing systems—we have not yet learned it.

This is not all: He says that the scripture teaches, that a person of another family who should come near, when this holy ordinance [sacrifice] was being performed, should be put to death. We know that, "the stranger, who cometh nigh, shall be put to death," and that the heathens were called strangers, but not the children of Israel.

Again: Lehi and his sons, who were descendants of Joseph, offered sacrifice, and this is enough to "blast the pretensions of the book of Mormon, to credibility."

Now, as it is, and very correctly too, Lehi and his sons were blessed with the high priesthood—the Melchesedek priesthood. They never made any pretence that they were descendants of Aaron, or ever received that priesthood which was conferred upon him by the hand of Moses, at the direction of the Lord.

How did it *happen* that Moses had authority to consecrate Aaron a priest? Where did he get his authority to arrange the tabernacle, ark, &c.? Who laid hands upon him? Had he authority to "come near" when the Lord was entreated by sacrifice? He was Aaron's brother, to be sure, but Aaron was the high priest.

Should Mr. C. finally learn, that Moses received the holy priesthood, after the order of Melchesedek, under the hand of Jethro, his father-in-law, that clothed with this authority he set Israel in order, and by commandment ordained Aaron to a priesthood less than that, and that Lehi was a priest after this same order, perhaps he will not raise so flimsey an assertion, as he does when he says the validity of the book of Mormon is destroyed becauso Lehi offered sacrifice; and perhaps, also, he may not be quite so lavish with his familiar titles as he was when he called brother Smith "as impudent a knave as ever wrote a book!!"

This is a mere specimen: "This ignorant and impudent liar, [bro. Smith] in the next place, makes the God of Abraham, Isaac and Jacob, violate his covenants with Israel and Judah concerning the land of Canaan, by promising a new land to a pious Jew."

We know that God promised to give the land of Canaan to Abraham and his seed, but we have yet to learn where he said that he would not give them any more. Mr. C. will find, in the 49th of Genesis, where Jacob declared that his blessings had prevailed above those of his progenitors unto the *utmost bounds of the everlasting hills*, and that he confers them upon the head of his son Joseph, of whom Lehi was a descendant.

If the reader will also look into the 33d chap. of Deut. he will find that Moses promises Joseph a land; for he says, "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and the deep that couches beneath, and for the precious fruits bro't forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills."

Why all this parade about the bless-

ing of Joseph, if he were only to inherit an equal proportion of the land of Canaan? Surely the Messiah was never promised through his lineage, or descendants: then why say so much about Joseph? But we quote another verse from the same chap. which makes the subject sufficiently plain only to a man who has been crying Millenium! Mellenium!! some four or five years, without ever giving his hearers one solitary scroll to point them to the word of God for a preparatory guide to be prepared for that august period!

"His [Joseph's] glory is like, the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Now, if some friend of ours, or even the editor of the Millenial Harbinger, will be so kind as to solve one mystery on the subject of Joseph's blessing, he will do us a favor. Place Joseph in the land of Canaan and never suffer his descendants to go out, and then set him to push the *people together to [from] the ends of the earth*, and if you do not see a new thing under the sun, it will be because the Millenial Harbinger has gathered Israel from the four winds, and left them all standing where they now are!

If the Lord promised, (which he did,) the land of Canaan to Abraham, and Jacob's blessing had prevailed above that, to the utmost bounds of the everlasting hills, where could he find it? Not in the land of Canaan, merely, though Mr. C. has the daring effrontery to say that if God should take any of the seed of Jacob to any other part of the earth, he would violate his covenant which he had previously made!—How does he know it?

With his boasted knowledge he will not be disturbed if we give our readers another specimen:

"The pious Jews in the captivity turned their faces to Jerusalem and the holy place, and remembered God's promises concerning the place where he recorded his name. They hung their harps upon the willow trees, and could not sing the songs of Zion in a foreign land; but the Nephites have not a single wish for Jerusalem, for they can, in their wig wam temple, in the wilderness of America, enjoy more of God's presence than the most righteous Jew could enjoy in that house of which David had rather be a door-keeper than to dwell in the tabernacles of men. And all this too, when God's only house of prayer, according to his covenant with Israel, stood in Jerusalem."

Here are further secrets unfolded.—We remember to have read, in the 137th Ps. either a history of what had taken place, or a prophecy concerning something to come, and which, in the days of David was yet to transpire;—but the lamentation was uttered by those who were in distress and mocked by the heathen. The reader will also remember that Solomon, the son of David, built the Temple, and how, we ask, could David be a door-keeper in the same, when it was not reared until his earthly tabernacle was crumbling to dust? But it does very well for Mr. C.—he can get him up there with songs of thanksgiving, waiting before God, and keeping the doors of his sacred Temple, and not a stone of it yet laid!!

We remember also to have read a sublime sentence uttered by the mouth of a prophet, in the name of the Lord, something like this: "Thus saith the Lord, the heaven is my throne, and the earth is my footstool: Where is the house that ye build unto me? And where is the place of my rest? For all those things that my hand has made." Solomon, who built the Temple, of which Mr. C. says David desired to be a door-keeper, after he was gathered to his fathers, says: "But will God indeed dwell on the earth? Behold, the heaven, and heavens of heavens cannot contain thee."

Now, if God's presence and glory fill the heavens, is he not sufficient to fill more than one small house like that built at Jerusalem? and has not a man, endowed with the holy priesthood, after the order of Melchisedek, authority to build a house to the honor of his name, and especially, when the worship of that at Jerusalem was corrupted, or it thrown down? We have yet to be informed *when* the Lord said that he would *not* fill another house with his glory, as he did that at Jerusalem, or when he ever said that the descendants of Joseph should be cursed, if they should build another like that, when enjoying the promised blessing, made to them by the mouth of God, through

Moses, that they should possess the ends of the earth.

Our readers will understand that these extracts are taken from Mr. C.'s writings of 1831, and if occasion requires, we shall give them a specimen of his writings since, in a future number, and then close with this gentleman forever.—[*Editor.*]

We have just been favored with the perusal of a letter from Elder S. Carter, to his brother, J. Carter, of this place, which gives the pleasing intelligence of the spread of truth in the western part of Illinois. We have previously received letters from the same neighborhood from elders G. M. Hinkle and H. Green, from which extracts have heretofore been given; but it appears that our brethren are constantly administering the word of life to the people, many of whom are disposed to hear. The letter says, that there are now one hundred or more who have recently been baptised.

So spreads the mighty work! That stone which was taken from the mountain without hands, in the last days, *will* roll on till the knowledge and glory of our God fill the earth; for the same power which could take it from the mountain without hands, can speed it onward, though the powers of darkness attempt to oppose it!

Elder Carter writes that he has met with some persecution, and that we have reason to expect. He says that not long before, a gang of about 20 men, armed, came to escort him before a court; but after a hearing he was discharged, though not without being threatened by the rabble that if he did not leave the country immediately, he would be dealt with in a different manner. He however appointed meetings, and continued to proclaim the gospel of our Lord, and hold up the truth to a dying people with as much zeal as before. This was honorable, it was commendable. The more wicked a people, the more need they have of the gospel; for even our Lord came to call such to repentance.

Elder C. is a man with whom we hove formed an intimate acquaintance, and know that he is a peaceable, circumspect, devout man of God; and that wherever he may travel and proclaim the gospel, he will do it without infringing upon the lawful privileges of any, and that such men are sure to rouse the indignation of Satan, and his emissaries who labor for hire and make merchandise of souls!

We have not received our usual number of letters from the elders and churches, and shall not in consequence, be able to give our usual lengthy summary. Since the late conference in Freedom, N. Y. we are informed, that 11 more have been baptised in Allegany Co. The work in that region seems to be prosperous, and we may say, as we have frequently had occasion to say, we are reminded of Paul's vision, when he saw a man who said, "Come over into Macedonia and help us!"—We seldom hear from any part of our own country, without the same cry being reiterated in our ears; and we often ask, when will the time arrive, or will it ever, that the number of laborers shall be equal to the harvest?

The people in Freedom and vicinity, have long desired some of the faithful elders to visit them, whether they will be accommodated or not, we cannot say, but we hope that the approaching conference will be beneficial to the good cause. It is true they have suffered some persecutions; but God's grace must not be wanting, for they are now a *strong band*, and more are being added to them and the churches in their vicinity, daily.

Since writing the foregoing, we have received another letter from our brother at Freedom, in which he speaks as follows;

"We are looking forward to the time appointed for our conference, when we hope to see some elders from your place. I can truly say, I think the cause rather gaining friends in this region, but we hope and trust that it may then have a new impulse. Yesterday brother A. J. Squires baptized eleven in the town of Rushford, in the county of Allegany, the place of meeting is about 10 or 11 miles from here."

If we mistake not, it is something more than a year since the first were baptized in that place, and when we reflect on what God has truly done for that people, our heart is made to rejoice.

We know that the prejudice is so great in many places, that the people will not come out to hear, but wherever this gospel is preached in plainness, and a hearing is *once* had, the truth almost invariably finds more or less who love its heavenly influence and are willing to follow its teachings.

No man acquainted with the Spirit of the Lord, who has, by the same, been instructed in the great things mentioned by the prophets which are to be fulfilled in the last days, can reflect one moment upon the subject of the gospel's being proclaimed to the world, without feeling an animating, cheering anxiety, and a holy zeal, kindling into inexpressible desire for those who are entrusted with this healing balm to pour upon the nations, to be faithful to their calling. A man putting his hand to the plough, and looking back, is not fit for the kingdom, said our Lord. This was uttered by the Lamb just after one had volunteered to preach the gospel, but wanted the privilege of going to bid his friends farewell, and is truly an important item. If, in the days of our Lord on earth, men were called unfit for the kingdom because they desired to spend a few hours, or days, to take leave of their friends, after being called, or volunteering to proclaim salvation, what shall we say, in the last days, when the world is perishing for lack of vision, and every thing declares the near approach of the great day, when we see some possessed of a large share of mental endowments, and abundance of the riches of this world, seating themselves quietly, and fairing sumptuously every day? Will such men's garments be spotless in the presence of the Judge, when the nations are assembled before him?

We are aware of the saying of Paul, on the subject of providing for one's own house, in his first letter to Timothy, but this does not say that those whose houses are provided for, in the providence of our Lord, with all the luxuries of this world, are to come forward with this plea, and flatter themselves that they are doing the will of God. We think (if our humble opinion is worth any thing) that men ought to be certain that they are called to the work of the ministry and then go forward with the zeal and perseverence becoming the importance of this high profession.

We are acquainted with many men, whose earthly income is very small, who have wives and children, and all as dear as the dearest in this life, and they are found in the field almost constantly. Will such men reap a reward? Ask our Master—"There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, or the gospel's but he shall receive a hundredfold now in this time, houses brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." See Mat. 19:29; Mark 10:29,30; Luke 18:29,30.

Will such receive a reward? yes; they will receive a crown in the mansions of glory, and no power of earth

or hell can keep it from them. The servants of the Lord will do well to look at these promises—such as leave houses and lands, for Christ's sake, and not such as leave houses and lands when they have none!

Since the perusal of elder S. Carter's letter to his brother in this place, we have received one from elders G. M. Hinkle and H. Green, which says, that themselves, in company with elders S. Carter and S. Brown, have baptized, in that region 117, and that elders Groves and Lyman, a little to the north have baptized 21 more. Thus the mighty woork moves forward, and thus it will, when it is preached in plainness. May God put forth his own hand!

From these brethren we have received a number of subscribers for the Messenger and Advocate, and some few for the re-printed Star. We feel ourselves indebted to such as use their exertions to obtain subscribers, as we know through this medium much good may result.

The People's Magazine, by Samuel Coleman, (successor to Lilly, Wait and co. Boston Ms.) is received—It is a neatly executed work, with a diversity of cuts—in all, it is a beautiful work, well worth the attention of a young man to put carefully away, for after life.

Parley's Magazine, by the same, is also received and is well calculated to encourage the young to industry in science—It is particularly calculated for schools.

From the Peoples' Magazine.

WATER DRINKERS.

"Mr. Buckingham, the celebrated oriental traveller, now a member of the British Parliament, states that the strongest race of men he has ever seen were natives of the Himmalch mountains, and came to Calcutta as wrestlers; one of whom was a match for three Britons. Yet these men, Mr. B. says, had never drank any thing stranger than milk!"

This same work, some time since, advocated the principle of water drinking, by endeavoring to prove that Tea and Coffee never afforded any nutriment to the human system. So far very good. They are of our principles in this respect, precisely. What do you say reader, on the subject of Tabacco? Do you think that there is much real nutriment to be gained from that pleasant weed? Besides it adds so gracefully to one's appearance, to have a large piece in one's mouth, or to emit large quantities of smoke from a pipe or cigar!

SABBATH EVENING.

How pleasant and how heart cheering to sit quietly by one's fire side, surrounded by a lovely family, and converse upon the hopes and assurances of eternal life, offered in the gospel, after a day's enjoyment of social intercourse in the house of prayer, during a Sabbath—it is heavenly. It gives a new spring to the mind, and calls forth the deepest gratitude to God for intelligence of heavenly things which promises a Sabbath which will never close. We now look forward to that period with longing anxiety, and seize upon the thought with eagerness, by faith; but then we shall realize its eternal blessedness, when corruption, temptation and death, are no terror! O Redeemer, waft, waft, the joyful hour when thy saints may see as they are seen and know as they are known!

LETTER V.—TO W. W. PHELPS, ESQ.

Dear Brother:

Yours of 6th ult. is received and published in this No. It contains so *many questions*, that I have thought I would let every man answer for himself; as it would occupy a larger space to answer all of them than would be proper to devote at this time. When I look at the world as it is, and view men as they are, I am not much surprised that they oppose the truth as many, perhaps, and indeed, the more I see the less I marvel on this subject. To talk of heavenly communications, angels' visits, and the inspiration of the Holy Spirit, *now*, since the apostles have fallen asleep, and men interpret the word of God without the aid of either the Spirit or angels, is a novel thing among the wise, and a piece of blasphemy among the craft-men. But so it is, and it is wisdom that it should be so, because the Holy Spirit does not dwell in unholy temples, nor angels reveal the great work of God to hypocrites.

You will notice in my last, on rehearsing the words of the angel, where he communicated to our brother —that his sins were forgiven, and that he was called of the Lord to bring to light, by the gift of inspiration, this important intelligence, an item like the following—"God has chosen the foolish things of the world, and things which are despised, God has chosen;" &c. This, I conceive to be an important item—Not many mighty and noble, were called in ancient times, because they always *knew so much* that God could not teach them, and a man that would listen to the voice of the Lord and follow the teachings of heaven, always was despised, and considered to be of the foolish class—Paul proves this fact, when he says, "We are made as the filth of the world—the off-scouring of all things unto this day."

I am aware, that a rehearsal of visions of angels at this day, is as inconsistent with a portion of mankind as it formerly was, after all the boast of this wise generation in the knowledge of the truth: but there is a uniformity so complete, that on the reflection, one is led to rejoice that it is so.

In my last I gave an imperfect description of the angel, and was obliged to do so, for the reason, that my pen would fail to describe an angel in his glory, or the glory of God. I also gave a few sentences which he uttered on the subject of the gathering of Israel, &c. Since writing the former, I have thought it would, perhaps, be interesting to give something more full on this important subject, as well as a revelation of the gospel. That these holy personages should feel a deep interest in the accomplishment of the glorious purposes of the Lord, in his work in the last days, is consistent, when we view critically, what is recorded of their sayings in the holy Scriptures.

You will remember to have read in Daniel—"And at that time, [the last days] shall Michael stand up, the great prince, who stands for the children of thy people;" and also in Revelations—"I am thy fellow-servant, and of thy brethren the prophets." Please compare these sayings with that singular expression in Heb. "Are they [angels] not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?" And then let me ask nine questions: first;

Are the angels now in glory, the former prophets and servants of God? Secondly: Are they brethren of those who keep his commandments on earth? and thirdly, have brethren & fleshly kindred, in the kingdom of God, feelings of respect and condescension enough to speak to each other, though one may be in heaven and the other on the earth?

Fourthly: If angels are ministering spirits, sent

forth to minister for those who shall be heirs of salvation, will they not minister for those heirs? and fifthly, if they do, will any one know it?

Sixthly: Will Michael, the archangel, the great prince, stand up in the last days for Israel? Seventhly: will he defend them from their enemies? Eightly will he lead them, as they were once lead; and ninthly, if so, will he be seen? These questions I leave without answering, because the reasoning is so plain, and so many might be brought, that, they must be at hand in the heart and mind of every saint. But to the gospel; and then to the gathering.

The great plan of redemption being prepared before the fall of man, and the salvation of the human family being as precious in the sight of the Lord at one time as at another, before the Messiah came in the flesh and was crucified, as after the gospel was preached, and many were found obedient to the same. This gospel being the same from the beginning, its ordinances were also unchangeable. Men were commanded to repent and be baptized by water in the name of the Lord: and were then blessed with the Holy Spirit. The Holy Spirit being thus given, men were enabled to look forward to the time of the coming of the Son of Man, and to rejoice in that day, because through that sacrifice they looked for a remission of their sins, and for their redemption.

Had it not been for this plan of salvation, which God devised before the fall, man must have remained miserable forever, after transgressing the first commandment, because in consequence of that trangression he had rendered himself unworthy the presence of his Maker. He being therefore cast out, the gospel was preached, and this hope of eternal life was set before him, by the ministering of angels who delivered it as they were commanded.

Not only did the ancients look forward to the time of the coming of the Messiah in the flesh, with delight, but there was another day for which they sought and for which they prayed. Knowing, as they did, that the fall had brought upon them death, and that man was sensual and evil, they longed for a day when the earth might again rest, and appear as in the beginning—when evil might be unknown upon its face, and all creation enjoy one undisturbed peace for a thousand years.

This being sought for in faith, it pleased the Lord to covenant with them to roll on his purposes until he should bring it to pass—and though many generations were to be gathered to their fathers, yet the righteous, those who should, in their lives, embrace the gospel, and live obedient to its requirements, rise and inherit it during this reign of peace.

From time to time the faithful servants of the Lord have endeavored to raise up a people who should be found worthy to inherit this rest, (for it was called the rest of the righteous or the day of the Lord's rest, prepared for the righteous;) but were not able to sanctify them that they could endure the presence of the Lord, excepting Enoch, who, with his people, for their righteousness, were taken into heaven, with a promise that they should yet see that day when the whole earth should be covered with glory.

Moses labored diligently to effect this object, but in consequence of the transgressions and rebellions of the children of Israel, God swore in his wrath that they should not enter into his rest; and in consequence of this decree, and their transgressions since, they have been scattered to the four winds, and are thus to remain till the Lord gathers them in by his own power.

To a remnant of them the gospel was preached by the Messiah in person, but they rejected his voice, though it was raised daily among them. The apostles continued to hold forth the same; after the crucifixion & resurrection of the Lord Jesus, until they would hear it no longer; and then they were commanded to turn to the Gentiles.

They however labored faithfully to turn that people from error; that they might be the happy partakers of mercy, and save themselves from the impending storm that hung over them. They were commanded to preach Jesus Christ night and day—to preach through him the resurrection from the dead—to declare that all who would embrace the gospel, repent, and be baptized for the remission of their sins, should be saved—to declare that this was the only sure foundation on which they could build and be safe—that God had again visited his people in consequence of his covenant with their fathers, and that if they would they might be the first who should receive these glad tidings, and have the unspeakable joy of carrying the same to all people; for before the day of rest comes, it must go to all nations, kindreds and tongues.

But in consequence of their rejecting the gospel, the Lord suffered them to be again scattered; their land to be wasted and their beautiful city to be trodden down of the Gentiles, until their time should be fulfilled.

In the last days, to fulfill the promises to the ancient prophets, when the Lord is to pour out his Spirit upon all flesh, he has determind to bring to light his gospel, to the Gentiles, that it may go to the house of Israel. This gospel has been perverted and men have wandered in darkness. That commission given to the apostles at Jerusalem, so easy to be understood, has been hid from the world, because of evil, and the honest have been lead by the designing, till there are none to be found who are practising the ordinances of the gospel, as they were anciently delivered.

But the time has now arrived, in which, according to his covenants, the Lord will manifest to the faithful that he is the same to-day and forever, and that the cup of suffering of his people, the house of Israel, is nearly fulfilled; and that the way may be prepared before their face he will bring to the knowledge of the people the gospel as it was preached by his servants on this land, and manifest to the obedient the truth of the same, by the power of the Holy Spirit; for the time is near when his sons and daughters will prophesy, old men dream dreams, and young men see visions, and those who are thus favored will be such as embrace the gospel as it was delivered in old times, and they shall be blessed with signs following.

Farther on the subject of the gathering of Israel.—This was perfectly understood by all the ancient prophets. Moses prophesied of the affliction which should come upon that people even after the coming of the Messiah, where he said: and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. Connecting this with a prophecy in the song which follows; which was given to Moses in the tabernacle—remembering the expression—"in the latter days"—where the Lord foretels all their evil, and their being received to mercy, to such as seek the peace of Israel much instruction may be gained. It is as follows:—

"I will heap mischiefs upon them; I will spend my arrows upon them. They shall be burnt with hunger, and devoured with burning heat; I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling with the man of gray hairs."

But after all this, he will judge their enemies and avenge them of theirs; for he says:

"If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to my enemies, and will reward them that hate me. I will make my arrows drunk with blood, and my sword shall devour flesh."

After all this—after Israel has been restored, and afflicted and his enemies have also been chastised, the Lord says: "Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people."

I will give a further detail of the promises to Israel, hereafter, as rehearsed by the angel. Accept assurance of my esteem as ever.

☞The weather begins to look like spring—our feathered songsters have greeted us with the sound of their voices once more, and nature is about to put on her summer dress.—Our winter has not been as severe as in some places to the south, and withall, we think that the never changing goodness of our God ought to inspire our hearts with increased devotion toward him.

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MESSENGER AND ADVOCATE.

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LETTER NO. 6.

Liberty, Mo. Feb. 24, 1835.

Dear Bro. in the Lord:—I take a little time to answer your 3rd letter, addressed to me in the December number of the Messenger and Advocate. Passing your apology, I come at once to the great point, in question, that this church has suffered persecution from its commencement; and that, too, in most cases, without the least provocation. Here suffer me to say, as you and I are fellow members, and have been co-servants nearly from the beginning, that we have known by example, what thousands are preaching in precept, that "they that will live Godly in Christ Jesus, must suffer persecution."

Now, notwithstanding my body was not baptized into this church till Thursday the 16th of June, 1831, yet my heart was there from the time I became acquainted with the book of Mormon; and my hope, steadfast like an anchor, and my faith increased like the grass after a refreshing shower, when I for the first time, hel l a conversation with our beloved brother Joseph, (December 24th, 1830,) who I was willing to acknowledge as a prophet of the Lord, and to whom, and to whose godly account of himself and the work he was engaged in, I owe my first determination to quit the folly of my way, and the fancy and fame of this world, and seek the Lord and his righteousness, in or ler to enter a better world, where the duration, and glory, and honor, and power, and space, are equal an l endless: And let me add that though all old churches, and some disciples, like Orpah may kiss their mother-in-law, an l go back to *their people, and their gods*, yet, as Ruth, I am fixed in my purpose to "entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lo lgest I will lodge: thy people shall be my people, *and thy God my God.*"

Well may you say that it is known unto me, "that this church has suffered reproach and persecution from a majority of mankind who have heard but a rumor, since its first organization, &c.—So it is. On the 30th of April, 1830, I was thrown into prison at Lyons,* N. Y. by a couple of Presbytetian traders, for a small debt, for the purpose, as I was informed, of "keeping me from joining the Mormons." How many hair-breadth escapes you and brother Joseph passed, for writing and publishing the truth in the book of Mormon, as the constitution and law allowed, I know not, but I heard church members and others de lare in language similar to the following: that every believer in the 'Golden Bible,' (as the book of Mormon was called by many) ought to be sued an l sent or driven out of society. The Rochester Observer, one of the prin ctpal Presbytarian organs of the day, introduced the book of Mormon to the world with a flashy article headed *Blasphemy!* an l to cap the climax of gullibility, against which the 'men of the meeting houses' showed an ardent zeal to guard their flocks, it was carefully circulated, that 'a Jesuit' had employed a young man by the name of Cowdery, to write, and through the aid of one Smith, was bringing forth a book to break down all religions. And when it came forth, some actually said that they believed it was written to destroy the present religions, because it carried religion to a nicer, or higher pitch than the old Bible.

One thing is remarkable, that of all I ever heard said about the work or book, in that day of gross darkness, not one pretended, in truth, to have the least particle of positive proof, that a man or woman joined the church for sinful purposes, or that the book contained one precept of do ctrine that was contrary to pure religion; but the idea of a church with a prophet in it, in this enlightened age and land of liberty, was so exactly like old times; so agreeably to the order of the Scriptures, and so perfect a way of knowing the will of the Lor l, an l of what religion consisted, that the wise men of the world, and the *wary* who watche l dili gently over their flocks, that their fleeces might be long, white and clean, against the shearing, whispered, and sometimes talked aloud something very like or approaching this: What is the reason, if God has any thing to reveal for the benefit of his people or his numerous churches, as he is no respecter of persons, that he does not do it, or reveal it to Dr. Clarke, Dr. Gill or Dr. Scott, the commentators, or to some great minister, such as the Archbishop of England, or Dr. Ely, or even the president of the United States, or some great man that could be believed? Then every body would know it was true, and the different churches would be bound to accept of it as they have the Bible, and our priests who are brought up and educated for the purpose, could explain it, and every body would have to obey it. But God has done his work, and we don't need any more prophets. We have Bible societies, missionary societies, abolition of slavery societies, and temperance societies, to convert the world with and bring in the Millenium, and away with your deception! False prophets, false prophets, beware! Blasphemy! We have plenty of churches, and plenty of priests to regulate them, and don't you know that God, man and the Devil will oppose you? If you start a church with a prophet in it, every body will be against you, as they were against Ann Lee, Joanna Southcoate, and old Jemima Wilkinson.

But I will not pursue this subject further at present, leaving it for your addition of facts. Instead of standing in the way, and asking for the old paths, they have *stood in the way*, and put darkness for light, and light for darkness, till not only 'large *sheets* of their opinions, and *attested* volumns of our lives and characters,' have *'inundated* our land with scurrilous reports,' but the blood of the saints has curdled upon the sacred soil of freedom, and now *smokes* up to heaven as a testimony that they are martyrs to that religion which has ever been despised and rejected, by every church and people that have fallen away from its true principles, and lost the gift of the Holy Ghost. Our tribulation, our suffering for the truth's sake, and our blood, (shed in defence of holiness) are testimony that says: *your religion is true*—and hold out faithful to the end and you will earn a crown, and a fulness of joy where the wicked cannot come—*eternal with God.*

As ever,

W. W. PHELPS.

Freedom, March 10th, 1835.

DEAR SIR:—I am about to address you on a subject in which I feel most deeply interested, a subject which agitates the minds and feelings of the Christian community in which we live, more than any other now extant. I mean that of the gathering out or separating of the saints from Babylon, agreeably to a command of God, that they may escape the calamities that are now impending over the nations, and are about to be poured out upon this generation.—And here permit me to premise a few remarks by way of introduction, that we may come at our subject understandingly and feel its force commensurate with its importance. Let us in the first place, to settle the minds of the doubtful, and silence the cavils of the skeptical relative to the being of God, examine the evidences by which we can satisfactorily arrive at the conclusion that there is such a being. We shall then be able, if we take up the subject step by step and reason fairly and logically, to come to definite and correct conclusions, therefore, need not be deceived nor deceive others.

1st. There must be a great first cause to create, arrange, and set in motion the planet on which we dwell, and others belonging to this system. We believe so from the fact, that it is composed of particles of inanimate matter, which are utterly incapable of putting themselves in motion, much less of creating themselves.

2d. This planet is furnished with myriads of living creatures, which could not create themselves: there must be a great first or moving cause or principle to bring them into existence. From the order and regularity that appear in the arrangement we think it evincive of superior intelligence in the prime mover. Hence we conclude if their be intelligence, there must be spirit or mind, for matter is inert and abstract from mind, has neither intelligence nor mind. Matter has only one power, that is the power of rest or lying still, hence we argue and come to this irresistible conclusion, that there is a great prime mover or a first cause, which we call God. That he is good, and the source of all goodness, we infer from the order, harmony and divine impress that manifest themselves in all the workmanship of his hands.—Every thing that emanates from him partakes of the impress or image of its Author, and is good. We hold these to be self evident facts which can neither be weakened by argument nor evaded by sophistry or skepticism. We have seen from the foregoing premises, that he is the Creator, Prime Mover and Author of all, therefore, he made man, and made him rational and intelligent. Although he is by no means the strongest of created beings, yet the fear of him is

* My family sick at my residence in Canandaigua.

a greater or less degree rests upon all animated nature. He has power to render nature both animate and inanimate subservient to him: and from our own experience of this fact, we daily see one of the first truths recorded in holy writ verified, viz. That God gave him [man] dominion over every living thing which he had made, (see Gen. 1st 28th.) We every day see animals that are in point of physical strength superior to man, subject to him. Hence by a parity of reason we conclude that if creatures below man are subject to him, and yet are not endowed with reasoning powers, man who is endowed with those powers, is not only subject and dependent but justly so, on him who created both him and them. Now as man is rational and dependent, another argument may be adduced of his accountability, and his accountability rests on his knowledge of another fact also, viz. That he is so. This knowledge must in the first instance be communicated to him, or to use a familiar expression, a law must be promulgated before it becomes binding, and a command must precede obedience. Hence all our system of obedience to the will and commands of God rests on a revelation of his will to us. Now if it can be made to appear that he has made known his will coucernniug us, it is our duty to obey him. If we have a revelation of the will of God concerning us it must be of the nature of its Author, good. You are now prepared to ask for the evidences, and where they are to be found. I answer their wisdom and perspicuity of arrangement, their sublimity and depth of thought, and in some instances their clearness and force of expression are evincive of their divine origin. Another argument may be drawn from them of their Divine authority, viz: The principles they inculcate, the precepts they lay down, and the commands therein given, are all couducive to the greatest possible happiness and best conceivable good of man. Therefore, we infer they are the dictates of a superior, benevolent and intelligent God. We therefore come to the irresistible conclusion, that what we call the Scriptures or Revelation of the will of God to us, is not only true and binding on us, but that they were given by inspiration of God, or as is expressed 2d Peter 1st, 21st. Holy men of old spake as they were moved by the Holy Ghost. We have another argument that they are of Divine origin. Bad or wicked men would never framed such a set of self-denying principles, so much against the natural propensities of their unsanctified natures, and publish them to the world, rendering themselves, as far as they should be believed, guilty, ridiculous and contemptible. We are sure they would not do so. Good men uninspired would not write and publish such a system for two reasons, and first: It would be above their comprehension, therefore, they could not. Secondly, They (the inspired penmen) say they were divinely inspired, therefore, good men uninspired did not write them; for good uninspired men will never assert that they did write them, when they knew in the very assertion, they would be palming an untruth intentionelly upon the world.

Hence we come to this rational and logical conclusion, that what we call the Scriptures were written by inspired men, or as is expressed, 2d Timothy, 3d, 16th, All Scripture is given by inspiration of God, &c. Let then these three points be considered as settled in our minds. First, That there is a great First Cause or source of intelligence, whom we call God. Secondly, That man is dependent on him and justly amenable to him. Thirdly, That what we call the Scriptures are true, because as we have seen they are an emanation from God the fountain and source of truth. We learn from perusing the Scriptures they are full of promises of good to the willing and obedient, and of evil to the unbelieving and disobedient.—When God was about to send any judgment or sore calamity upon the children of men, he always forewarned them of it, and gave them time and space for repentance. Witness the preaching of Noah to the antediluvian world. He was a preacher of righteousness, as says 2d Peter 2d, 5th; God said by him that he would inundate the earth and destroy its inhabitants. And Noah prepared an ark for the salvation of himself and family. But the world of mankind at that time disbelieved that any calamity of that kind would overtake them. We, however, notice this fact, that the unbelief of a wicked world did not make void the promises of God. And further he said, and performed what he said, and it was performed so literally that all might be left without excuse, or as the sacred penman more beautifully expresses it, that thou mightest be justified when thou speakest, and clear when thou judgest. [Psalm 51st, 4th.] We come next to noctice the destruction of the cities of Sodom and Gomorrah, that they were cut off in and for their wickedness. Notwithstanding they were admonished by righteous Lot not to do so wickedly, [Gen. 19th] yet even his relatives disbelieved, for as we learn in the 14th verse of the same chapter, he seemed to his sons-in-law as one that mocked. Although he was delivering the Divine mandates of Almighty God. They heeded not. Lot was obedient and fled out, and the cities were destroyed. We next notice the promises of God to the Patriarchs Abraham, Isaac and Jacob, [Gen. 17th, 8th, 26th, 3d. and 4th and 28th, 4th,] that their seed should possess the land of Canaan. Passing over the events that led them down into Egypt, after a sojourn of 430 years they left Egypt, to go up and possess the land of promise. With all the striking instances of Divine Manifestation during the 40 years they were travelling from Egypt to Canaan, we notice the revelation of God's will to them through Moses, and the ocular demonstration to all; of the pillar of a cloud by day, and the pillar of fire by night. Ex. 13th, 21st, 22d, the destruction of Korah Dathan and Abiram, the fiery flying serpents sent to afflict the rebellious and unbelieving. And still with all the revelations to Moses, together with all the tokens of God's displeasure, how many there were who murmured against Moses and against Aaron and their carcases fell in the wilderness. We again notice this idea as we pass over these events. The promises and threatenings were plain to be understood and unbelief and rebellion did not nullify them, nor exempt the wicked from punishment. We notice one idea more as we pass they [the children of Israel] fought with and drove out these possessors of the land of Canaan, not only by permission but by command of God himself without paying an equivalent for it as we believe to be correct at the present day. Passing over many important events recorded in the sacred volume we come to notice the command of God to his saints to flee out of Jerusalem when they shall see it compassed about with armies, that they might not perish with the wicked who believed not the words of the Savior, when he foretold their dire calamity. We see that every prediction was literally fulfilled, and when we take a scrutinizing retrospect, we discover that every command, every promise and every threatening, have been so plainly set forth by the inspiration of Heaven, that all those who heard, evidently understood at the time, so that ignorance can never be plead by them in bar of Justice. We, on a review of what has been said, notice one idea more, viz. The immutability of God, that he is the same yesterday, to-day and forever. He said he would scatter Israel for their sins, and disperse them for their iniquities: that they should become a hissing and a by-word among all nations whither he would scatter them, and he has done so to the letter. He has said he would gather them again, or a remnant that should remain when the times of the Gentiles should be fulfilled, as spoken by our Savior recorded in the 21st chapter of Luke's gospel. See Isaiah 11th, 14th. And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, &c. see also Jeremiah 16, 15, and numerous others that point forward to the same happy era. We notice as before remarked the literal fulfillment of every promise and every threatening, and think it not wresting the Scriptures or a mark of credulity in us to believe and say to our fellow clay, beware of those who cry peace and safety when God has said, in substance, tribulation, wrath and anguish abide you. He is about to bring this dispensation to a close. The signs of the times presage the near approach of that day when the Savior is to set his feet upon the Mount of Olives, [Zech. 14,] when all the ungodly, the fearful and the unbelieving shall wail because of him. The saints are to be gathered literally, as the Jews have been dispersed, [See Jl. 2d, 32d.] They are to come out of Babylon and be not partaker of her sins that they receive not of her plagues. Rev. 18th, 4. The question now arises who is Babylon, from whom we are to come out?—The Scripture definition of the word Babylon is confusion or mixture. Let us further examine this subject in the light of truth, and with a spirit of candor. We are aware that the Roman Catholic Church is fixed upon by all Protestants as the Babylon spoken of by the Revelator. But let us examine the subject a little further. Is there any more disorder or confusion in her movements, than in the rest of the professing world? She professes to be the only true church and treats all dissenters as heretics. Protestants have done the same, with the same opportunity. She gives her money with no stinted hand for purposes of education, and the promulgation of her sentiments and so do Protestants. She uses all her arts to persuade, and when she has the power, to compel others to submit to her creed and her authority. Witness the inquisition of Spain and Portugal. So have Protestants done with all their professed liberality. Witness the conduct of the Puritans of New England, even while the persecutions of the Church in their mother country must be fresh in their recollection. All these claimed to be descendants of the true Church, and all failed then and do still, in two essential points of coming up to the Apostolic stand-

ard. 1. They had a hard, bitter, revengeful spirit towards those who different f. om them in opinion. They manifested this intolerant spirit, by inflicting stripes, fines and imprisonment. 2. Although they had the zeal, they had not then, neither have they now, the spiritual gifts of an apostolic church. Hence we conclude if they had not the Spirit of Christ, nor the spiritual gifts they were none of his. Therefore, we feel that we are not doing violence to the truth, or injustice to these denominations, to rank them as a part or a branch of mysterious Babylon. Now let us examine the conduct of all Protestant dissenters and compare it with that meek and quiet spirit which we are informed is in the sight of God of great price, and we find they have it not. Let any one of them become sufficiently numerous, and she assumes the same haughty, dictatorial spirit towards those less numerous, which has been ever manifested by the Mother of harlots. Speak to them of the ancient spiritual gifts, O, say they, they were once in the Church, but they were placed in it to establish it and prove its Divine authority. At the same time Scripture says, they were placed in it by God himself, for the edifying of the body, and perfecting the saints, and no time pointed out by the same authority where they should cease, only when the object for which they were placed there should be accomplished, viz: when the saints are perfected in glory. We respectfully ask, has that object been effected? Certainly not. Then it follows, if they were necessary then for the accomplishment of any purpose, and that purpose not yet effected, they are still necessary. Do we not see a great falling away from the primitive order of things? Has not Paul's prophecy in his 2nd epistle to his Thessalonian brethren, been literally fulfilled?—There shall be a falling away first before that day come, alluding to the second coming of Christ. We look in vain for the right spirit or the true order of things among them as a body. Confusion and every evil work are among them. They shew themselves by their spirit and the fruits of it, to be the legitimate descendants of that personage, described by the Revelator as sitting upon many waters. We come now to what will be admitted, even by our opposers, viz. That it is nearly the last or close of the dispensation, or as the Scripture expression is, the last days. This being an admitted fact, we need not labor to prove it. Aside from any recent revelation on this subject, we have seen that God when about to visit his people with judgments, revealed it to his servants, the prophets. [Amos 3d, 7th.] We believe he is the same God. We have admitted that it is near the close of the dispensation; and if so, we are assured if the Scriptures be true, that there are about to appear, perplexities and distress of nations; and that men's hearts will fail them for fear of those things that are to come on the earth, see Luke 21st, 25th and 26th.—Great judgments or afflictive providences of God are all manifest tokens of his disapprobation of the conduct of his intelligent creatures. And further, he never sent any great national calamity, without warning those to be effected by it, of its near approach, as before noticed. Another fact we notice as we pass, viz: That severe judgments presuppose great wickedness in the sight of God, for he will not punish the righteous with the wicked. He said to Abraham he would spare the cities of Sodom and Gomorrah if ten righteous were to be found in them [see Gen. 18th, 33.] Now from a view of all these circumstances.—Does the idea of converting the world to the prevailing religious sects of the day, with all the emulation, variance and strife exist among them, look like the Millenium, the peaceable reign of our Lord and Saviour Jesus Christ? Yours in gospel bonds,

W. A. COWDERY.

[*To be Continued.*]

Perrysburg, N. Y. Jan. 30, 1835.

Dearly and well beloved brother in the Lord, it is with no small degree of satisfaction that I take my pen to inform you of my present state of mind, and the dealings of God with me since I left you last summer, and shall notice some things relating to this church and the branch in Canada. As our heavenly Father has been pleased to call us to rejoice in the same hope of our calling for which I desire to be very thankful, and feeling as I do a great anxiety for the prosperity of my Master's cause, and believing that any information relating to the advancement of his cause and kingdom will be gratefully received by every true believer, I shall proceed to give you a short sketch of all that I consider worthy of note since I left Kirtland, and likewise my views on certain passages of scripture that are particularly interesting to believers in the gospel of our Lord Jesus Christ. The scriptures alluded to are those giving a description of the spiritual gifts as set forth by the apostles, which gifts were given "that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: Eph. 4:14,15.

After leaving Cleveland on board the brig Illinois, which is a fine craft, we arrived at Buffalo after three days' sail, and was obliged to wait for the Canada Steam Boat two days. While there, the scourge, or judgment of God, known by the name of the Cholera, was raging greatly, calling from time to eternity very many with a few hour's warning: how sensibly did I realize the necessity of being prepared for the change that awaits all flesh.

After a fateaguing journey we reached home in good health, and found the little branch of Latter Day Saints much as when we left.—There have been some added this summer and I think they are growing in grace, and the knowledge of the truth as it is in Christ Jesus our Lord. We have the gifts as exercised anciently by the apostles; that is, the gift of tongues, and in many instances the interpretation—and the gift of healing has been exercised in several instances.

I shall here make a few remarks on the gifts. As it is a subject which interests every true believer, and but little understood by the majority of professors, and altogether denied by many, I shall call your attention to the 14th chap. of John, where the Holy Ghost was particularly promised to believers. John 14: 12. Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. In the 14th chap. the promise was made of the Holy Ghost, and in Mark, 16th chap. from the 15th to the 18th verse. The commission was there given to the apostles to "go into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.—And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—What was this but a promise of the Holy Ghost? You will discover that the command was to the apostles, but the promise to those that believed. Let us follow the apostles for a short time, and see if it did produce the effect which was promised. The first appearance of the Holy Ghost was on the day of Pentecost. Acts 2nd chap. from the 1st to the 5th verse. Did not the Holy Ghost produce the effect that was promised? Peter quotes the prophecy of Joel, Acts 2:17. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, &c. If their sons and daughters should prophesy, would they not be prophets and prophetesses? And if we have got beyond the *last days*, it will not apply to us. Peter says in the foregoing chapter, when they

were convinced of the truth, and made the enquiry, "men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.—For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." You will discover that the promise was made to all that should comply with the terms of the gospel. Let us trace it a little further and see if it produced the same effect at all times. The effect that it produced on the day of Pentecost was to speak in tongues. "And they were all amazed, and marvelled, saying one to another, Behold, are not all these that speak, Galileans? and how hear we every man in our own tongue, wherein we were born?" and so goes on to enumerate 14 different languages in which they spoke: and this was wisely given to prove to the understanding of man, that the tongues that the Holy Gost moved men to speak with, were the tongues of men. It does not follow that this should always be the case, that the nation whose tongue it is that the Holy Ghost should move men to speak with, should be present, for, says Paul while treating on the subject, 1st Cor. 14:2, For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit in the Spirit he speaketh mysteries. Even so ye, forasmuch as ye are zealous of spiritul gifts, seek that ye may excel to the edifying of the church. Wherefore, let him that speaketh in an unknown tongue, pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. How is it possible for his understanding to be unfruitful, if he understood the language that he spoke? and where would be the necessity of praying for the interpretation, if the person speaking understood it already?

Let us follow the apostles a short time and see if the Holy Ghost always produced the same effect. Acts 10:46. For they heard them speak with tongues, and magnify God. Acts, 19:6. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. Was not this the effect that Mark said should follow? Was not this what Joel said should follow in the last days, which commenced at the day of Pentecost? Let us turn to the 1st Cor. 1:1,2, and there we shall discover that that epistle was not addressed to the Corinthians exclusively, but to all that in every place call upon the name of Jesus Christ our Lord—both their's and our's. So that if we are of the number that call upon the name of the Lord, it is addressed to us; if so, let us see what use we have for the 12th, 13th, and 14th chapter of this epistle, unless we have the gifts. But, says one, the gifts were to be taken away. I would ask when? and give you Paul's answer. Cor. 13:8,9,10. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. But, says one, they have been lost or taken away: so say I, and so says John the revelator, 13th chap. for he saw the beast arise, that had power over every nation, kindred, tongue and people. In the 12th chap. of Rev. the church is beautifully set forth in the person of the woman. In the 12th chap. of Cor. Paul calls or compares the church to a perfect body, and John the revelator, to a woman clothed with the sun, and the moon under her feet, and upon her head a crown of 12 stars, which woman brought forth a man child, who was to rule all nations with a rod of iron. Can any person of any discernment, read the 12th chap. of Rev. and say that it does not mean the church of Christ as established by the apostles, adorned with the glory and power of God? This once established, we shall discover that the church goes into the wilderness where she was to continue a thousand two hundred and three score days, or a time, times and a half time: which is a representation of the same thing, 1260 years, how would it be possible for the woman to be in the wilderness, and the beast represented in the 13th chap. of Rev. to have power over every nation, kindred, tongue and people, and the church still to retain her order with all her gifts and graces? Take a view of the woman set forth in the 17th chap. of Rev. clothed or arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. What a desparity there is, when compared with the former woman, Rev. 12. If one was a figure of the first, or perfect church, as sanctioned by God, is not the other the church stripped of all her spiritual gifts and graces, and adorned with the works of men? It is plain to my mind that it is. If in the days of the apostles it took first apostles, secondly prophets, thirdly teachers, then helps, governments, gifts of healings, tongues and interpretations of tongues, to consitute a church of Christ, and we are believers in the doctrine they held forth, which we ought to be, for Paul says, Gal. 1:8, But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that we have received, let him be accursed. If we will but turn our attention to the 3rd chap. of 1st Cor. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? for while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? If divisions show carnality, there is an abundance of it in this generation.

I feel that I cannot be thankful enough for what the Lord has done for me and my father's family. There were two members added to the church since I came home, which makes 22 since July, and there are many enquiring—may the Lord still carry on his work, for the harvest is truly great. Broth-

er Snow was laboring in the church in Canada.

I remain in the best of bonds,
your brother, and well wisher
to the cause of my Master.
M. C. NICKERSON.

Freedom, April 3, 1835.

Brethren members of the Church of Latter Day Saints met in conference agreeably to previous appointment.

1st. Order being restored, brother Sidney Rigdon was called to the chair, and W. A. Cowdery was chosen Secretary.

2d. Opened conference by a few preliminary remarks from the chair, and a concert of prayer by the Elders present.

3d. Itinerant Elders gave a short relation of their travels and success in delivering the testimony of Jesus, the great head of the Church.

4th. Heard an address and instructions from the chair relative to the government, progress and prospects of the Church.

5th. Adjourned till to-morrow, 10 o'clock, A. M.

Saturday, April 4th, met agreeably to adjournment, and the conference was opened by prayer by the Chairman.

Proceeded 1st. to business. Heard reports from the different churches represented.

2d. The church, in Westfield, Chautauque county, is not represented, but from a source of information entitled to our entire credence, we learn that the members are the same as represented at the last conference. And the church in Laoni in the same county in point of numbers, is the same as at last conference, with the exception of one member removed.

The church in Orangeville and Java, Genesee county, now numbers but fourteen; three having been excluded since last conference. Represented by Elder Otis Shumway, Delegate.—The church in Burns, Allegany county, now numbers twenty three members, raised up and established almost wholly by the instrumentality of Elder A. J. Squires. It is represented as being in good standing—A. J. Squires, Elder. The church in Portage Allegany county, raised principally by brother Squires consists of twenty six members represented by Wm. Marks, priest. ||The church in Rushford, Allegany county, organized and established March 23d, 1835, consists of twenty-six members represented by Elder A. J. Squires, who has been the instrument in the hands of the Lord in establishing it.

||In Kortright, Delaware county, there are eight members, two of them Elders, represented by John Lawson, Elder.

||In Tompkins, Delaware County, there are eight members, two of them Elders, represented by Eleazar Willes, Elder.

||A new church has been recently raised up by the instrumentality of Elders Gould and Babcock in Woodhull, in Steuben co. consisting of six members, represented by J. Gould, Elder.

The church in Grove, Allegany co. consists of eighteen members, two of whom have been added since last conference, reported by J. Gould, Elder.

The church in Avon and Geneseo, Livingston county, consists of twenty-three members, one having removed, and two been excluded since last conference, Reuben Hadlock, Elder and Delegate.

The number of brethren in Munson, Monroe county and Lima, Livingston county, is eight in good standing, reported by R. Hadlock, Elder.

The church in Perrysburgh, Cattaraugus county, consists of forty members in good standing, reported by Freeman Nickerson, Elder.

||Brother Nickerson also reports two members that have not been numbered with any church, one residing in Dayton Cattaraugus county, and one in Collins, Erie county.

The church of Freedom consists of 70 reported by H. Hyde, priest.

3d. After receiving the above reports, there was a call from the chair, on all Elders and Delegates present who had matters of difficulty to adjust in their respective churches, to present them for the consideration of this conference.

Whereupon, brother Reuben Hadlock, presented a charge against Chester L. Heath, an Elder in the Avon and Geneseo church for breach of covenant and not observing the word of wisdom.

4th. Moved by Elder J. Murdock, that C. L. Heath be expelled from the church. The motion was duly seconded. The evidence heard, and the ques

tion distinctly put and carried without a dissenting voice, that the said C. L. Heath be expelled.

5th. Moved and seconded that the Elders now present have their licences renewed and signed by the moderator and clerk of this conference.

6th. Resolved, That this conference adjourn sine die.

P. S. This character || on the margin is set opposite the returns of such churches or branches, as have not before been represented in any conference.

W. A. Cowdery, Sec'ary.

Huntsburgh, O. April 16th, 1835.

Bro. O. Cowdery,—

Having just returned from a most interesting meeting, where baptizing was attended to, and while the curtains of night are drawn around me and I am seated in the friendly family circle with some beloved brethren, although it is snowing quite fast and is very cold, especially considering the season of the year, while musing and meditating on the past, a thought suggested itself, that, probably, a few lines from me would not be uninteresting to the readers of your most *valuable* paper.—During last summer and fall elders Joel Johnson and Oliver Granger visited this neighborhood and preached a number of times. They baptized none in this town, but elder J. preached also, in the town north of this and baptized three or four.

I first visited this place in December last, and stayed one week, during which I preached sometimes, twice a day, and the truth took hold on the hearts of many, and six of the number came out and declared it openly by obedience. Since that time I have occasionly been here and declared to them the things which I most assuredly believed, and I always found that there were some who were honest in heart and ready to obey the truth.—The church or the number of *saints* here at present is twenty seven, and there are a number more believing and others seriously inquiring. May the Lord grant great prosperity to the cause of truth.

On the 21st of March I attended an appointment at the center of this town, in the midst of a society commonly called Campbellites, and the truth coming so near them it roused up those whose craft was in danger, and I received a challenge to hold a public discussion with a Mr. J. M. Tracy, who, in his note to me, pledged himself to prove that "the book of Mormon was not a divine revelation." I have been informed that Mr. T. was formerly a Universalist preacher, but becoming tired of their principles or society, I know not which, latterly some of the Campbellites in Huntsburgh have hired him to preach for them. I accepted his offer, and on the 27th of March we met and the debate continued two days, about eight hours each, the parties speaking alternately thirty minutes. When the interview closed a majority of the congregation arose, by an anxious urgency on the part of Mr. T. to testify thereby that they did not believe in the divinity of the book of Mormon. But when I asked them if they had been convinced that it was false by Mr. Tracy's arguments, (if I might call them such,) there was not one to answer—"Yes."

Whether good has resulted from that discusion can only be known by the effects produced. As soon as the debate closed I went immediately to the water and baptized two—it being Saturday. On Sunday President J.—Smith Jr. delivered a discourse in the same house of about three hour's length, and on Monday morning four more came forward and, "were buried with Christ by baptism;" and were confirmed by the laying on of hands, in order that, "they might put off the old man with his deeds and arise and walk in newness of life."

Since I have been here this time, more have been received into the church. Thus you see that *truth is powerful and will prevail.*

I have for some time past been thoroughly convinced, that all that is wanting, is, to have the principles in which we believe, fairly, plainly and simply laid open to the minds of the honest in heart of this generation, in order to have the mild kingdom of the Redeemer spread and prevail over the commandments of men and the doctrines of devils. For many, even in this region, so near to Kirtland, I found when I first came to this town, knew but little of our principles. They had heard much from rumor, 'tis true, but they seemed astonished when they

come to hear our principles as we hold them, without exaggeration or misrepresentation. Said they, "these things are according to the scriptures, we believe they are true, and we want to obey them." When I see people thus willing to obey the *truth* as soon as they learn it, my heart cries, O! that the vineyard of the Lord was filled with "the publishers of peace," that all the honest in heart might be prepared for the coming of the Lord, in power and great glory, and be ready to say, "even so come, Lord Jesus."

Then peace as in the garden of Eden will be restored to the earth, and then for a thousand years all kingdoms, nations and people from one end of heaven to the other, from the least to the greatest, will echo the sound "I know the Lord" For as Isaiah says, "all the people will be righteous."

W. E. M'LELIN.

Perry, April 19th, 1835.

DEAR BROTHER:—

As many reports have gone out about the downfall of this church, and that it is decreasing in place of increasing, I have thought it would be encouraging to our brethren to hear from us; therefore, I write to you these few lines: the church, where I reside, in the township of Perry, Richland co. numbers at this time 36 members, in good standing; five of whom have been baptized within seven days, and 4 about two months before, and some others that appear to be believing, which we trust and pray may come in. Pray for us, that the work of the Lord may continue to prosper with us, as well as all other places.—This from yours, &c.

DAVID EVANS.

BRO. COWDRY,

Sir:

From satisfactory evidence received from Connecticut concerning the conduct of elder Gladden Bishop, we say that he is suspended as a preacher of the gospel until such times as an investigation can be had before the travelling elders from Kirtland at some one of the conferences noticed in the preceding Number of the Advocate. We are not fond of having the church of the Latter Day Saints represented by men whose conduct and teaching will not stand the test of the most rigid investigation.

O. HYDE,
W. E. M'LELIN, } *Clerks of conference.*

Kirtland, Ohio, April 27, 1835.

Messenger and Advocate.

KIRTLAND, OHIO, APRIL, 1835.

A SUMMARY.

Our brethren residing in Providence R. I. besides business of a temporal nature, request some of the elders to call on them if passing. Brother M.—Willber writes as follows:

"April 5th, I baptized 2 persons, and there are more who expect to go forward soon: things appear more encouraging than heretofore—will you invite some of the first elders this way, to see us this season? as we understand they are coming to the east. Direct them, to '*Providence R. I.* No. 286 North Maine St.' We will try to have a place for them, where they may instruct the people, if possible—we want to be instructed more perfectly in the things of God."

On the perusal of this letter, the mind recurs back to the history of the individual who founded the Rhode-Island colony—Mr. Roger Williams.—Much has been said of his character, talents and personal worth; but on reviewing a short extract of his Memoirs, by Professor Knowls, we were delighted to find two remarkable items, said to be connected with his religious belief: One was, "that the true church and ministry, had been lost in the Romish apostasy, and could be again restored, only by a special Apostle raised up for that purpose." To escape the force of this thought, the Rev.—Professor says that, "the laws of interpretation were at that day, but imperfectly known." What a pity that Mr. Williams, who is represented as being a man of deep piety, and understanding the original languages, in

which the scriptures were written, could not have been favored with some modern Professor to teach him the "laws of interpretation!"

The other item was, after learning the Indian tongue, and laboring faithfully to teach them christianity, that the time for the conversion of Pagans was "postponed until another apostle should be sent with a special commission, and that with the restoration of the ministry, the gift of tongues would be bestowed for the purpose."

We only add, that our sincere prayer is, that many may be found in that place, entertaining the same belief, and looking forward for the same work of God; for most assuredly these views were correct, and according to divine teaching; and as the elders of this church are called upon from every part of the country, we leave that matter for the Lord to direct by his Holy Spirit.

Elder W. Parish writes from Paris Ten. March 19th, to elder D. Patten of this place, and among other good things says, since his last he has baptized 9 more, making a church, now, of 40 members, if we rightly remember. Thus the good cause is still progressing, and the word of truth gaining influence. It has opposers though, as is to be expected, but among a people so highly blessed with light, when the truth is laid before them, it is easily to conclude which course they will choose. The common complaint is heard—a want of more preachers to fill calls.

Elder Nathaniel Milliken writes from Saco, Maine, March 25, and says that the church in that place numbers 57, though they greatly desire a faithful elder to administer to them the word of life—Four have lately been excommunicated—one an official member (Samuel Lowell) who refused to give his license to the church. It is a matter of regret, that individuals, after stepping aside from the right way, are unwilling to give satisfactory evidence that they have repented, when a frank and humble confession is an evidence of reformation, and restores them to the fellowship of those who strive for salvation.

TROUBLE IN THE WEST.

Our readers are aware, no doubt, that the Baptists, Presbyterians, and others, have been troubled for a long time, because "the Beast," as they are pleased to call the Catholic church, has so much power in the Valley of the Mississippi. We not unfrequently see lengthy letters, said to have been written by persons resident in, or travelling in the Valley. These letters always urge the great necessity of sending more Missionaries to convert the inhabitants of that country, to establish Sabbath schools, Tract societies, &c.

Since some few of the elders of the church of the saints have been laboring in Illinois, these very pious people, seem to be greatly alarmed again, or anew. "The Pioneer," a small semi monthly paper, devoted to the Baptist cause, and printed at "Rock Spring," contains an article, from which, and a few remarks from the Editor, we learn that the cause of truth and the discemination of correct principles, causes a deep feeling of, not only religious animosity, but a disposition to tread in the foot steps of some others who have been forward in raising an alarm when ever the gospel was introduced in their vicinities.

It is said that the article was written "by a friend of truth," and we design occupying a few lines to show our friends the just claim the author has to this appellation.

He has, no doubt, made himself acquainted with Mr. Campbell's phamphlet of 1831, as his arguments are the same, in general, or similar; with a little addition in some respects.

The writer says: "The probability is that Smith, who had been a book-peddler, and was frequently about printing establishments, had procured some old copper plates for engravings, which he showed for golden plates."

This is a new one. We have heard our worthy brother Joseph Smith jr

called almost every thing but a book-peddler. Now, as it is, we can prove, by those who have been personally acquainted with brother Smith from his infancy that this is an absolute falsehood! Will the Editor of the Pioneer inform his "friend of truth" of the fact.

The Pioneer's "friend of truth" has certainly got ahead of Mr. Campbell: He says that the "true origin" of the writing composing the book of Mormon, is from the pen of an eccentric *Spaulding*, who carried the same to Pittsburgh, but died soon, and that since they have been altered a little, and now appear as the book of Mormon. Mr. Campbell says, that "Smith is its real author, and as ignorant and impudent a knave as ever wrote a book." Will these two gentlemen settle this dispute; for it truly looks pittiful to see this wide disagreement, since they both express so much anxiety.

This "friend of truth" says: "The book states that Christ was born in *Jerusalem* (p. 240,) whereas every child that has read the testament, knows that Christ was born in Bethlehem."

Since this writer has been so kind as to note the page we will look at it: it says, "For behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth.—And behold, he shall be born of Mary AT JERUSALEM, which is the land of our forefathers."

So much for this "friend of truth" on this subject: instead of its saying *in Jerusalem*, as this man would be glad to make his readers believe, it says "AT JERUSALEM, the LAND of their forefathers." And any man of common sense, cannot but see that this writer had a perfect understanding of the matter, for he says the land of, &c. which is sufficient to show that he meant to be understood, as he said, "at" or in the region of Jerusalem.—This is enough, however, to show the design of this "friend of truth."

Again, this writer says: "The name of Jesus Christ, was declared to Nephi, 545 years before it was announced to Mary, and she, in true Roman phraseology, is called *'the mother of God.'*

Two items suggest themselves upon the face of this last quotation. The writer makes a great blow that the name of Jesus Christ should be known before the days of the virgin Mary.—We only ask a few questions on this, and pass on. Was Abel's sacrifice accepted? was life and immortality brought to light through the gospel?—see 2 Tim. 1:10. Were Enoch and Elijah wafted to the regions of everlasting life and glory, without tasting death? and as life and immortality were brought to light through the gospel, was it by the power, or knowledge of the gospel through which they obtained power over the grave? and if so, could they have understood *the gospel* and not know in what name it was preached? Did Abraham see the day of Christ, and if so, did he know his name? And finally, were not all the ancients, who were saved, saved through faith on the Lamb, slain from the foundation of the world? and is not the Lamb Jesus Christ? But to the other item.

This "friend of truth" says that Mary was "called the mother of God."—The reader will please turn to the 25th page of the book of Mormon, and read: "And he [the angel] said unto me, behold, the virgin which thou seest is the *mother* of God, after the manner of the flesh."

Now, every man knows, who has read the New Testament, that Mary was called the Lord's mother; and beside we remember to have read a word or two of Paul's writings, where he says: "But other of the apostles saw I none, save James *the Lord's brother.* Now, the things which I write unto you, behold, before God, I lie not."—See Gal. 1. Here we have it—the Lord Jesus was born of a woman, had a brother, and yet had *no mother* according to the flesh!!

Will our readers suffer us to make another quotation from this "friend of truth?

"Christ is represented as having descended and spent some time on the western continent, after having ascended to heaven from Mount Olivet in Judea! This fabulous Mormon story, to say nothing of its impious character is in opposition to the declarations of God, in the New Teatament, and places Mormonism in direct hostility with the word of God. See the following scriptures.—Mark, 16: 19—John chapter 14: verses' 2,3, 19;—chapter 16: verses 7,10,17,28:—chapter 17: verses 4, 11, and 24, Acts 3:20,21.—(This passage alone overthrows the whole Mormon scheme.) See also Heb. 1:3, 5; chapter 4:14, 6: 20 also chapter 9:27 and 28. In this last passage it is affirmed that Christ will come at the day of Jundgment, "the SECOND time;" whereas Mormonism affirms that he appeared the *second* time on

the continent of America, and that he will soon come the *third* time to the Mormons."

For the benefit of our readers we will give the foregoing quotations, entire, as the writer attempts to overthrow the book of Mormon, because it is said that the Savior descended upon this continent, after his crucifixion.—The first is Mark 16:19. "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." This does not say that he should not come again, neither does the book of Mormon say that he did *not* ascend up on high, but that he did.

The next is John 14:2,3,19. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go, and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."

What, in all this? the reader will be ready to ask. The Pioneer's "friend of truth" must explain it; for we confess we find nothing to disprove the fact that Christ did not show himself to the people upon this continent: beside, there is a promise contained in the above, that if he (Christ) did go and prepare a place for his apostles, *he would come again*, and received them unto himself.!! To be sure, it says that the world should see him no more, but his apostles should? And what does that prove? It does not prove that others should not also see. And we remember to have read in the 14th chap. of this same book: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in in us; that the world may believe that thou hast sent me." If those who believed on Christ through the apostles, were to be one with them, and the apostles were to see him—that he was to come to them again, of course, they had the same claim, and the same right to claim a view of him.

The next is John 16: 7, 10, 17, 28. "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. Of righteousness; because I go to my Father and ye see me no more." Concerning this last we merely say that we see nothing but what is easy of explanation, when we notice the fact that he did show himself to his apostles after his *resurrection*, "and was seen of them forty days." But to go on.—"Then said some of his disciples among themselves, what is this that he saith unto us, a little while, and ye shall not see me: and becouse I go to the Father." This makes it plain that he would be seen again. "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." Nothing objectionable in this.

But not to occupy to much space, we will give the remainder, and make but one comment upon the whole.

John 17:4,11,24. "I have glorified thee on the earth: I have finished the work which thou gavest me to do.—And now I am no more in the world, but, Father, keep, through thine own name, those whom thou hast given me, that they may be one, as we are. Father, I will that those also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Acts 3:20,21. "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Heb. 1:3,5. Also, 4:14.—6:20.—9:-27,28.

"Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.—Whither the forerunner is for us entered, even Jesus, made an high priest forever, after the order of Melchisedec. And as it is appointed unto men once to die, but after this the judgment; So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time, without sin, unto salvation."

The times of restitution, spoken of in Acts, the reader will notice is to be

applied to the very persons to whom it was spoken, for at *the* time *their* sins were to be blotted out. On the remainder we merely say. Christ was seen 40 days after his resurrection.—See Acts 1:3. 10,40,41. Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him, after he rose from the dead.—The query is, did the apostles see him, or does the historian tell an untruth? 1 Cor. 15: commence with the 3rd and end with the 8th—we only quote the 6th here. "After that (his resurrection) he *was seen of above five hundred brethren at once!*" Paul was personally knowing to this fact.

This "friend of truth" would have us believe that Messiah is not to come till the final judgment—this is a subject so plainly written in the bible that we deem it unnecessary to add any thing on it.

The foregoing remarks are not made because we possess a spirit of hatred against the Pioneer, or his friend of truth—we only regret that they are unwilling to embrace the truth. We do not admire the spirit by which our opponents' article is written, neither do we deem it to be necessary to expose his simple arguments—we merely say, that all he has said, and all he *can* say, against the truth of the book of Mormon, or the gospel preached by the elders of the church of the Latter Day Saints, will be as perfectly unavailing against its progress, as that of the Jews formerly.

We extract the following from "the Columbia (S. C.) Hive," of March 14. To its truth or incredibility we say nothing—our readers are left to draw their own conclusion. It is a fact, which no reader will pretend to deny, that the Catholic church has cruelly tortured many of its dissenters, and we have no doubt, but that in a comming day, the innocent blood of thousands will be brought up as a charge against some of its former members.

It might be thought a novel thing that the Pope should undertake to introduce the inquisition into this Republic, and we have no doubt but there are many who are watching his moves with great vigilance, and the least show on his part, to *enforce* the Catholic faith will be noticed.

As much as our blood chills on the reflection that that church has persecuted those who were unwilling to be governed by its principles, we sincerely hope that no extravigant nor unfounded report may have influence over the public mind against our Catholic community.

We not only hope this, but we honestly pray, that our happy country may never be brought to bow to the mandates of no religious society whatever. The late shameful persecution against the church of the saints in Missouri, has taught us that others beside the Catholics, would, if they had the power *exterminate* all who refuse to worship the same way!

Inquisition in the United States.—The Protestant Vindicator, a very respectable religious paper, printed at Baltimore, Maryland, states that large excavations have lately been made under the Catholic Cathedral of that city, in which dungeons are constructed for the confinement and punishment of those of the catholic faith, who may denounce or renounce that religion.—It is also stated, on the authority of the same paper, that John England, present Bishop of Charleston, (S. C.) has received from the pope of Rome an appointment of "*Inquisitor General of the United States of America!*" which commission he now holds as a proper authority, with the addition of Legate aud Nuncio of the pope. That a Roman Inquisition should have existence in this country, at this time, altho' necessarily unaccompanied by its usual train of cruelties and abominations, will we think, surprise most of our citizens who prefer to see it a land of liberty. Of the correctness of the Vindicator, singular as it may sound to the uninformed we entertain no doubt.—*Poughkeepsie Eagle.*

Some of our public prints are trying to "*kick up a fuss*" between the Protestants and Catholics. We have not yet learned *when* the Catholics violated the Constitution, and since the Protestants can no more than keep it honorably, we advise each party to ☞ READ IT! !

We are requested to inform the eastern churches, that elders Hyrum Smith and Jared Carter have been appointed by the church in Kirtland to visit them this season, for the purpose of soliciting donations to finish the stone meeting house now erected in this place.

Elder Carter visited many churches last season, and was successful in obtaining sufficient, with the aid of other donations, to erect the walls, but much remains to be done yet, and the further prosecution of the work de-

pends, in a measure, upon the liberality of the saints.

Where these elders are known, a recommend would be superfluous, but as they will probably visit many churches where they are unknown by face, it is proper to say that they are men of unblemished characters, and are duly authorized to make collections, as above, known to be strictly honest and responsible.

We drop these few remarks lest our worthy brethren might labor under embarrassments, where they are not known, and we cheerfully recommend them as men capable of giving every necessary information concerning their mission.

As it is expected that elder Smith and Carter will leave for the east the first of May, they will be able to visit many churches, but should they be unable to visit them all, we hope that we may not come under censure.

The churches will also receive much benefit from the instruction which they will receive in the gospel, from these brethren and withall we wish *them* success, and much grace upon the saints.

The last Conference at Freedom, we are informed, was an interesting one. There were 18 elders present, who gave cheering accounts of the prospects of the work in the different parts of the country where they reside, and where they have been laboring.—It was but a short time since the elders held a conference in that place; and we may conclude from the minutes of the last, that the work has taken effect since the former, to a considerable extent, when we see six branches represented which have never been represented in a conference before.

From all we can learn, we come to the conclusion, that there is a vast region anxious to receive instruction concerning the faith and belief of this church, being excited to enquiry by the few elders who have providentially preached in that country. We look with anxiety and delight to the time of the next conference to be held in that place (Freedom) when we hope the people may generally hear.

When we bring our mind to reflect how many there are kept back from hearing this gospel, because some unprincipled person has ran forward of the elders with a foolish false report, and that those whose profession says to the world, that they are the friends and advocates of truth, not unfrequently bringing forward these reports as arguments against the gospel, we are filled with a deep feeling of sympathy for those who are under their influence.

If a former opinion of ours is incorrect, if we have, through the influence of those whom we thought possessed understanding, embraced a system which we afterward fear is incorrect, what do we lose, if, after investigation, it proves to be so? The answer is at hand—we lose a bad principle, are convinced of a false system, and are thus prepared to embrace the truth whenever it shall be presented: and to be able to make this exchange will rejoice the heart of every individual who rightly considers the value of eternal life. We often reflect upon this, most of all points important, and are not unfrequently left to wonder why men are unwilling to attend to it. If our future state were to be like the present, if a few days, measured by this present sun, were to terminate that existence, then perhaps an excuse might be urged for neglecting to inform ourselves concerning its consequences and ends; but as it is, beyond this vale of sorrow lies, to us, an unbounded ETERNITY, where, when we inherit it, we must remain, how important above all things, that we be prepared for its consequences! And that men may receive an assurance in this life, of a crown of giory, we humbly ask our God, the great Head of the church, to give his feeble instruments sufficient grace to present the beauties of the gospel to mankind, that they may be persuaded to embrace it.

LETTER VI.

TO W. W. PHELPS, ESQ.

Dear Sir:—

Yours of the 24th February is received and inserted in this No. of the Advocate. When reviewing my letter No. 3, I am lead to conclude, that some expressions contained in it are calculated to call up past scenes, and perhaps, paint them to the mind, in a manner differently than otherwise were it not that you can speak from experience of their correctness.

I have not space you know, to go into every particular item noticed in

yours, as that would call my attention too far, or too much, from the great object lying before me,—the history of this church;—but one expression, or quotation contained in your last strikes the mind, (and I may add—the *heart*,) with so much force, that I cannot pass without noticing it: It is a line or two from that little book contained in the Old Testament, called "RUTH." It says: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge, thy people shall be my people, and thy God my God."

There is a something breathed in this, not known to the world. The great, as many are called, may profess friendship, and covenant to share in each other's toils, for the honors and riches of this life, but it is not like the sacrifice offered by Ruth. She forsook her friends, she left her nation, she longed not for the altars of her former gods, and why? because Israel's God was God indeed? and by joining herself to HIM a reward was offered, and an inheritance promised with him when the earth was sanctified, and peoples, nations and tongues serve him acceptably? And the same covenant of Ruth's, whispers the same assurance in the same promises, and the same knowledge of the same God.

I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel's being so connected, I found it difficult to speak of the one without mentioning the other; and this may not be improper, as it is evident, that the Lord has decreed to bring forth the fulness of the gospel in the last days, previous to gathering Jacob, but a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the saints, I have thought best to give a farther detail of the heavenly message, and if I do not give it in the precise words, shall strictly confine myself to the facts in substance.

David said, (Ps. C.) make a joyful noise unto the Lord, all ye lands, that is, all the earth. Serve the Lord with gladness: Come before his presence with singing. This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says, [Ps. 107] O give thanks unto the Lord, for he is good: For his mercy endureth forever. Let the reedeemed of the Lord say so, whom he has redeemed from the hand of the enemy; and gathered out of the lands from the east, and from the west; from the north and from the south.—They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out their distresses; and led them in the right way that they might go to the city of habitation.

Most clearly was it shown to the prophet, that the righteous should be gathered from all the earth: He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert, but he farther knew, that they were not gathered from the east, the west, the north and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge. In that, David saw a promise for the righteous, [see 144 Ps] when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like corner-stones, polished after the similitude of a beautiful palace. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions. At that time the garners of the righteous will be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says: The Lord shall reign forever, even thy God, O Zion, unto all generations—Praise ye the Lord!

Isaiah who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown, not only their calamity and

affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says, Your country is desolate, your cities are burnt with fire: Your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers. He further says, while speaking of the iniquity of that people. Thy princes are rebellious, and companions of thieves: every one loves gifts, and follows after rewards: They judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of my adversaries, and avenge me of my enemies. But after this calamity has befallen Israel, and the Lord has poured upon them his afflicting judgments, as he said by the mouth of Moses—I will heap mischiefs upon them; I will spend my arrows upon them.—They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the earth—he will also fulfill this further prediction uttered by the mouth of Isaiah. I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward you shall be called, the *city of righteousness, the faithful city.* Then will be fulfilled, also, the saying of David: And he led them forth by the right way, that they might go to a city of habitation.

Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written: The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills;—and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough shares, and their spears into pruning hooks: nations shall not lift up the sword against nation, neither shall they learn war any more. And the Lord will create upon every dwelling place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence, or above, shall be a covering and a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. And his people shall dwell safely, they shall possess the land forever, even the land which was promised to their fathers for an everlasting inheritance: for behold, says the Lord by the mouth of the prophet: The day will come that I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, says the Lord.

For this happy situation and blessed state of Israel, did the prophets look, and obtained a promise, that, though the house of Israel and Judah, should violate the covenant, the Lord, in the last days would make with them a new one: not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt; which, said the Lord, my covenant they broke, although I was a husband and a father unto them: but this shall be the covenant that I will make with the house of Israel: After those days, says the Lord, I will put my law in their inward parts, and will write it in their hearts; and I will be their God, and they shall be my people.

For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry:—and I will multiply them and they shall not be few; I will also glorify them and they shall not be small. Their

children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.

At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people; I will bring them from the north country, and gather them from the coasts of the earth; I will say to the north, Give up, and to the south, keep not back:—bring my sons from far, and my daughters from the ends of the earth. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping: for with supplications will I lead them: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, and say, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten; and watchmen upon Mount Ephraim shall say, Arise, and let us go up to Zion, unto the holy Mount of the Lord our God; for he will teach us of his ways, and instruct us to walk in his paths. That the way for this to be fully accomplished, may be prepared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite it in its seven streams, and make men go over dry-shod. And there shall be a high way for the remnant of his people, which shall be left, from Assyria; like as it was to Israel when they came up out of the land of Egypt.

And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant. He will, as he said by the prophet, send for many fishers and they shall fish them; and after send for many hunters, who shall hunt them; not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass, that though the house of Israel has forsaken the Lord, and bowed down and worshipping other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepherd when he calls upon them this time; for soon his day of power comes, and in it his people will be willing to harken to his counsel; and even now are they already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times, and seasons of their fulfilment, Thus God is preparing the way for their return.

But it is necessary that you should understand, that what is to be fulfilled in the last days, Is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the gospel, for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith—for God is no respecter of persons. This was shown to Moses, when he wrote—Rejoice, O ye nations, with his people!

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience, are to be favored with the gospel in its fulness first, in the last days; for it is written. The first shall be last, and the last first. Therefore, when the fulness of the gospel, as was preached by the righteous, upon this land, shall come forth, it shall be declared to the Gentiles first, and whoso will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients.—They shall be baptized with water and with the Spirit—they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earth-

quakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noon-day: for so great are to be the calamities which are to come upon the inhabitants of the earth, before the coming of the Son of Man the second time, that whoso is not prepared cannot abide; but such as are found faithful, and remain, shall be gathered with his people and caught up to meet the Lord in the cloud, and so shall they inherit eternal life.

I have now given you a rehearsal of what was communicated to our brother, when he was directed to go and obtain the record of the Nephites. I may have missed in arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of the gospel and of the gathering. You are aware of the fact, that to give a minute rehearsal of a lengthy interview with a heavenly messenger, is very difficult, unless one is assisted immediately with the gift of inspiration. There is another item I wish to notice on the subject of visions. The Spirit you know, searches all things, even the deep things of God. When God manifests to his servants those things that are to come, or those which have been, he does it by unfolding them by the power of that Spirit which comprehends all things, always; and so much may be shown and made perfectly plain to the understanding in a short time, that to the world, who are occupied all their life to learn a little, look at the relation of it, and are disposed to call it false. You will understand then, by this, that while those glorious things were being rehearsed, the vision was also opened, so that our brother was permitted to see and understand much more full and perfect than I am able to communicate in writing. I know much may be conveyed to the understanding in writing, and many marvellous truths set forth with the pen, but after all it is but a shadow, compared to an open vision of seeing, hearing and realizing eternal things. And if the fact was known, it would be found, that of all the heavenly communications to the ancients, we have no more in comparison than the alphabet to a quarto vocabulary. It is said, and I believe the account, that the Lord showed the brother of Jared [Moriancumer] all things which were to transpire from that day to the end of the earth, as well as those which had taken place. I believe that Moses was permitted to see the same, as the Lord caused them to pass, in vision before him as he stood upon the mount; I believe that the Lord Jesus told many things to his apostles which are not written, and after his ascension unfolded all things unto them; I believe that Nephi, the son of Lehi, whom the Lord brought out of Jerasalem, saw the same; I believe that the twelve upon this continent, whom the Lord chose to preach his gospel, when he came down to manifest to this branch of the house of Israel, that he had other sheep who should hear his voice, were also permitted to behold the same mighty things transpire in vision before their eyes; and I believe that the angel Moroni, whose words I have been rehearsing, who communicated the knowledge of the record of the Nephites, in this age, saw also, before he hid up the same unto the Lord, great and marvellous things, which were to transpire when the same should come forth; and I also believe, that God will give line upon line, precept upon precept, to his saints, until all these things will be unfolded to them, and they finally sanctified and brought into the Celestial glory, where tears will be wiped from all faces, and sighing and sorrowing flee away!

May the Lord preserve you from evil and reward you richly for all your afflictions, and crown you in his kingdom. Amen.

Accept, as ever, assurances of the fellowship and esteem of your unworthy brother in the gospel.

In consequence of the notices of the several Conferences to be holden in the east, this season, some may think that the one at New Portage, Ohio, is withdrawn—which is not the case. There are many elders and brethren in the south and west, who would not receive the benefits of a Conference were this to be discontinued: we hope, therefore, that they will attend.

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LATTER DAY SAINTS'
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LETTER NO. 2.

Freedom, March 17th, 1835.

DEAR SIR—It may be thought that I owe you an apology for taxing your time and patience to the extent that I have in mine of the 10th instant, and now again before you have hardly had time to repose from that task, to lay upon you another burden as onerous as the first. But I trust you will see the propriety of having a view of the whole subject at once.—I have not the vanity to think I have done it ample justice as the importance of it demands. But a stronger mind, from the few hints that have been given, may elicit more facts, and by a more masterly arrangement produce conviction in some minds where the productions of my pen cannot. The cause of truth, and that alone would I advocate. If my premises are good, I think my inferences and deductions are logical, and if I have contributed in but a small degree to subserve or advance that cause, my most sanguine hopes will be realized. I shall ever feel to console myself with this pleasing reflection that I shall never be held accountable for the misimprovement of five talents when only one or two were bestowed.

At the close of mine of the 10th inst., a question was asked relative to the present or prevailing religious sects of the day converting the world and thereby bringing about the Millenium or peaceable reign of our Lord and Saviour Jesus Christ. We will examine the subject a little further,—and First, Our God is a God of order and not of confusion as in all the churches of the Saints (see. Cor. 14—33) Do we not see them as eager in the pursuit of worldly gain, using every art and every stratagem to circumvent their fellow mortals, and hoard up this world's goods as the non-professor? Most surely.—First John 2d, 15, reads thus: "Love not the world nor the things that are in the world. If any man love the world the love of the Father is not in him." Where then, we ask, is their supreme love for their Master? Where is their self denial? Where is their regard for what the Saviour said, when he commanded his followers to "seek first the kingdom of Heaven and its righteousness and all these things shall be added unto you." Mat. 6th, 33. Where are the spiritual gifts that *God* placed in *his church* for perfecting the saints and edifying the body? Where do we see the peaceable fruits of that heaven-born principle, *Charity*; that meek and quiet spirit which is in the sight of God of great price? (1st Peter 3—4) Does not the present order of things look like having a name to live and be dead? (Rev. 3d, 1.) Does it not look like having a form of godliness but denying the power thereof? (2d Tim. 3—5.) Does it not nearly resemble what the Apostle Paul describes in his epistle to Titus, 1st, 16, says? "They profess that they know God, but in works deny him, being abominable, disobedient, and to every good work reprobate." This is the character of those who shall profess the Religion of Heaven in the last days, and the prophetic declaration of the great Apostle of the Gentiles in his second letter to Timothy and third chapter—fully supports us in this assertion. If it be said to us that we have looked only on the dark side of the picture, that we are too censorius, that there are many honorable exceptions; we readily grant there are, and would to Heaven there were more.—We would the more earnestly cry, come out of her my people and be not partakers of her sins that ye receive not of her plagues. Both scripture and experience go to prove the fact, that evil communications corrupt good manners. We have before seen, that God commands the righteous to separate themselves from the wicked, and purify themselves before him. It will doubtless be said in reply, that great efforts and great sacrifices are made by churches at the present day to spread the gospel, to convert the heathen, to disseminate the truth. Grant it, and we would say to them as did the Saviour. "These things ought ye to do, and not omit or leave the more important things undone." If we have given a true character of them as a whole, and we trust we have, "they are like whited sepulchres, fair and beautiful without, but within are full of all manner of uncleanness." And if ye compass sea and land to make one proselyte is it not likely he will be just such an one as yourselves? And we now seriously ask, is the kingdom of Heaven made up of such characters as the great mass of the professing christian world at the present day? To answer this question correctly it is only necessary to learn what the kingdom of God is, for which see Romans (14. 17.) "The Kingdom of God is not meats and drinks, but righteousness and peace and joy in the Holy Ghost." This definition will exclude those who obey not the commands of God. It will exclude those who are haughty, high-minded, lovers of pleasures more than lovers of God. It will exclude those who have a form of godliness, but deny the power thereof. It will exclude all those who say they love God, but in works deny him. It will exclude those who preach for gain and divine for money. It will exclude those who preach for doctrine the commandments of men for the Gospel of the Son of God. It will ex clude those who rejoice in iniquity, are puffed up, easily provoked, possessing and manifesting to the world by their conduct, a spirit of malice, revenge, and evil speaking which emanates only from the regions of darkness. These we believe must be excluded or the kingdom of Heaven is no desirable place. Such we believe will be excluded by the great head of the church, although they may have eaten and drunken in his name, and *in* his name and *for* his name and professedly for his cause (if you please) *done* many wonderful works. Yet we believe if the word of God be true, he will say to them in the great day, "Depart from me ye workers of iniquity, I know you not."—A few reflections shall close this epistle.

1st. We trust we have proven to the satisfaction of every inteligent being, that there is a great first cause, prime mover, self-existent, independent and all-wise being whom we call God.

2d. That the Universe with all its attendant furniture is the workmanship of his hand.

3d. That *man* is the more noble and intelligent part of this lower creation, to whom the other grades in the scale of being are subject, yet, that *man*, is dependent on the great *first* cause and is constantly *upheld* by him, therefore *justly amenable* to him.

4th. We trust it may justly be inferred from the foregoing premises, that man's accountability rests on his knowledge of the will of him to whom he is accountable, and that he cannot be considered criminally guilty for the non-fulfilment of a law or command until he has a knowledge of such law or command and the physical ability to obey.

5th. We trust we have proven to the satisfaction of every unprejudiced mind, that what we call the scriptures, the Old and New Testaments, are the revealed will of God to man.

6th. We trust also, that we have satisfactorily proven that they were written by men divinely inspired, consequently must be true, and that the threatenings denounced against the wicked and the promises addressed to the righteous, will all be fulfilled.

7th. We argue the literal fulfilment of scripture predictions, from the foregoing premises laid down, which rest on two predicates. And 1st. All scripture predictions which have been fulfilled and recorded for our benefit, have been so *literally* fulfilled, that any one understanding the language in which they are written need not be mistaken. 2d. Because it would savor of tyranny, oppression and cruelty, to inflict punishment, without clearly revealing the cause, for which the punishment was to be inflicted, and would be at war with love and benevolence, the attributes of God.

8th. We infer also that God is immutable in his purposes and unchangeable in his nature.

9th. We believe it justly deducible from the foregoing premises; that God warned the Antedeluvians, the Sodomites, and others, previously to their overthrow, and that their destruction came upon them in consequence of their great wickedness and disobedience.

10th. We have also inferred, from plain scripture testimony, that God reveals his secrets respecting his dealings with the children of men, to his servants the Prophets, and we deem it equally logical and scriptural, that the prophets have time to warn the people, and the people time to repent before judgements are sent or punishments inflicted.

11th. We infer from the word of God and the foregoing premises, that great and heavy judgements or sore calamities, presuppose great wickedness and disobedience to God.

12th. We have received it as an admitted fact, that the *present*, are what are denominated in the scriptures of truth, the last days, consequently near the close of the present dispensation, and that the Millenium is soon to be ushered in.

13th We have seen from the word of God that

great and sore judgements are coming upon this generation.

14th. We have seen that it illy comports with the character of God to punish the righteous with the wicked; therefore, that the present religious orders of the day do not constitute the true church, consequently, their endeavors to convert the world to their faith, and thereby bring about or usher in the Millenium, is not what God requires of them, and will be unavailing.

15th. We, therefore, infer from the confusion, disorder and iniquity that reigns among them, they are the legitimate descendants of Mystical Babylon, that personage described in the scripiures as setting upon many waters.

16th. We therefore come to the irresistible conclusion, that it is our indispensable duty to come out of her and be separate, be not partaker of her sins that we receive not of her plagues.

17th. We argue from the immutability of God, his goodness and benevolence, from analogy, and from revelation of his will to his servants, that it is our duty in obedience to the command of God to literally separate ourselves from this wicked and untoward generation.

18. We also argue from the same premises, that the place of safety, the city of refuge is pointed out and that we shall be justly culpable if we do not obey the commands of God, and that if we do refuse we must inevitably perish with the ungodly.

W. A. COWDERY.

To Oliver Cowdery, Esq.

Letter No. 7.

Kirtland, May 19, 1835.

Dear Brother in the Lord:—Your letter in the 5th number of the Messenger and Advocate, addressed to me, would have been answered before now, had not my time been occupied in journeying from the State of Missouri to Ohio. I now proceed to answer it.—The letter before me relates to one of the most sublime scenes that has transpired from the days of the Savior, till its own august period, and, I am happy to perceive, is a full answer to the question asked in my 4th letter. I hope the saints will duly appreciate its merits, and rejoice that God was so mindful of, and merciful to the children of men, as to send an angel, in these last days, to light the candle of truth again upon earth, that the meek among men might walk in the light of it and be saved in the everlasting kingdom of our Lord by faith and works, as in other gospel days.

In this dark day of "gospel purity," though thousands may continue to suppose, that God is not the same that he was in days of old—of the prophets—of the apostles, and others, still the sacred scriptures teach us that he is the same unchangeable, holy and alwise Jehovah, yesterday, to-day, and forever, and I rejoice that too much cannot be written in praise of, nor too much said in thanksgiving to him for his merciful kindness towards us. Though angel's visits are few and short, the memory of them is great and everlasting. This holy visit of the angel to open the way for the fulness of the gospel, and gather Israel from all the countries whither they had been scattered for transgression, has been followed by such miraculous movements for the salvation of mankind, and such strange events as a token of coming perils, that I am unable to give even a sketch, of the mighty works of God, and his great doings in these latter times.

The book of Mormon. the rise of the church of Christ of Latter Day Saints, whose history you are now touching in your communications to me, the book of commandmeuts, &c. are such prominent matters of fact, that all the unwearied pains taken by sects, sectarians, hypocrites, and scoffers, to stop the spread of these "glad tidings" dwindle into nothings compared to the joy of gathering souls for God, and preparing for the glory that will follow when the earth is purified.

I may be thought too ardent on this point, but gratify me a little;—These books and the Bible contain the words and promises of eternal life, the greatest gift of God, and while I live, the Lord assisting, I mean to labor, (and all honest men will go and do likewise,) to obtain souls for the first kingdom; yea, even the last kingdom, which re-commenced after the book of Mormon came forth; and must continue, till, as the stone cut out of the mountains, as the prophetic Daniel foretold, it shall have filled the whole world; till, as the waters cover the sea, it shall have covered the face of the earth; till, by the power of God, it shall have become terrible as an army with banners; and, till, by the glory of God, it shall have shone, clear as the moon and fair as the sun.

What a glorious prospect appeared after the angel delivered his message! The heavens had been opened; the gospel again committed to men, and a period as great as when the Lord said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse them that curse thee; *and in thee shall all the families of the earth be blessed,*" welcomed the beginning of better days in the midst of this crooked and money

seeking generation. For, as the angel informed our brother Joseph, that the Lord was about to proceed to do a marvellous work among this people, that Israel might be gathered and saved, so also was that glorious day shown when the Lord should come the second time to dwell on earth; yea, even come in the clouds of heaven, with all his holy angels with him, to execute judgment upon all, that the earth may rest; that righteousness may abound; that all flesh that is justified, may glorify God and enjoy his presence a thousand years.

Though, at the time the heavenly messenger came down to open the understanding of a few, and prepare the way for the true church to arise, and come forth as it were from the wilderness; yea, though at this time, the fathers had fallen asleep, and all things, seemingly but the gospel, remained as they were in other ages, and men that pretended to worship, did it as a mere matter of form, without authority or power, yet the "strange news" was believed by some, and hailed as the harbinger to prepare to gather the Lord's elect; and in fact it was the day-break of a day of glory.

I was not a professor at the time, nor a believer in sectarian religion, but a believer in God, and the Son of God, as two distinct characters, and a believer in sacred scripture. I had long been searching for the "old paths," that I might find the right way and walk in it, and after a suitable time to investigate the work, and prove its truth by corresponding evidence from the old bible, and by the internal witness of the spirit, according to the rules of holiness, I embraced it for the truth's sake, and all honest men who seek a better world, will "go and do likewise."

As soon as the "glad tidings" that an angel had visited the earth to prepare the way for greater light, &c. was whispered abroad, every impediment that Satan could lay in the way, and every foolish thing that a giddy headed generation cauld invent, were thrown out to hinder the spread of the truth, and discourage the saints; not entirely by the thoughtless and wicked, but by such as draw near to God with their mouths, and honor him with their lips. There seemed to be a continual dripping of slang, if I may use a figure, besides lawsuits, so that the saints have had to walk under *scalding drops*, and upon *burning coals*.

Here let us reflect, that when God graciously condescends to send an angel from heaven to earth, it augurs that a day of retribution is nigh; that a day of vengeance is coming, for so it has been in many ages of the world; at least, it has happened so times enough, for men to prepare to meet their God, when angels visit this world: Wherefore I can say as a humble follower of the meek and adorable Jesus, that before the fulness of the Gentiles is gathered in, calamities and tribulation may be expected: For when men will not reform by entreaty, they must be chastised with judgments. If the voice of the servants of Jesus Christ; if the voice of calamities; if the voice of angels; if the voice of reason and the voice of mercy will not call the children of men to repentance, I greatly fear, that the voice of God will bring them to judgment, when reformation is beyond their power, and, sorrowful to state, they will have to pay the uttermost farthing to a hard master, whose burden is heavy, and whose yoke is galling; and which must learn them by experience, that *the wages of sin is death.*

Tender my love to the faithful, beseeching them to continue Godly minded and work righteousness till death, or till the Lord comes.

As ever.

W. W. PHELPS.

To Oliver Cowdery, Esq.

For the Messenger and Advocate.

Our meeting, or conference, came to a close this day and we feel disposed to give you a brief account of our proceedings that you may lay them before your readers.

On Saturday last we met the Elders of this branch of the church, and also those of the little branch at Laona, who were called upon by Elder Marsh, our presiding Elder, to represent to us the standing of these branches. The number of members in this branch was 75 in regular standing, in the branch at Laona, were 20 These two branches were rather low in spirits in consequence of some difficulties that were existing among them; which, however, we succeeded in settling. One travelling Elder had been guilty of teaching erroneous doctrine and perverting the

word of God. Such, for instance, as the following. Christ said, the sun shall be darkened, and the moon turned to blood, and the stars fall from heaven, &c. He stated that the Jewish church was the sun, and when it was scattered the sun was darkened. The moon was the Gentile church, which would be cut off and then it should turn to blood, &c. &c. besides, something about the Apocalyptic beast with seven heads and ten horns. He was shown his error and reproved sharply. He saw it and confessed his fault and made an humble acknowledgement and covenanted to be more careful, and we think he will be. We gave the church and Elders much instruction relative to the great points of our eternal interest, and we endeavored to do our work effectually and leave not a commandment unenforced.

Our public meeting, on Sunday, was attended by nearly five hundred people, who gave good attention, while Elder Marsh gave them a very interesting discourse upon the covenants, followed by Elder Patten upon the corruptions of the Gentile church. At the close of the meeting this day, five came forward for baptism, which was administered by Elder W. E. McLellin. Confirmation attended in the evening.—Monday morning, the church came together and after some consultation it was motioned, seconded and carried by a unanimous vote, that the limits of the Westfield Conference extend as far east as Lodi, south and west to Pennsylvania Line, and north to Lake Erie, embracing the branches at Westfield, Silver Creek, Perrysburgh, or Villanovia and Laona, to be called the "WESTFIELD CONFERENCE."

The conference continued until about 2 o'clock P. M. and then adjourned until 3 o'clock, when public preaching commenced by Elder B. Young, and followed by the farewell exhortation of the twelve: after which seven came forward for baptism, which was administered by Elder O. Hyde, and confirmation in the evening, when the Lord blessed us with his holy spirit, and many that were infirm received the laying on of hands, and prayer. Meeting continued until nearly 12 o'clock. This morning nine of the brethren left for the east, to attend some previous appointments between this and Freedom: We tarried to arrange the minutes of our conference and record them, &c. While the nine were taking their leave one man came to us and said he could not rest nor be satisfied, until he had obeyed the everlasting Gospel. The church was called together soon and we prayed unto the Lord our Heavenly Father, in the name of Christ and the Holy Spirit was shed forth upon us, and all were melted into humility and tears before the Lord. Elder O. Hyde administered baptism unto him and confirmed him by the water's edge.—Praise the Lord for his goodness: Praise him for his wonderful works among the children of men.

One little circumstance we will briefly notice: We were told that Messrs. How, Hulbert & Co's. Mormonism Unveiled sold for eighteen and three quarter cents, while the Book of Mormon sold for two dollars. It is true that two dollars is above the selling price of the Book of Mormon, but the anxiety of the gentleman to purchase it, and the owner having but one, and not wishing to part with it, is an explanation of this matter. Tell every body to buy and read "Mormonism Unveiled" if they wish, for we are convinced of Paul's statement, where he says, "Ye can do nothing against the truth but for the truth."

ORSON HYDE, } Clerks
W. E. McLELLIN, } of Con.
Westfield, May 12, 1835.

MILLENIUM NO. XIV.

Continued from Page 87.

Every thing said in the scriptures about the thousand years of Christ's reign on the earth, called by the scriptures "*that day:*" as one day with the Lord is as a thousand years, and a thousand years as one day, and that day in particular is noticed above all others, as the day in which the Lord will do the greatest things for his people, that ever were done for them since the world began,—most clearly sets forth that it is to be a time of miracles, and a day of power, such as has not been since man was on the earth; nor could it be possible for the Millenium to exist without; in truth it is the "restitution of all things" which constitutes the glory of the latter day of which all the holy prophets have spoken since the world began; take "the restitution of all things" from the latter day glory and what is left—*nothing*—there

would be nothing of any consequence to take place, no material change; nature would continue the same; the seasons the same; animals and vegetables the same; nothing to talk about nor to sing about. The curse would still rest on the earth and upon all things which are on it: the trees would never clap their hands; nor would the earth bring forth in her strength, nor the mountains drop down new wine, nor would the ploughman overtake the reaper, nor the treader of grapes him that soweth seed. Jerusalem would never be built, so as never to be thrown down; nor would the tabernacle of David ever be built. In a word, where would the Millenium be? No where but in the imagination of man. Those, then, who say that the days of miracles are past, literally say that there is to be no millenium, and that Christ is not to reign a thousand years on earth; for if ever Christ reigns a thousand years on earth, there will be a time of miracles, or if ever there is a "restitution of all things" there will be a time of miracles, for what is a restitution but restoring or making good—that is getting that which was lost, and possessing that which had been previously enjoyed. And when the apostle Peter says that the heavens must receive the Savior until the times of the restitution of all things, he meant we presume, what he said; that when *all things* (not some things) which the Lord had at any time bestowed on the world by way of blessing should be restored to the earth, the Savior also should return or be restored with the all things: See Acts of the Apostles, chap. 3: ver. 19, 20, 21.

Let me ask, what will the Lord do when he restores *all things?* The answer is, that he will restore to the world every blessing which had ever been enjoyed among men from the first to the last; not even the Savior himself excepted. "And he shall send *Jesus Christ* who was before preached unto you:" Acts 3: 20. And nothing short of this can be a restitution of all things; and it is this of which all the holy prophets have spoken since the world began;—it has been the great burden of their teaching that there was to be a time of "the restitution of all things." Surely the vision of these prophets must have been peculiarly delightful, to gaze upon the various scenes which took place before their day and which was passing before their eyes, and should take place until the times of the restitution of all things. Those prophets who lived before the days of the Savior's humiliation, beheld him first with his Father before he was veiled in the flesh, and then in the flesh; after that crucified; then beheld him rise from the dead and ascend up into heaven and sit down on the right hand of power. And after that look through a lapse of nearly two thousand years, and then behold him descend to the earth again in all the glory of the heavens, and all the saints with him, and reign with him a thousand years on the earth. Surely a scene like this must have been astonishing beyond description.

But not only to gaze upon this scene, but also to behold the dealings of God among men in connection with the series of events relating to the Savior.—Behold all the spiritual gifts bestowed in the world at one time and another, with all the powers and blessings ever enjoyed at any period of the world among men, while those possessing them were persecuted, reviled, hated, scourged, buffeted, smitten, put to death, chased from place to place, to caves and dens of the earth; being afflicted and tormented, without any clothing but sheep skins and goat skins, until they were wasted and destroyed, and the whole church disappeared; and all the spiritual gifts ceased, and revelations were obtained no longer among men. And they looked until darkness covered the earth, and gross darkness the people; and until the vision of all had become as the words of a book which was sealed; and the people groped their way in darkness having no light; and party arose after party; sect after sect multiplied until the earth become a scene of confusion; sentiment warring with sentiment, and opinion lashing against opinion; and the true light of heaven was lost. But in the midst of this confusion the prophets beheld the God of heaven setting his hand the second time to recover his people, and to restore to the world what they had lost. Beginning as a grain of mustard planted in the earth; and from this small beginning the work began to roll; the spiritual gifts began to return one after one, until the blind began to see, the lame to walk, the deaf to hear, and all manner of disea-

ses and sicknesses pass away from among the people of God. And the power become so great that the waters were again smitten and the foundations of rivers and seas were discovered; and people went over dry shod, as they did in the day when the children of Israel came out of the land of Egypt. The very heavens themselves were shaken, and all things were rebuked by their Creator. The spirit of God began to be poured out as in days of old, until it fell upon all flesh. The lion become peaceable; the leopard and the bear ceased to devour the asp; and the cockatrices lost their venom; & all the spiritual gifts that were ever enjoyed on earth among men at any period of the world returned and was possessed by men again: even all that were numbered among the living. And revelation followed revelation; vision came after vision; men and women became prophets and propheteses, until the knowledge of God covered the earth as the waters covered the sea. The earth put on a new aspect; the curse was taken away, and it yielded in its strength, and all creation smiled. The trees clapped their hands, while animal and vegetable life united together to praise their Maker, with the mountains, the floods, and the flames. The Savior also come down from heaven and all the saints with him, who received their bodies glorified like his glorious body. The people of God they beheld gathered from all nations, tongues, languages and kindreds under heaven, unto the mountain of the Lord to rejoice before him. And when they beheld all this glory returning to the earth they sang of the latter day glory, and of that which was to come.—And from these visions came our ideas of a Millenium.

Gospel No. VII.

[CONTINUED FROM PAGE 89.]

There is nothing which gives greater peace and satisfaction to the mind, than clear views on the gospel; to understand it correctly is to understand the will of God to men, and to put a person in possession of truths which will guard him against the various impositions which have been imposed on the world, at one period of it and another; and to give him power to become extensively acquainted with God, as well as the heavenly worlds. But it is necessary in order to a clear understanding of the gospel, that we should have a correct understanding of its origin, and of its progress among men; for without this knowledge, we are liable to be led into darkness, and all the glory of the gospel be hid from our eyes.

Let me here observe, that whatever the gospel was, it now is, and ever will be, that it has not nor will it change: its laws are the same; its ordinances are the same; its institutions are the same; its commands are the same, and its regulations are the same: whatever it required of one man in order to obtain eternal life, it required of all men, and that in every age of the world, and will require the same until all shall be gathered that will be gathered, and those who have obeyed its requisitios enter into the rest, which God has prepared for them. And it is not only the same yesterday, to-day, and forever, and changes not: but it is the only scheme of things by which any portion of the human family has been, or will be saved; for it is only by virtue of the gospel that salvation was ever proclaimed among men, from first to last; for by it life and immortality came to light; so says Pau', 2d, Timothy 1: 15, and as the knowledge of life and immortality is essential to salvation, it is easily seen, that there could be no salvation without the gospel, and not only without the gospel, but without the knowledge of it also; for how could a man have faith in that of which he never heard.

Seeing then, that life and immortality came to light by the gospel, and without the knowledge of life and immortality no person could be saved; there can no difficulty exist on the minds of any of the human family, unless they create one where none really exists as to the time the gospel was promulgated to man; it must have been promulgated as early as life and immortality was known, and they were known ever since the time that salvation was proclaimed among the family of man; for salvation is a matter of faith, and faith cannot exist in relation to it without hearing the word of the Lord, for it is by hearing the word of the Lord, that faith in relation to salvation comes. As far back then as we date salvation, so far back we date the proclamation of the gospel to man; and

it must be so unless it can be proven that God had more ways than one of saving mankind, and to do this Paul must be refuted, for he says that the plan which he proclaimed was before the foundation of the world, and that no other foundation could any man lay than that which is laid, which is Christ Jesus, and Peter says that there is no other name given under heaven among men, by which they can be saved but in the name of Christ Jesus.

May we not reason a little upon this subject. Let us ask then, what was the most important thing which God could communicate to his creature man? The answer is, the thing which would save him; if God ever at any time condescended to speak to man, there can no good reason be shewn why he did not communicate to him the things which were of the greatest consequence to him, and as God always acts according to reason and never against it we may conclude that he did declare unto man the gospel or the way by which he was to be saved; but what would be very strange would be that there should be a great number of persons saved in the earlier ages of the world, and yet not know how they were saved, be saved in ignorance! It would be equally as strange that prophets, such as Enoch for instance, the seventh from Adam, could prophecy of the second coming of Christ and of his judging the world, and yet not know of his first coming and of his dying for the world. And what would be stranger still would be, that men could be saved by faith, and yet never hear, nor know, of the way of salvation thro' the blood of the Lamb. This would be believing without hearing, and being saved without understanding, and having faith without hearing the word of God, or in other words it would be believing on him of whom they had not heard, or else it would be hearing without a preacher, and if it were any of these things, it would put the shame on all the sacred writers, and expose them to just ridicule. But while it is written in the pages of the divine oracles, that salvation is of faith, and men cannot have faith in a being of whom they have not heard, nor hear without one to tell them, or a preacher, and that life and immortality came to light by the gospel, and that Abel was a prophet, and that Enoch the seventh from Adam was translated, and that God saves men by the gospel and nothing else, for whatever will save men is gospel; so long it will be believed by every thinking man that, the gospel was made known to the ancients as well as to us. But what seems to put the matter at rest as relates to the antiquity of the gospel proclamation is, that the apostle Paul says that the gospel which he proclaimed, or what was to the same effect, that the scheme of things which he taught, was devised before the foundation of the world, and that it was God's fixed purpose to save men in that way or by that plan and none other; so that if there was salvation at all among the ancients, it was because they had the gospel among them.

There are are some other considerations which force the conclusion on the mind, that the ancients had the gospel among them, and that is, that according to the sacred record the fruits of it abounded among them as far back as to the days of Abel. If we inquire what are the things which attend the gospel? we will find that prophecying was one thing, and we are told that Abel was a prophet, for the Savior said to the Jews, that the blood of all the prophets should be required at their hands, from the blood of righteous Abel to the blood of Zacharias. Matthew 23: 34, 35 verses, Enoch was also a prophet; for he foretold of the second advent as recorded by Jude. Who does not know, that when the apostles proclaimed the gospel, they promised to those who received it that they should prophesy, seeing then that prophesying was a fruit of the gospel who can help seeing that it was by virtue of it that men propheci-ed, we cannot see where there can be a risk in believing that wherever there are or were prophets there the gospel is, or was, and one strong reason which confirms this belief is that whenever the gospel is lost prophecying is lost also; this generation is all the proof we need on this subject; for if we ask why has prophecying ceased in this generation? the answer is, because they have lost the gospel. And not having the gospel, they cannot have the fruits of it; but we see the ancients had the fruits of it, and how could they have the fruits of it and yet not have the gospel? is a question we

will leave for those more learned than ourselves to answer.

Messenger and Advocate.

KIRTLAND, OHIO, MAY, 1835.

ADDRESS

To the Patrons of the Latter Day Saints' Messenger & Advocate.

It is proper for me to inform you, that in consequence of other business and other duties, in which my services are requisite, my editorial labors on this paper will close with the present number; and as this is the case, I hope to be indulged in a few remarks, as I take leave of this responsibility. And I will take the occasion to add, here, that for a liberal patronage, so gratuitously bestowed upon unmerited talents, you have my heart-felt gratitude, and still hope, that though the Advocate is to be transferred into other hands, that it may continue to receive its present support, and as rapid an increase to its subscription lis as has been its good fortune to rece e, since its commencement.

The *Evening and the Morning Star* was commenced at Independence, Jackson County, Missouri, June, 1832, by W. W. PHELPS, who edited fourteen numbers of that paper. It is known that in July, 1833, that office was demolished by a *mob*, and that the Star was resuscitated in this place in December of the same year. After closing the two first volumes it was deemed advisable to discontinue it and issue the present paper. For eight numbers I have to acknowledge a rapid increase of subscriptions, which has shown, in some degree, the estimation others made of its worth. It will be conducted hereafter by Elder JOHN WHITMER, late from the State of Missouri. It is proper for me to say, that wherever Elder Whitmer is personally known, a commendation from me would be uncalled for and superfluous; and I hardly need to add, that those to whom he is unknown will find him to be a man of piety, uprightness and virtue, such as adorns the walk of the professor of the religion of the Lord Jesus, and one bearing testimony to the truth of the great work of God.

It is with no ordinary feeling that I take leave of the editorial department of this paper. There is such a complicated mass of reflection crowding itself upon the mind that no common phraseology can express. To realize that one year and eight months' labor is now before the public; that whether truth or untruth has been disseminated in the same, it must remain, calls for the serious consideration of a candid heart, full with the expectation and assurance, that before the Judge of all, and an assembled universe I must answer for the same. Some may say that these reflections ought to have been pondered previously—before stepping forward to give my views to the public—to which I conscientiously reply, that they were; and were I no wsensible that I had erred from the strict principles of righteousness, in the main, it should be my first object, and business, to retract.

Men, at times, depend upon the say of others, and are influenced by their persuasions to embrace different systems; and though weak may have been my arguments and feeble my exertions to persuade others to believe as myself, some may have been disposed to listen; and I will now repeat the reflections which from the beginning have occupied my heart, and which I have endeavored to have before my mind continually.—How can I meet a fellow-being before the throne of that God who has framed the heavens and the earth, and there, if not till then, learn, that through my influence or persuasion he had been led into error and was doomed to suffer the wrath of the same?

It is no trifling matter to sport with the souls of men!—they must exist eternally, and where is the being who can save them from suffering? On certain principles, and *certain* ones only can they escape, whatever others may suppose, or conjecture, to the contrary notwithstanding. Agreeably to those principles, I may say in conscience, I have endeavored to have my work correspond, and if there is a lack it is a want of that *perfect* meekness which adorned the walk of the Savior and is left as a pattern for those who profess his gospel; and wherein I may have erred in this respect, I look for forgiveness through the merits of him who knows the integrity of my heart.

I have given extracts of letters, from time to time, showing the increase and spread of this gospel, and it is unnecessary to re-insert them, or say that the work is still progressing. The numerous obstacles which have opposed the truth have hitherto been unable to overthrow it; the mighty machinery, so artfully managed, has endeavored in vain to prevent men from obeying the gospel, and the contaminating influence of vice and folly have failed, in their attemps, to darken the minds of the honest, and turn them aside from the path of salvation; and on closing my editorial labors, it is with an increased joy as the satisfaction is redoubled, that that which was as a "grain of mustard seed" a few years since, is now beginning to enlarge its branches that the "fowls of heaven are lodging in its boughs;" and with a proportionable increase the mild rays of peace and love will soon enlighten the dark corners of the globe, and Israel's sons will be seen wending their way to their promised home. With these prospects before me, I take this, and perhaps my last leave of my friends, as an editor of any paper whatever. In this, however, I give no pledge, as I know not what circumstances time may bring forth.

As my principles are fully known, it is unnecessary to repeat them here: I shall only add a few reflections and then close.

There is an eternity, and you, with myself, reader, are fast approaching it. There is no stay with time—it flies—it hastens—it will soon close. The sound of that trump which will awake the sleeping millions, will ere long be heard, and all nations, kindreds and tongues be brought to stand before the judgment seat of Christ—The wise and the foolish, the righteous and the wicked—no excuse can be offered to prolong the summons, or a show of righteousness, clothed with deception, escape the scrutinizing eye of "him with whom we have to do." These are realities without the least shadow of fiction.

To those who have contributed to the columns of the Advocate, I tender my thanks, and hope, that, at least, a consciousness that they have done their Master's will, and set truth before the world, will continue to cheer their hearts as they advance down the stream of time to the day of the reward of the just.

To the elders of this church who have distinguished themselves in circulating this paper, by obtaining subscribers, I also owe a thankful acknowledgement, and the reflection of their kindness shall ever occupy a conspicuous portion of my gratitude. Their labors, I know, are many and fatiguing, but while they are, in many instances, considered the "off-scourings" of the earth, they may know that their reward is sure, and that he whom they have served will yet give them a place in his kingdom where the glory and the power is eternal.

And that holiness may prevail until

the knowledge of the Lord covers the earth as the waters cover the sea, and that we may have an inheritance among the sanctified in that day, is the prayer of your unworthy servant and friend.

OLIVER COWDERY.

☞ Those who are in arrears for the Messenger and Advocate, can forward the amount, as usual, to the late editor, or to F. G. Williams & Co. It is necessary that our friends should be informed, that the printing business requires cash, paper, ink, and labor, and if the arrearages could be forwarded, they would be gratefully received.

DIED—In Clay county, Missouri, on the 21st of October, 1834, WM. WHITING, aged 27 years.

——— In Richland, Oswego co. N. Y. the 5th of January last, EPHRAIM FISK, aged 47 years.

——— In Hamden, Ohio, on the 28th ult. DEXTER, an infant son of D. S. Wells, aged 15 months.

The following are two short lectures which were delivered before a THEOLOGICAL class, in this place last winter. These lectures are being compiled and arranged with other documents of instruction and regulation for the church, titled "Doctrine and Covenants of the church of the Latter Day Saints," &c. It may be well, for the information of the churches abroad, to say, that this book will contain the important revelations on doctrine and church government now extant, and will, we trust, give them a perfect understanding of the doctrine believed by this society. Such a work has long been called for, and if we are prospered a few weeks, shall have this volume ready for distribution. A full detail of its contents will be given hereafter.

In giving the following lectures we have thought best to insert the catechism, that the reader may fully understand the manner in which this science was taught. It was found, that by annexing a catechism to the lectures as they were presented, the class made greater progress than otherwise; and in consequence of the additional scripture proofs, it was preserved in compiling.

Lecture Fifth.

1 In our former lectures we treated of the being, character, perfections and attributes of God. What we mean by perfections, is, the perfections which belong to all the attributes of his nature. We shall, in this lecture speak of the Godhead: we mean the Father, Son and Holy Spirit.

2 There are two personages who constitute the great, matchless, governing and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible: whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space—They are the Father and the Son: The Father being a personage of spirit, glory and power: possessing all perfection and fulness: The Son, who was in the bosom of the Father, a personage of tabernacle, made, or fashioned like unto man, or being in the form and likeness of man, or, rather, man was formed after his likeness, and in his image;—he is also the express image and likeness of the personage of the Father: possessing all the fulness of the Father, or, the same fulness with the Father; being begotten of him, and was ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—and descended in suffering below that which man can suffer, or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin: Showing thereby that it is in the power of man to keep the law and remain also without sin. And also, that by him a righteous judgment might come upon all flesh, & that all who walk not in the law of God, may justly be condemned by the law, and have no

excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one, or in other words, these three constitute the great, matchless, governing and supreme power over all things: by whom all things were created and made, that were created and made: and these three constitute the Godhead, and are one: The Father and the Son possessing the same mind, the same wisdom, glory, power and fulness: Filling all in all—the Son being filled with the fulness of the Mind, glory and power, or, in other words, the Spirit, glory and power of the Father—possessing all knowledge and glory, and the same kingdom: sitting at the right hand of power, in the express image and likeness of the Father—a Mediator for man—being filled with the fulness of the mind of the Father, or, in other words, the Spirit of the Father: which Spirit is shed forth upon all who believe on his name and keep his commandments: and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all: being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.

3 From the foregoing account of the Godhead, which is given in his revelations, the Saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ, by whose blood they have a forgiveness of sins, and also, a sure reward laid up for them in heaven, even that of partaking of the fulness of the Father and the Son, through the Spirit. As the Son partakes of the fulness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fulness, to enjoy the same glory; for as the Father and the Son are one, so in like manner the saints are to be one in them, through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God and joint heirs with Jesus Christ.

Question. Of what do the foregoing lectures treat?

Answer. Of the being, perfections and attributes of the Deity.

Q. What are we to understand by the perfections of the Deity?

A. The perfections which belong to his attributes.

Q. How many personages are there in the Godhead?

A. Two: the Father and the Son.

Q. How do you prove that there are two personages in the Godheed?

A. By the Scriptures. Gen. 1: 26. And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness:—and it was done. Gen. 3: 22. And the Lord God said unto the Only Begotten, Behold, the man is become as one of us: to know good and evil. . . n, 17: 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Q. What is the Father?

A. He is a personage of glory and of power.

Q. How do you prove that the Father is a personage of glory and of power?

A. Isaiah 60: 19. The Sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. 1 Chron. 29: 11. Thine, O Lord, is the greatness, and the power, and the glory. Ps. 29: 3. The voice of the Lord is upon the waters: the God of glory thunders. Ps. 79: 9. Help us, O God of our salvation, for the glory of thy name.—Romans 1: 23. And changed the glory of the incorruptible God into an image made like to corruptible men.

Secondly, of power. 1 Chron. 29: 4. Thine, O Lord, is the greatness and the power, and the glory. Jer. 32: 17. Ah! Lord God, behold thou hast made the earth and the heavens by thy great power, and stretched-out arm; and there is nothing too hard for thee. Deut. 4: 37. And because he loved thy fathers therefore he chose their seed after them, and brought them out in his sight with his mighty power. 2 Samuel 22: 33. God is my strength and power. Job 26, commencing with the 7 verse, to the end of the chapter. He stretches out the north over the empty place, and hangs the earth upon nothing. He binds up the waters in his thick clouds; and the cloud is not rent under them. He holds back the face of his throne, and spreads his cloud upon it. He has compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divides the sea with his power, and by his understanding he smites through the proud. By his Spirit he has garnished the heavens; his hand has formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? But the thunder of his power who can understand?

Q. What is the Son?

A. First, he is a personage of tabernacle.

Q. How do you prove it?

A. John 14: 9, 10, 11, Jesus says unto him, Have I been so long time with you, and yet have you not known me, Philip? He that has seen me has seen the Father; and how do you say then, Show us the Father? Do you not believe, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwells in me, he does the works. Believe me that I am in the Father, and the Father in me.

Secondly, and being a personage of tabernacle, was made or fashioned like unto man, or being in the form and likeness of man.

Philip, 2. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Heb. 2: 14, 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels: but he took on him the seed of Abraham.

Thirdly, he is also in the likeness of the personage of the Father.

Heb. 1: 1, 2, 3. God, who at sundry times, and in divers manners, spake in time past to the fathers, by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person. Again, Philip, 2: 5, 6. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God.

Q. Was it by the Father and the Son that all things were created and made, that were created and made?

A. It was. Col. 1: 15, 16, 17. Who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist. Gen. 1: 1. In the beginning God created the heavens and the earth. Heb. 1: 2. [God] Has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds.

Q. Does he possess the fulness of the Father?

A. He does. Col. 1: 19. 2: 9. For it pleased the Father that in him should all fulness dwell. For in him dwells all the fulness of the Godhead bodily. Eph. 1: 23. Which is his [Christ's] body, the fulness of him that fills all in all.

Q. Why was he called the Son?

A. Because of the flesh. Luke 1: 33. That holy thing which shall be born of thee, shall be called the Son of God. Math. 3: 16, 17. And Jesus, when he was baptized, went up straitway out of the water: and lo, the heavens were opened unto him, and he [John] saw the Spirit of God descending like a dove and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Q. Was he ordained of the Father, from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name?

A. He was. 1 Peter, 1: 18, 19, 20. For as much as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you. Rev. 13: 8. And all that dwell upon the earth shall worship him, [the beast] whose names are not written in the book of life of the Lamb slain from the foundation of the world. 1 Cor. 2: 7. But we speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world unto our glory.

Q. Do the Father and the Son possess the same mind?

A. They do. John 5: 30. I [Christ] can of my own self do nothing: as I hear, I judge, and my judgment is just; because I seek not my own will, but the will of the Father who sent me. John 6: 38. For I [Christ] came down from heaven, not to do my own will, but the will of him that sent me. John 10: 30. I [Christ] and my Father are one.

Q. What is this mind?

A. The Holy Spirit. John 15: 26. But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me. [Christ.] Gal. 4: 6. And because you are sons, God has sent forth the Spirit of his Son into your hearts.

Q. Do the Father, Son and Holy Spirit constitute the Godhead?

A. They do.

Let the student commit this paragraph to memory. [§5. ¶2.]

Q. Does the believer in Christ Jesus, through the gift of the Spirit, become one with the Father and the Son, as the Father and the Son are one?

A. They do. John 17: 20, 21. Neither pray I for these (the apostles) alone; but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

Q. Does the foregoing account of the Godhead lay a sure foundation for the exercise of faith in him unto life and salvation?

A. It does.

Q. How do you prove it?

A. By the third paragraph of this lecture.

Let the student commit this also.

Lecture Sixth.

1 Having treated, in the preceding lectures, of the ideas of the character, perfections and attributes of God, we next proceed to treat of the knowledge which persons must have, that the

course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

2 This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God, without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing, (not believing merely,) that they had a more enduring substance. Heb. 10: 34.

3 Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing, (not merely believing,) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. Second Cor. 5: 1

4 Such was and always will be the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God, they will grow weary in their minds and faint; for such has been and always will be the opposition in the hearts of unbelievers and those that know not God, against the pure and unadulterated religion of heaven, (the only thing which ensures eternal life,) that they will persecute to the utermost, all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will, and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

5 For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief, or supposition that he is doing the will of God, but actual knowledge: realizing, that when these sufferings are ended he will enter into eternal rest, and be a partaker of the glory of God.

6 For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator, were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7 Let us here observe, that a religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation; for from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things: it was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things, that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has, for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice, because he seeks to do his will, he does know most assuredly, that God does and will accept his sacrifice and offering, and that he has not nor will not seek his face in vain.—Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

8 It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favor with him so as to obtain eternal life, unless they in like manner of-

fer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

9 It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God.—And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God, is obtained by offering sacrifice: and in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. Ps. 50: 3, 4, 5. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant unto me by sacrifice.

10 Those, then, who make the sacrifice will have the testimony that their course is pleasing in the sight of God, and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith; therefore they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do; and without this guarantee faith could not exist.

11 All the saints of whom we have account in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight, through the sacrifice which they offered unto him: and thro' the knowledge thus obtained, their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

12 But those who have not made this sacrifice to God, do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time. So that persons whose minds are under doubts and fears cannot have unshaken confidence, and where unshaken confidence is not, there faith is weak, and where faith is weak, the persons will not be able to contend against all the opposition, tribulations and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

Note. This lecture is so plain, and the facts set forth so self-evident, that it is deemed unnecessary to form a catechism upon it: the student is therefore instructed to commit the whole to memory.

Faith of the Church.

Having seen what the gift of the Holy Spirit and its effects are, it is worthy of notice, that this gift was the thing which was promised by the Savior to those who would hear and obey the proclamation which he had sent into the world, and had authorized the apostles to proclaim to all the world, and that to the latest ages; even as long as the Lord shall call any of the human family to obey his commandments.—For when the apostle made the proclamation first at Jerusalem, he told them that the promise was to them and their children, and to all [not part] them that are afar off, even as many as the Lord our God shall call.

We shall descend to some particulars respecting this promise. It was said of those who received it, that they should dream dreams, see visions, and prophesy; speak with other tongues, and interpret tongues, &c. &c. Let us ask, what are we to understand by seeing visions? This question can only be answered by having recourse to the revelations of God, and there see what the former day saints saw when they saw visions; for if we can ascertain what they saw when they saw visions, we will know what the "Latter Day Saints" must see if they receive the gift of the Holy Spirit, as promised in the gospel.

In the 6th chapter of Isaiah's prophecy, 1, 2, 3, & 4th verses, he gives us an account of a vision which he had in the year that king UZZIAH died: I saw also the Lord sitting upon his throne, high and lifted up; and his train filled the temple. Above it stood the seraphims; each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

In this vision the prophet both saw and heard: he saw the Lord, as well as those who attended him; and beyond all controversy must have obtained great knowledge of future things and of the eternal world, so as to be a great support to him through the great afflictions which he had afterwards to endure for righteousness' sake; for after this time he could say in truth, what few could say; and that was, that he knew there was a God and another state of existence beside this, admitting what he said to be true. The prophet Ezekiel gives us an account of a vision which he had. He begins with the beginning of his prophecy, and gives us a marvelous account of what he saw and heard of the glory of the Lord, and of his seeing it; and of a marvelous something which is not easily understood. But the whole vision shews us that, in that vision—which he says was on the banks, or rather, began on the banks of the river Cheber, while he was among the captives in Babylon—he had a very extensive view of the eternal world; the hand of the Lord was upon him, and the Spirit of the Lord fell on him also; and he beheld the glory of the Lord, and he heard his voice, for the Lord talked with him. In addition to these he saw and heard many things respecting the house of Israel; their great wickedness and corruption at that time, with what should befall them in after times: and to sum up the substance of his vision, he saw, and heard, and understood many, yea, very many things about both time and eternity; the inhabitants of this world as well as that which is to come. Let the reader take the trouble, if it should be considered such, beginning at the first chapter of his prophecy and reading carefully, and noticing particularly, what a vast of knowledge he must have obtained in that vision of things not seen in any other way but in vision; and he cannot avoid seeing the great advantages which flow from visions, and the unbounded knowledge obtained by them; such as cannot be obtained on any other principle nor by any other means.

Daniel gives us an account of a number of visions which he had, and very similar to those seen by Isaiah and Ezekiel, or sufficiently so to give us a correct idea of the character of a vision. It was in a vision that he had the dream of Nebuchadnezer manifested to him, with the interpretation thereof: he doubtless saw in the vision what Nebuchadnezer dreamed of, that is the great image: see the 2d chapter of his prophecy, from the 19th verse and onward. In this vision the Lord gave Daniel a great knowledge of future things: he shewed him all the kingdoms of the world, from the days of Nebuchadnezer down, until the stone cut out of the mountains without hands, which began at the feet of the image and beat it to pieces and destroyed it. Surely, then, this vision must have enlightened his mind greatly; he must have in a very short space of time, found out that which could not have been unfolded for hundreds of years; yea, more than hundreds—thousands. What a great blessing, then, this vision must have been to Daniel.

From this short notice of visions, the heart of the saint must begin to fall greatly in love with visions, and desire them above all things, as a peculiar means of obtaining, not only knowledge, but knowledge of hidden things. And what a most happy effect it had on Daniel: he praised and glorified the God of heaven, who was a God of Gods, and a king of kings, and a revealer of secrets, and who had so greatly enlightened his mind as to fill him with wisdom and understanding to comprehend hidden things.

Daniel favors us with the account of another vision, in the 7th chapter of his prophecy: let the reader turn to it and read for himself. It is a vision of four beasts, which were a description of the kings of the earth, very similar to the former one; and he beheld, he informs us, until thrones were cast

down, and the ancient of days did sit, and till the beasts were cast down, and one of them slain. And the situation of the world was shewn unto him until the son of man came in the clouds of heaven with power and great glory, and got a kingdom in which all people, nations and languages should serve him. Reader, reflect! and see what a vast of knowledge this man Daniel must have obtained in these visions, which no man could communicate to his fellow man: his ideas must have been much clearer on all the scenes which passed before him in vision, than the mind of any person could be to whom he only told it, or who had no idea of those things only what he had received from others. Must not the vision itself have had greater influence upon the mind than the relation of it could have? Every rational being would answer, that it would; and Daniel must have known many things which he could not communicate.

In the 10th chapter of the Acts of the Apostles, we have an account of a vision of Cornelius of Cesarea, a Roman centurion, in which he saw an angel of God coming in to him and talking with him, and giving direction to him how to proceed in order to be saved. Peter, the apostle, also had a vision in order to prepare him to receive favorably the messengers sent from Cornelius, to him, in which vision he saw heaven opened and a vessel let down unto him as it had been a great sheet knit at the four corners, wherein were all manner of four footed beasts, and wild beasts, and creeping things, and fowls of the air, and he heard a voice saying unto him, Arise, Peter, slay and eat, &c. Let the reader peruse the 10th chapter of the Acts of the Apostles, where he will find the account alluded to above. In the 26th chapter of the Acts of the Apostles, Paul gives us an account of a vision which he had: read from the 12th verse and onward. He says that he saw, at mid-day a light from heaven above the brightness of the sun shining round about him, and he also heard a voice speaking to him in the Hebrew tongue. In the 12th chapter of 2d Corinthians, he gives an account of another vision in which a man was caught up to the third heavens, and heard things which were unlawful to utter, or were unutterable, whether in the body or out of the body he could not tell; but from the description which he gives of it he must have obtained great knowledge, and certainty about future things.

From all these accounts we are not left in the dark respecting the true character of a vision: those who had them, both saw and heard them; they beheld the Lord himself with the heavenly hosts; they saw the heavens opened, and looked into the eternal world; they heard the voice of God and of angels; they had explanation after explanation; they beheld all future time, the rising and falling of nations and kingdoms, so as to give them the clearest understanding of these things; they were made familiar with both time and eternity, angels and men, the Father and the Son, and the glory of God stood before them, his hand was upon them and his spirit in them, so as to get knowledge that could not be obtained in any other way; for they saw the things as they will actually take place, even the events of time until the Son of man shall come in the clouds of heaven with power and great glory. And who cannot see that this was an extent of knowledge, which cannot be obtained in any other way? Indeed, beyond this, they saw the future glory of the saints, and through this medium they obtained a certainty about eternal things which could not be obtained in any other way. They had an understanding of things which they never could give to others: they were unutterable things, and things which were unlawful to utter; but the account given of them greatly stirs up the mind of the saint to seek after and obtain the same things, if it is their privilege.

The elders in the south and west will remember, that a Conference is to be held at New Portage, on the 6th of next month.

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Letter No. 8.

KIRTLAND, O., JUNE, 1835.

Dear Brother in the Lord:—Yours of February last, in the 6th number of the Messenger and Advocate, is before me, and, as the spirit directs, I shall proceed to answer. The most important item which presents itself first for consideration, is, that *God chooses the weak things* of the world to confound the wisdom of the wise. Such has been the case in all ages which have preceded us, and such is the case as regards the men who have been instruments in the rise and progress of the church of Christ of Latter Day Saints. The great prophets and seers, whose sepulchres were garnished by the Jewish sects, when they lacked pure religion, and whose names have been honored with lofty chapels, or churches, by the Gentile sects, when they lacked the "one thing needful," were considered in their day, by many of their own kin, and especially by the world as the offscourings of the earth. The fact is, the carnal mind is opposed to holiness, and hates pure religion. The reason is, men have little faith and lack the spirit of God.

If the present generation had had faith when the plates were found, from which the book of Mormon was translated, every honest man would have searched the scriptures daily to see if the glorious news it contained, was so; and with a little faith and the spirit to guide to all truth, how many thousands would have rejoiced in the holy one of Israel, and obeyed its sacred requirements. With but little discernment, they might have discovered that Isaiah had his eyes on the last days, when he spoke of what should happen at a future period. For instance:

4. And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

5. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.

9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed.

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

It seems very evident that Isaiah saw the book delivered to him that was UNLEARNED, that the Lord might proceed to do a marvelous work among this people; and in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. By uniting the term *this people* with *that day*, we have an appearance so near the beings and times of the nineteenth century, that a person must be wilfully ignorant, or *priestly* blinded, not to see it. He that runs might read it. It is almost as plain as if the prophet had said: It shall come to pass, in the nineteenth century, before the second coming of Christ, that the people shall be in gross darkness: their seers and prophets shall be covered; to be sure, they shall draw near to me with their mouths, and honor me with their lips, but their hearts shall be far from me: they shall be proud and high minded, despising all revelation but the bible; and that too, unless it be spiritualized according to the wisdom of men. They will follow the precepts of men. The most of that generation will embrace any doctrine but that of "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Who can mistake the time when the

vision of all has become unto *this people* as the words of a book? No candid person, if he has nothing to judge from but the testimony of such as hate the truth, and will believe a lie that they may be condemned.

It is a happy circumstance for the saints, that God brings to pass all his works after the counsel of his own will. For, if it were otherwise, if the contending sectarians failed *to drive* men to worship with them, Tom Payne's Age of Reason, or Volney's Ruins might as well be considered the standard of religious worship as the bible.—No one, according to the present precepts of men, and their belief; could get faith enough to ask God for any thing, or receive any more revelations; and consequently the truth would fail; the godly man perish, and wickedness prevail tenfold worse than it did before the flood.

Such an unhallowed age and circumstances of men and things, being among the possible impossibilities, let us rejoice, that the work of God, though at first almost imperceptible, continues to roll on, conquering and to conquer, and will continue its progression, till every knee shall bow and every tongue confess that the truth is mighty and will prevail; yea, till the earth shall rest from the convulsions of wickedness, and again become the garden of Eden.

The Lord is not in a hurry, neither is he slack: His work goes on, and though his way is past finding out, while a time for repentance to man is granted, and any are spared from the consumption decreed, some will turn to the words of etereal life, for life and salvation, whether they are found in the old bible, book of Mormon, lost book of Jasher, or the book of Enoch, mentioned by Jude. Though men are afraid of the books of God, or afraid that God will suffer any more to be in the world, I expect that when the dead, small and great, stand before him, that the books will be opened; even the books of Jehovah, and men will be judged according to what is written in the *books.*

I am truly glad you have mentioned Michael, the prince, who, I understand, is our great father Adam. New light is occasionally bursting in to our minds, of the sacred scriptures, for which I am truly thankful. We shall by and bye learn that we were with God in another world, before the foundation of the world, and had our agency: that we came into this world and have our agency, in order that we may prepare ourselves for a kingdom of glory; become archangels, even the sons of God where the man is neither without the woman, nor the woman without the man in the Lord: A consummation of glory, and happiness, and perfection so greatly to be wished, that I would not miss of it for the fame of ten worlds.

Notwithstanding your *nine* questions may be in the breasts of many saints; yet thousands of your readers may not understand them: therefore let me repeat them and give such answers as may be drawn from scripture.

Firstly, "Are the angels in glory the former prophets and servants of God?" Yes, or how could Elijah come before the great and terrible day of the Lord, to turn the hearts of the fathers to the children, &c. Peter, James and John saw Elias, along with Moses, in the mount.

Secondly, "Are they brethren of those who keep his commandments on earth?" Certainly: for, if Michael, Moses, Elias, and others through whom the commandments came, are joint heirs with Christ, they are brethren, and so also, will they be, who by keeping his commandments, *obtain the like precious faith:* The angel said to John —"for I am thy fellow servant, and of thy brethren the prophets, which keep the sayings of this book"

Thirdly, "Have brethren and fleshly kindred, in the kingdom of God, feelings of respect and condescension enough to speak to each other, though one may be in heaven and the other on earth?" Yes, for they are ministering spirits sent forth from God to minister to the heirs of salvation. Enoch and Elijah are fleshly kindred in heaven, and every time they or others have visited the earth to speak to their fellow servants, if it was no more than to warn Joseph in a dream to flee into Egypt with the young child Jesus, it shows they have condescension enough to speak to each other.

Fourthly, "If angels are ministering spirits sent forth to minister to those who shall be heirs of salvation, will they not minister to those heirs?" Most certainly: Every angel's visit from Abraham till the last, proves this ques-

tion, besides the Lord says he will send his angels with the great sound of a trumpet and they shall gather his elect together, from the four winds, from one end of heaven to the other.

Fifthly, "If they do will any one know it?" From the record of those that have come in times past, we should judge that the saints would know it, and Cornelius knew it before he was born into the kingdom.

Sixthly, "Will Michael, the archangel, the great prince, stand up in the last days for Israel?"

Seventhly, "Will he defend them from their enemies?"

Eighthly, "Will he lead them as they were once led?"

And, ninthly, "Will he be seen?"

I shall proceed to answer these four last together. Daniel says:—"And at that time shall Michael, stand up, the great prince, which standeth for thy people: and there shall be a time of trouble, such as never was since there was a nation, to that same time; and at that time shall thy people be delivered: and if they are delivered they will undoubtedly be defended from their enemies. If Joshua saw the captain of the Lord's hosts; or, if Nebuchadnezzer, in his astonishment, exclaimed, seeing with his own eyes in the daytime, "Lo, I see four men, [three only were cast into fire] loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God!" then in very deed shall the saints see father Adam, the ancient of days, even Michael the archangel, on the earth.

But lest I should go too far on this sublime subject, I must stop for the present, and leave many things in your letter not even hinted at.

I greatly rejoice at the light of the last days, and sincerely wish all men were fit and willing to receive it, that the glorious day might roll on when we might not only find sacred records by the ministering of angels, but might have the presence of Jesus again on earth; & be living witnesses of that day, when the knowledge of the Lord shall cover the earth as the water covers the sea; when all shall know him, from the least even to the greatest; and all the redeemed multitude speak a pure language, according to the promise. Such a glorious prospect of holiness is worth living for, or worth dying for, and I beseech the saints to strive to continue to walk in the way and obtain their crown. As ever.

W. W. PHELPS.

To O. Cowdery, Esq.

P. S. I am apprised of the fact that you have resigned the editorial chair. I hope you will, however, continue your history of the rise and progress of the church. This, because you are as well, and perhaps I may say, better acquainted with the circumstances and facts relative to the subject, than almost any other member, that I am acquainted with. Again, it will be important in order to assist Elder Whitmer in keeping the Messenger and Advocate in its present interesting channel, as a messenger of truth, and advocate of the fulness of the gospel of Jesus Christ.

Gospel No. VIII.

[continued from page 120.]

From reflection, we have been forced into the conclusion that the gospel was as well known among the ancients as among any other people, not even the ante-deluvians or the people before the flood excepted. We are satisfied, that wherever the fruits of the gospel are or were found, there the gospel was also; for nothing else could produce the effects of the gospel, but the gospel itself, or else the gospel was unnecessary; for men could have enjoyed all the blessings which it confers, without its existence. And if any thing besides the gospel could produce the same effects of the gospel, then it was vain, and worse than vain, for the Savior to say concerning it, "That he that believed it not, should be damned;" for they could have been saved, if it were admitted, that something else could produce the same effect of the gospel. For instance if men could have the spirit of prophecying, and prophecy without obeying the gospel, then it was in vain for the Savior to say, "That he that believeth not shall be damned;" for who does not know that a prophet could be saved. But the truth is, all the prophets from righteous Abel down until the present time had obeyed the gospel, and had their communion with God by virtue of their obedience to it.

We have evidence, I think, extant in the scriptures, which is not easily set aside, though cavilers may cavil at

it, that Abraham had a perfect knowledge of the gospel. We want it distinctly understood, that when we speak of the gospel, we mean the whole system, with all its ordinances and laws as proclaimed on "the day of pentecost;" for we know nothing of the gospel distinct from baptism for the remission of sins, and the gift of the Holy Spirit by the laying on of the hands of those who are called and ordained unto this power. Take these things away and where is the gospel? We answer no where—there is no such thing. For distinct from those things, there is no salvation; if there is salvation without baptism for the remission of sins, and the gift of the Holy Spirit, by the laying on of the hands, we know nothing of it; for God our heavenly father does not work at random; but by the strictest rule, even one established by himself for the rule of his conduct in relation to his creature man, before the world was; by that rule he has worked, and will work, until time is no more.

In a former part of this treatise, we examined the ground on which our opinion was founded that Abraham had a knowledge of the gospel. We shall now notice some things said in the scriptures about Moses.

The Savior, in the 5th chap. of John's gospel and 46th verse, says to the Jews, "Had ye believed Moses, ye would have believed me, for he wrote of me." And in the 11th chapter of the epistle to the Hebrews and 26th v., "Paul says that Moses esteemed the reproaches of Christ greater riches than the treasures of Egypt." From both of these quotations we learn this fact that Moses had a knowledge of Christ, to some extent at least; and we think if examined a little, it will be found that his knowledge was pretty extensive; probably as much so as any other man; for says the Savior, he wrote of me. We think that it is not probable that Moses wrote of Christ without understanding what he wrote, neither is it likely that he began to write on a subject which he did not understand most perfectly, particularly when we consider who Moses was, that he had both seen and conversed with God, and received revelations from him, and was in a situation to have both correct and extensive knowledge of all things which he desired to know: it appears also that in consequence of the knowledge which he had of Christ he had to suffer reproach; for he esteemed the reproaches of Christ, greater riches than the treasures of Egypt; but why the reproaches of Christ? Because he had knowledge of him and wrote of him, and for this knowledge, or for writing it, he had to suffer reproach. This is sufficient to shew to any person who is willing to be instructed, that Moses must have understood the nature of Christ's office, as Savior of the world, or why suffer reproach for his sake?—Every man of any understanding must know, that nothing could have caused Moses to have suffered reproach for Christ's sake, unless he had knowledge of him: and all the knowledge that any being can have of Christ, is, as Savior of the world, and if Moses suffered reproach for Christ's sake, he must have done so because he proclaimed him as Savior of the world, & must have known as did Abraham, that it was in Christ that all the families of the earth should be blessed, for if he did not know this, he did not know any thing about him; for it was in consequence of this, that he was known to the world. Had it not been for this the name of Christ would not have been known in the world. And if Moses knew any thing of Christ,, he could have known nothing of him but what was known of him as the Savior of the world. So that from all the light we can get on this subject, Moses must have had the same knowledge which Abraham had: indeed there was no other knowledge to be had of Christ, but this; take this away and the knowledge of Christ ceases; and so far as the knowledge of Christ extended, so far did the knowledge of the gospel extend; and so far as the knowledge of the gospel extended, so far did or does the knowledge of Christ extend; for they go together and neither of them is found alone. But what settles this question, in the mind of every candid person forever is, that the fruits which are peculiar to the gospel are found no where but in obedience to it, were found with Moses.—He had the spirit of prophecy and of revelation, he also had visions, and the power of miracles attended him; all these are fruits of the gospel, and found among those who are baptized for the remission of sins, and who receive the gift of the Holy Spirit by the laying on of hands. If any should ob-

ject, and say that the scriptures never mention the baptism of Moses, we reply, neither do they mention his writing of Christ, they only say he did write of him; and we have no doubt if these writings were once obtained, we will in them find the account of his baptism; for every circumstance in relation to him tends to establish this fact on the mind, that he openly acknowledged Christ, and this can only be done by being baptized in his name for the remission of sins, and by receiving the Holy Spirit by the laying on of hands in his name; and having thus openly acknowledged him, he had to suffer reproach for his name; for it would be very singular indeed if Moses had to suffer the reproaches of Christ, when he had never acknowledged him; and let me repeat it again, that no person did, or ever will acknowledge Christ only those who do it by being immersed in water for the remission of sins; this is the way and the only way by which any person ever has or ever will acknowledge Christ. They may acknowledge men, or some other beings in doing other things, but they can acknowledge Christ in no other way, and that for the best of all reasons, because there is no other way of acknowledging him; for do all other things that any human creature could do, and leave this undone, and Christ would not be acknowledged. Seeing then, that Moses suffered the reproaches of Christ, it follows of necessity that he must have been baptized for the remission of sins in his name, or he could not have been reproached for his sake.

Faith of the Church.

That part of the work of the Holy Spirit in the salvation of men, which consists in giving them visions, forms one of the most important parts (of the Spirit's work) in the salvation of men, and it is one that was always performed by the Spirit, as far as we have any account of the people of God in his revelations. There is no society of which we have an account in the revelations of God, that he acknowledged as his own, except they had visions among them, and that as long as they continued to walk according to the directions of the Holy Spirit: indeed it was essential to their character as saints; it would be a marvelous thing to find a body of saints on earth and yet there would be no visions among them; we will venture to assert that such a thing was never seen since the world began. We readily admit that a corrupt religion can exist, and false prophecies exist, and sectarian dogmas abound; men-made worshipers increase, and the world abound in a religion that the Lord was not the author of, and yet no visions be among them; but wherever the truth of heaven abounds, there will visions abound also; for it is a part of heaven's scheme to save men, and without it, we are not authorized to say there is salvation; for all the people who were saved of whom we have an account, were of the number who saw visions; and such was the importance which the sacred writers attached to the seeing of visions, that Solomon says, in Proverbs, chap. 29: ver. 18, that where no vision is, the people perish. But in direct opposition to this, the people of this generation say, that where no vision is, there truth reigns and prevails; and where vision is there error and delusion abounds; but whether we should believe God or man, judge ye.

It requires but a limited acquaintance with the Bible to see that, the highest degree of knowledge which was among the former day saints was by reason of their seeing visions. It was by visions by which they were made acquainted with the deep things of God, and visions was a part of the work of that spirit which searched all things—"yea," as says Paul, "the deep things of God," 1st Corinthians, 2d chapter, 10th verse. No person can reflect on the great priviliges which the saints enjoyed in receiving visions without being filled with desire: there was no end to the knowledge which they acquired; there was no bounds to their discoveries; they reached far into futurity and comprehended the things of both God and man for many generations; they looked to the things within the veil, and saw the things of God, of angels, and of men in the unseen world. It was visions which gave them the greatest confidence in their religion, and which enabled them to endure as seeing him who is invisible. They knew their religion to be true; for, through visions they had seen with their eyes, heard with their ears, and understood with their hearts. In their visions they conversed with angels, the spirits of just men made perfect; were made acquaint-

ed with the glories of the eternal world, and obtained the most perfect knowledge of future things. By reason of this they became exceedingly bold and testified of the things of God without fear; seeing, hearing, and handling of the word of life, and became swift witnesses against the generation in which they lived; for no man can be a witness for God until he can bear testimony of what he has seen and heard; no man can bear witness of what another has seen and heard; but of what he has seen and heard himself. So that all the witnesses that God has ever had on earth were those who had obtained visions; for without them, they could not be witnesses for God. Nor did the ancients ever pretend to be witnesses of any thing but of what they saw and heard themselves. When God went to raise up witnesses for himself, he did so by giving them visions.

There is something in relation to the revelation of Jesus Christ when understood, which sets this subject in a very forcible point of light, and establishes beyond a doubt the necessity of visions; indeed one of the great objects to be obtained by raising up a church would be lost, and the Lord could not have a great object in view in so doing. The apostle Paul said concerning the apostles, "that they were a savor of life unto life or of death unto death," 2d Corinthians, 2: 16.—The reason of this is, because they (the apostles) were God's witnesses unto all men, and as such they were a savor of life unto life or of death unto death; for those who received their testimony concerning Jesus and obeyed their teachings would be saved, but all others would not be saved; and the reason that they were a savor of life unto life or of death unto death, was because they had the testimony of Jesus; and no people ever had or ever will have, the testimony of Jesus, but those who receive visions. For unless they actually have visions, they cannot see the Lord; and if they cannot see him they cannot bear testimony of him. For, a man to be a witness for either God or man, he must have something to which he can testify; and no man can testify to what another sees and hears; but to what he sees and hears himself. In order, therefore, for a man to be a witness for Jesus Christ, or for God the Father, he must have more testimony than any man or all the men of the world combined could give; he must have it for himself from God, that he can say like Paul, the things which I declare unto you I have not of man, neither received I them of man, but by the revelation of Jesus Christ. On this principle, and on this only, can a man be a witness for Jesus Christ.

When the Savior began to raise up a church, it was to get witnesses for himself: those who could testify of him, and declare that he lived. Such was the case with the former day saints as far as our account of them extends, and we are told by their historian Luke, that they gave forth their testimony with great power, and they declared that they had seen Jesus after he arose from the dead, and Paul among the rest said, that last of all he appeared unto me, as one born out of due time. They went from place to place, and from land to land declaring as they went that, that same Jesus who was crucified on Calvary by the Jews; God had raised from the dead; had exalted at his own right hand and made Prince and Saviour; and even in the very article of death they would bear the same testimony as did Stephen, who said at the time the Jews stoned him to death: "I see the heavens opened and the son of man sitting at the right hand of power."

These men bore this witness, because they had the testimony of Jesus, and were by virtue of their obedience to him made acquainted with the truth and actually knew the truth, as Jesus had said those should, who would continue in his doctrine, and the truth had made them free. See John's gospel, 8: 31, 32.

The object in raising up these witnesses was, that through their testimony, the world might be judged. Hence it was that they were a savor of life unto life or of death unto death to all men, because they were to be witnesses either for or against all men, and this is the reason that it was necessary that they should have visions; for without visions they could not see any of the things of the eternal world, and could not have any thing to testify of; but receiving heavenly visions they beheld the things of heaven, and beheld and understood the things of eternity, and went forth and testified of what they saw and heard; and by this means God would judge the world. When they

had this great witness of the things of God & would not believe it, they were to be damned, because they had the testimony of living witnesses that the things of which they testified were realities; for these men had both seen and heard them for themselves, and hence it was that those who would believe on Jesus through their word would be saved; and those who would not would be damned.

Take visions away therefore, from the scheme of heaven, and God must cease to judge the world, because he would have no witnesses, and he could not condemn a people for not believing when they had not testimony in which they were justified in believing; but when they had as strong testimony as they had to prove other things which they believed and then would not believe, they stood justly condemned, and there is no candid being in the world but would condemn them, for their inconsistency; because they required greater evidence to believe one thing than they would require to believe another.

And thus by reason of visions the world will be judged, and by them condemned; for it is visions which makes a man a witness for God, and without them he cannot be a witness; for there is not any thing of which he could testify; but having visions he can testify of what he both sees and hears, and thereby condemn those who will not believe.

EXTRACT OF A LETTER, DATED PARIS, MAY 16, 1835.

Br. O. Cowdery,

DEAR SIR:—We sit down to inform you of the prospects for the advancement of the kingdom of Christ in this southern country, which are flattering. We have baptized 29 since we wrote you last, making the several branches that we have planted in this vicinity, 64 But do not understand, that we are gliding smoothly along without any persecution: this promise of the Savior is abundantly verified. Scourgings, imprisonment and death are threatened; but none of these things move us. It is as near from Tennessee to the Paradise of God, as from any other place: And while we are receiving persecution, the Savior is giving us more than a hundred fold, brethren and sisters, houses and lands, and the assurance of eternal life in the world to come.

May God make us instrumental in his hands of rending the shackles of *priestcraft* and *superstition* from many —to this end give us the assurance of your prayers.

Yours in Christ.

WARREN PARISH,
WILFORD WOODRUFF.

Messenger and Advocate.

KIRTLAND, OHIO, JUNE, 1835.

TO THE PATRONS OF THE LATTER DAY SAINTS' MESSENGER AND ADVOCATE.

On assuming the editorship of this paper, its patrons, no doubt, will expect me to give them an outline of the course I intend to pursue while conducting its columns in future.

The labors of this station, to those acquainted with them, are known to be many and complicated; the responsibility resting upon an individual who steps forward in our religious country, at this day, and assumes to teach others the gospel of the Lord Jesus, and point the path to holiness, is fraught with so many reflections of importance, that one would scarce venture forward without faltering, were it not for the fact, that good may be done, the field being wide, the harvest great and the laborers few. Not that all men are pursuing the right way, and are walking before God according to his holy commandments, do I say religious world—far from this. Were I sensible that all *religions* were *one* religion, and that *one* the true, it would be foreign from my heart to think that my feeble exertions could benefit mankind: for if it were thus, *my* labors would be uncalled for. But while we discover so many, one is led to enquire, which is right? Has the Lord ordained so many ways for the salvation of his people? Does this, almost numberless train of professions, comport with the scriptures? Does it show one Lord and one faith? And amid so many professed gospels, where is the one

which is correct, and where is that order of things which the Lord approbates and acknowledges his? If *all* are not *one*, and if these, or a part are incorrect, to convince men of the *correct* one, needs labor—and that mine may bear the strict scrutiny of my Master, in the great day approaching, I shall endeavor to have it correspond with the strictest principles of virtue and holiness.

Yet, another reflection, that one is destined to labor for some thousands, and suit matter for all, would be a sufficient excuse to urge on my own part, to my friend and brother,—who has conducted this paper since its commencement with so much talent and ability, for him to select another person, were it not that every man is to be rewarded for his diligence and perseverance in attempting to do good, by one who knows the thoughts and intents of the hearts of all.

In this introduction, then, I take the occasion to say, that I shall not labor to please men, any farther than a relation of sacred principles will be satisfactory. The applause of this world may be courted by whom it may, and enjoyed, (if enjoyment it can be called) by whoever possesses it, but with me it will be regarded as worthless as the idle wind or the vainly attempted allurements of fabled vision. So with the frowns and scoffs of men—their worthlessness alike shall be considered as a parallel of the beating waves against the rocks in the distant ocean, and the rushing tornado in the trackless wilderness—one may foam its anger in perpetual solitude, and the other discharge its fury and its wrath without injury—they lose their force and spend their violence in fruitless attempts to harm in vain.

There is a way of salvation,—a path to heaven—a crown for the pure in heart, and principles teaching men how to escape the evil and enjoy the good. One way, and only one has the Lord pointed out for men to pursue in order to obtain eternal life, and it shall be my duty to set forth such facts as are calculated to inform the mind on those principles. That they are plainly written, will not be doubted by those who have made themselves acquainted with *all* the revelations extant, notwithstanding a majority of the professing inhabitants of our country, doubt there being any other than the one given to the Jews, and a few churches among the Gentiles, by a part of the apostles.

The last item is one that has been, and still is a matter of much controversy. Such as profess to be in the right way and enjoy the true light, are disturbed, while those who fear for the safety and profits of their craft, are trembling lest the world will be dissuaded from following them.

No man, possessing his common faculties of understanding, unconnected with, or influenced by sectarian prejudice, will hesitate to say that something is wrong; and how is the evil to be remedied? Men act for themselves, choose for themselves, and if saved are saved for themselves, and not for another—they cannot be driven into salvation, as compulsion would at once destroy their agency; and if that is taken away, why was it ever spoken "Whosoever will may take of the water of life freely?" Correct reasoning, plain facts, and undeniable assertions, on the plan of redemption, when presented to the mind, will, if any thing, call up that serious enquiry which is requisite in all. How often do we see men of first moral characters, bountiful to the poor, and filled with compassion toward the afflicted, enquiring for the "old paths" wherein Israel used to walk, standing with deep anxiety and concern for their souls, and say, "If I could but *see* the consistent order of which the

revelations of the Lord teach, how gladly would I embrace it." How frequently do we also hear those whose names are registered with a church, say they are dissatisfied? and only continue because they have been made to believe it important that they should belong to some church?

The great point at issue, is, whether the Lord ever promised to bring back an order, in the last days, like the one in former times, and set free those who are in bondage to the systems and crafts of men; and from this another would necessarily arise, whether the situation of the world in this day requires it? And if so, has it been ushered in? These cannot be considered any other than items of deep moment to the human family, and worthy the careful investigation of all. If our opinion is based upon the rock, it is worth believing, and if it is a fable, it is unworthy the notice of the intelligent and the concern of the sure; but till these facts are settled, it may be well to investigate.

The principles of my predecessor have been faithfully written and ably defended; and it is only necessary to add, that the patrons of this paper will find mine to correspond with his.

The former correspondents of the Messenger and Advocate, are respectfully solicited to continue to write for its columns; and the elders abroad and travelling brethren, earnestly desired to give us accounts of their prosperity and travels.

With its former, and increasing correspondents, it is hoped that this paper will continue to be worthy of patronage; and as it continues to circulate and receive accounts of the increase and spread of truth, to be interesting to every family wherever it may appear.

The elders and brethren generally are requested to obtain and forward subscribers, who will be entitled to their numbers gratis according to the conditions on the last page.

One reflection more, and only one—If, in the performance of the duties which now devolve upon me, I so discharge them as to meet the approbation of the pure in heart, and still maintain the present respectability of this paper, and above all to have my work correspond with the principles of holiness, that at the great day of the Lord Jesus, I may but receive the reward of the just and the approbation of the same, that a crown of righteousness may be placed upon my head, I shall be satisfied and give the praise and glory to the exalted name of the Most High.

JOHN WHITMER.

TO THE SAINTS SCATTERED ABROAD.

Dear Brethren:—It is a duty which every saint ought to render to his brethren freely—to always love them, and ever succor them. To be justified before God we must love one another: we must overcome evil; we must visit the fatherless and the widow in their affliction, and we must keep ourselves unspotted from the world: for such virtues flow from the great fountain of pure religion. Strengthening our faith by adding every good quality that adorns the children of the blessed Jesus, we can pray in the season of prayer; we can love our neighbor as ourselves, & be faithful in tribulation, knowing that the reward of such is greater in the kingdom of heaven. What a consolation! What a joy! Let me live the life of the righteous, and let my reward be like his!

According to the order of the kingdom begun in the last days, to prepare men for the rest of the Lord, the elders in Zion, or in her immediate region, have no authority or right, to meddle with her spiritual affairs, to regulate her concerns, or hold councils for the expulsion of members, in her unorganized condition. The high council has been expressly organized to administer in all her spiritual affairs; and the bishop and his council, are set over her

temporal matters: so that the elders' acts are null and void. *Now* the Lord wants the tares and wheat to grow together: for Zion must be redeemed with judgments, and her converts with righteousness.

Every elder that can, after providing for his family (if he has any) and paying his debts, must go forth and clear his skirts from the blood of this generation. While they are in that region instead of trying members for transgressions, or offences, let every one labor to prepare himself for the vineyard, sparing a little time to comfort the mourners; to bind up the brokenhearted; to reclaim the backslider; to bring back the wanderer; to re-invite into the kingdom such as have been cut off, by encouraging them to lay to while the day lasts, and work righteousness, and, with one heart and one mind, prepare to help redeem Zion, that goodly land of promise, where the willing and the obedient shall be blessed. Souls are as precious in the sight of God, as they ever were; and the elders were never called to drive any down to hell, but to persuade and invite all men every where to repent, that they may become the heirs of salvation. It is the acceptable year of the Lord: liberate the captives that they may sing hosanna.

The priests, too, should not be idle: their duties are plain, and unless they do them diligently, they cannot expect to be approved. Righteousness must be the aim of the saints in all things, and when the covenants are published, they will learn that great things must be expected from them. Do good and work righteousness with an eye single to the glory of God, and you shall reap your reward when the Lord recompenses every one according to his work.

The teachers and deacons are the standing ministers of the church, and in the absence of other officers, great things, and a holy walk, are required of them. They must strengthen the members' faith; persuade such as are out of the way to repent, and turn to God and live; meekly persuade and urge every one to forgive one another all their trespasses, offences and sins, that they may work out their own salvation with fear and trembling. Brethren, bear and forbear one with another, for so the Lord does with us: Pray for your enemies in the church, and curs not your foes without: for vengeance is mine, saith the Lord, and I will repay.

To every ordained member and to all we say, be merciful and you shall find mercy. Seek to help save souls, not to destroy them: for verily you know, that "there is more joy in heaven, over *one* sinner that repents, than there is over *ninety and nine* just persons that need no repentance." Strive not about the mysteries of the kingdom; cast not your pearls before swine, give not the bread of the children to dogs, lest you and the children should suffer, and you thereby offend your righteous Judge.

Your brethren, who leave their families, with whom they have enjoyed an earthly measure of peace and joy, to carry glad tidings round the world, expect great things of you, while you are privileged to enjoy the blessings of the saints' society. They pray our heavenly Father, that you may be very prayerful, very humble, and very charitable; working diligently, spiritually and temporally for the redemption of Zion, that the pure in heart may return with songs of everlasting joy to build up her waste places, and meet the Lord when he comes in his glory. Brethren, in the name of Jesus, we entreat you to live worthy of the blessings that shall follow, after much tribulation, to satiate the souls of them that hold out faithful to the end. **P.**

BISHOP PARTRIDGE.

Many of the saints are acquainted with this individual, and none, I presume, will hesitate to say, that the longer the acquaintance the more desirable the society. If this world produces a plain man, it is bishop Partridge. I do not mean particular plainness of dress, though he is truly an ensample of prudence and economy in all his temporal avocations,—but of speech, precept, example and doctrine. Neither do I suppose that a commendation from my pen will have the effect to alter one hair "from black to white;" but from the knowledge of the persecution and personal abuse which has been heaped upon him, I am prepared to say, that if a man was ever persecuted for right-ousness' sake, without casting an anxious look back to the applause of the world and the flattery of the great, it is bishop Partridge.

I perfectly remember the 20th of July, 1833, when the Jackson county *mob* demolished the office of the Star, and vented their vile *mania* still further by dragging this worthy citizen from his residence, and the peaceful enjoyment of his family, and exposed him almost naked upon the public square, and defiled his body with *tar* and *feathers*.

No *American* citizen can read the account of that shameful violation of the laws, without blushing for the depravity of the human heart. But what stuns the ear still more, is that this persecution did not end here. Lawless marauders always fear justice and tremble at the approach of retribution —and to avoid either, this banditti, like a gang of infernals, prosecuted their purpose until TWELVE HUNDRED individuals were deprived of their homes in the inclement season of winter!

The question immediately arises, where are they now? Some in one county and some in another—literally scattered to the four winds! but the greatest body have made their escape among a more hospitable community—a community who love the *name* and essence of liberty, and are willing that all should enjoy it.

It should be borne in mind, that these inhabitants could not carry their land with them, and being driven from their hard reared and hard earned crops, were driven to extremes to procure food and raiment. But a relation of this occurrence would transcend my limits for the present. It may be asked, where are those people now, and what are their circumstances? The answer is at hand—they are still deprived of their homes, needy and destitute.

Bishop Partridge, in company with Elder Isaac Morley, who is known to many saints, is now on his way to the east. It is to be hoped that the benevolent and philanthropic will open their hearts and donate liberally for the benefit of those who have been so inhumanly dispossessed of their homes.—Surely, I know not of more responsible men than these two, into whose hands relief may be placed. May those who have abundance, remember the important declaration of the Lord, "inasmuch as you have done it unto the least of these, you have done it unto me." C.

Freedom, Cateraugus Co. N. Y.
MAY 18, 1835.

ELDER O. COWDERY:—

In perusing the journal of my travels and preaching during the past winter and present spring, I noticed some conversation which passed between myself and L. H. Jameson, a Campbellite preacher. Some of the particulars of which; I will communicate to you in this letter, and if you consider it worthy of a place in the Advocate, you may publish it. It is well known to some, if not many, that the Campbellites profess to be the reformers of modern times; the restorers of the ancient order of things, and the Harbingers of the Millenium. It is also well known that their advocates are very forward in protesting against the improprieties of all the sects of the present day, (which they can do with all propriety;) they are very anxious to meet them in public debate; very famous for their controversies, and sometimes quite expert in their arguments, and come off shouting victory: but no sooner do they come in contact with the elders of the church of the Latter Day Saints, than they set up a most prodigious cry of *Delusion! false Prophet! Imposture!* and almost every other evil epithet which they can invent —and if perchance they are requested to take the scriptures and from them bring forward some testimony and show to the people wherein consists the great delusion and thus satisfy the minds of the public, they will immediately fly off in a tangent, and refer the people to some bundle of falsehoods or nonsense, published in some newspaper, or pamphlet, or Millenium Harbinger —endeavoring thereby to make the people think it must be a delusion!—But as it happens, many of the inhabitants of our country are of more noble principles, and men of too good sense to believe a system to be true or false, upon no other testimony than mere assertion, or a slanderous report.

I now proceed to give you a short relation of the conversation which I had with Mr. Jameson in a public congregation, in the village of Commingsville, six miles from the city of Cincinnati, and four from the village of Carthage, Ohio, on the 1st of March, 1835.

After delivering three discourses to the people in Commingsville, upon the subject of the doctrine believed by the

church of the Latter Day Saints, I was requested to have some conversation with Mr. Jameson, who was expected to preach that evening in the village. I was informed that he was a very talented man, almost if not quite equal to Mr. Walter Scott, the Editor of the Evangelist: I answered that I was willing to converse with any reasonable man upon the subject of religion, I also understood that he was generally open and free to investigate the same with any of the sects. Therefore, I attended his meeting with a determination, if necessary, to converse with him at the close of the same. After the dismission of the meeting most part of the congregation tarried, and I was requested by some one to speak for myself; I replied before the congregation, that I was willing to meet him, or Mr. Scott, or any other man of character and respectability, in the village of Carthage, or any other place in that vicinity, and investigate, publicly, the subject of Spiritual Gifts; and I would pledge myself to prove from the scriptures that miracles, gifts of healing, prophecies, revelations, and all the spiritual gifts which were in the church, in the days of the Savior and Apostles, were necessary for the church of Christ now; and that there never was nor never would be a true church on the earth, in a state of mortality without them.—Mr. Jameson said that he would find a man to meet me; and as I had some appointments in Cincinnati, he agreed to inform me by letter, more concerning the meeting and the day on which we should meet, &c. The congregation then broke up and returned to their homes;—while on their way some said one thing, and some another: some said that he would get Mr. Scott, or Dr. Wright to meet me; others said that he would meet me himself, while others said they believed he would back out, &c. Two or three days after this, I called at the post-office in Cincinnati, and took out a letter which reads as follows:

Carthage, Ohio, March 2, 1835.

MR. PRATT:—When the Apostles bore testimony to the resurrection of Jesus Christ, God confirmed their testimony by miracles; your impudent story lacks this confirmation. Indeed you have nothing new to tell us, unless it be the lately engendered falsehoods of Joseph Smith—and it would be as far impossible for God to confirm them as it would be for him to lie. Do you know what a miracle is? I am bold to say you do not, nor would I believe that a person guilty of such wilful slander of the religion that I profess, does know what a miracle is, even if he were to seem to perform one. You may come to Carthage, or you may go to Missouri, or where you please, I have nothing to do with Joseph Smith, the Imposter who palmed this imposition on you;—I have nothing to do with you who are imposed upon—I would not believe the book of Mormon, though you should apparently perform a miracle, which I am firmly persuaded you, nor any other man living, can do.

L. H. JAMESON.

I must confess that I was somewhat surprised on reading this letter, that Mr. Jameson, after saying publicly that he would find a man who would investigate the aforementioned subject with me, should then creep out so dishonorably, without producing in his letter, so much as *one reason* for so doing—but filling it up with the cry of *imposition* and *Imposter*, &c. But this is nothing very marvellous, for doubtless he learned the cry from Mr. Campbell's Millenial Harbinger, which is famous for crying false prophet.

I remain your brother in testimony of the word of God.

ORSON PRATT.

To O. COWDERY, ESQ.

It is said, that "*knowledge is power*," and from the facts which are constantly filling up the measure of our country's disgrace as well as glory, we believe the saying: And we believe that a nation is fast hastening to ruin where no preference is made to vice or virtue. The Americans have had the honor abroad of being a brave, noble people; a generous, victorious company; an industrious, intelligent community; a humane Spartan band; and a free governed Republic, but we are sorry to say that scenes have transpired, in several places, during the last two years, which, if they have not shaded the light of liberty, have greatly *dimmed* the rays which had begun to warm the hearts of the oppressed, in a thousand countries.

Let us hope for better things in future; let us not dishonor the fame of

our departed sires, at whose high blazing flame of patriotism, our tapers have been lighted. Let us not stain the fertile soil of America with human gore to blush at our sins, after we have gone down to the grave, because a Paul escaped by faith to God, or a Rogers ascended thro' fire to heaven!

We have been led to these remarks upon reading in the New York Courier and Enquirer, some seasonable and well aimed reflections against "bigotry and fanatacism." The closing paragraph has so much truth in it, that other nations, if they read, may exclaim with us like David: *They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one.*

The paragraph alluded to reads:—

"When we revert to Anti-Masonry; to Mormonism; to the detestable doctrines of the Abolitionists; to the conduct of the people of Charlestown and Lowell, and to the Cayenne pepper reformers, we blush for our country.—Let us no longer indulge ourselves in anathematising the old lady of Babylon for her persecutions; let us be silent about the Spanish Inquisition, and the Auto de Fe; let us sit with closed lips when we hear of poor John Rodgers and his ten small children; and above all, let us exhibit a little more modesty, in proclaiming, that this is the only country on earth where all mankind may worship as they please. Assumptions of superiority are somewhat offensive even when well founded, but when contradicted by facts, become utterly ridiculous and contemptible." **P.**

EXTRACT OF A LETTER, DATED *Columbiana Co. May* 24, 1835.

DEAR BROTHER:—I take this opportunity of writing to you, to inform you where I am, and what I am pursuing.

I left Kirtland on the 3d of May, and came to Georgetown, Columbiana County, before I commenced to proclaim the gladsome news of the everlasting gospel. I endeavored to have a congregation convene to preach to, but could not get one in this place. I was sent by a landlord to a Methodist Preacher, who, he said, managed the preaching in that place. I desired of him to let me preach. He replied, he would not, at the same time making many objections—such as deceivers, false prophets, &c. However, he challenged me for a debate: and finding that I could not get any other way to preach to the people of that place—I thought proper to accept the challenge—feeling confident that after the debate I would get an invitation.

We met on the 11th inst. and held the debate upon the principles of religion. After the debate was over, I was invited to preach, and made an appointment the same evening—and compared the Methodist Episcopal discipline with the sacred scriptures. Since then I have been informed, that all the citizens of that place decided in my favor, with the exception of two individuals.

From this place I pursued my journey; came to Hanover, and preached several times. Here I found two that I had baptized last spring, who were strong in the faith. From thence I journeyed and came to Manervy, proclaimed on Sabbath on the Sandy planes and was opposed by some of the Campbellites, and was challenged for another debate, which I again accepted: which debate lasted one day. We had our Moderators chosen. The decision was in favor of the Latter Day Saints. A few days after, I preached again in the same place; and after I was through, a Campbellite preacher stood up to oppose my sentiments. After he was through, another of his brother preachers arose and declared, that if there could be no better arguments raised against Mormonism, it would sweep the land. And spoke in favor of many points relative to the fair principles of Mr. Evans' arguments.

I then came to a three days' meeting in Hanover, held by the Campbellites, and on Sabbath the 23d inst. desired the privilege of making a reply to Campbellism, but was refused by the leaders. Notwithstanding this, some of the people requested me to go to the woods (a short distance from this place) which I accepted, and about two-thirds of the assembly followed. After the discourse was ended, I gave an invitation for baptism, and one came forward—and many were affected, and the Spirit of the Lord fell upon the people, and some were convinced. We have a great range of country to preach in, and large congregations attend our meetings.

DAVID EVANS.

To O. Cowdery, Esq.

Extract of a Letter, dated, Clinton Co. (Ill.) May 15, 1835.

Dear Btother—I again resume my pen to inform you of my mission, and the prospects of the great cause of God in this region. Since elder G. M. Hinkel and myself wrote last, we have baptized twenty-six, making in all one hundred and thirteen since we first came into this part of the country.

At a conference held here on the 25th of April, there were eight branches of the church represented, numbering one hundred and fifty-seven firm in the faith of the everlasting gospel. All the travelling elders from Missouri, left here socn after conference. Elders A. Lyman, E. Higbee, I. Higbee, and E. H. Groves, left here the 28th of April, and G. M. Hinkle and G. Dykes, the 4th of May.

I have just visited the church that elder S. Carter built up, and found them rejoicing in the bonds of the new covenants: Four have been added since he left there. The prospect for the work to increase, is brightening. I have just received information from Green county, with a request to go there and preach;—also a request to preach in the vicinity of Troy—both of which I shall comply with. There are calls on the right hand and left, and I intend to labor with my might, for truly the Lord has crowned our labors in this section with success, and has preserved our health. Elder A. Gifford and W. Harris have just arrived, and are laboring, but will leave soon. I send you three new subscribers.

Your brother in Christ.

HARVEY GREEN.

To Oliver Cowdery, Esq.

Elder J. Blakeslee, of Ellisburgh, N. Y., writes under date of May 18, as follows:

"The work of our great Redeemer is progressing in this place and in the regions round about. The number of disciples in the church at Sackett's Harbor is fifteen. The cause is gaining friends in this part of the land."

We greatly rejoice to hear from the Elders abroad, wherever they have been permitted in divine Providence to journey, and proclaim glad tidings of great joy; that so many are willing to hear and receive the truth, and obey it, notwithstanding the adversary of all righteousness is spreading his influence to retard the progress of the cause of God, and to prejudice the hearts of the children of men, that they investigate it not, lest they should embrace it, and enjoy the smiles of their Benefactor: For it is evident, accoring to divine writ, that he seeks to make men miserable; that he desires to overthrow the designs of Deity, and make men believe that he has the kingdoms of this world at his disposal, and can give them to whom he pleases, on condition that they worship him: But we discover that his propositions to the Savior were rejected, and he reproved him with sharpness. Why not we, when the same things are presented to us, who are rational and intelligent beings, follow the example of the meek and lowly Jesus; especially those who have put on Christ, and profess to walk in the ordinances of the gospel; and more especially those who are set apart to promulgate the truth? Shall we have our hands defiled with the mammon of unrighteousness, and our hearts and tongues with unhallowed principles and doctrines, such as are not contained in the scriptures, and declare things that we ourselves know not, and set them forth for truths? Some who have not come to a knowledge of the true principles of the Latter Day Saints, as believed by the leaders and held forth in the revelations of God, think it their privilege to unfold the prophecies and mysteries of the kingdom, when in fact they are unacquainted with the first principles of the gospel, and in consequence of these things the church is often made to suffer the calumniating influence of Satan, to our grief and mortification.

But when the honest in heart are made acquainted with the truth, they will embrace it; and in these things we do rejoice, for truth will stand and will prevail until the knowledge of the Lord shall cover the earth—and when this period arrives surely wickedness must cease and righteousness abound, and joy and gladness fill the hearts of those who dwell on the earth.

NEW PORTAGE CONFERENCE.

This meeting of the elders and brethren was a joyous one—the number of elders I do not recollect, but there were some eighteen or twenty, representing several little branches of the church.

The brethren from a distance were in good spirits, and manifested an unshaken confidence in the gospel which they had embraced. The church at New Portage numbers one hundred and more, many, or the most of whom, were present at the meeting on the Sabbath. The history of this church has previously been given, and it is not necessary to go into a lengthy detail on that subject here, but it is sufficient to say, that the glorious work of our Lord has been carried on by his own merciful hand, until its influence has served to allay the blind and evil prejudice of many, who have heretofore believed it to be a phantom and a folly.

On Saturday the 6th, the elders assembled in conference, in a large and convenient room, furnished by elder *A. Palmer*, the presiding elder of that church. Elder O. COWDERY was unanimously called to preside, and elder W. A. COWDERY, from Freedom, N. Y. chosen Secretary. After a solemn concert of prayer by all present, the chair called for the business before the conference. Several matters of difficulty were presented by elder Palmer, and discussed. The conference continued its sitting until twelve at night, when a motion was made to adjourn, which was carried.

At an early hour on Sunday the congregation commenced assembling, and by the usual hour for the commencement of public service, the house was filled to overflowing. Though the room was very commodious yet many were unable to obtain seats; and it was said, that there were as many who could not hear as there were who could. It was thought that the congregation numbered from six hundred to one thousand persons, and from close observation, I am inclined to think that this was not exaggeration.

The meeting was an interesting one, and those present listened with marked attention to the dispensation of the word of life. The brethren regretted that they had not made preparations in some grove, when they saw the great anxiety of some hundreds who could not be convened: had this been the case, undoubtedly more apparent good would have been the result of the interview.

After an able and fervent address to the throne of grace, elder O. Cowdery delivered an interesting discourse upon the plan and order of heaven in the salvation of the human family, followed by elders P. H. Young, Z. Coltrin, & A. J. Squiers; after which Elder Palmer gave an invitation to those who desired, to be baptized, when three came forward and were buried in the liquid grave. This was an interesting season, and many of the by-standers were, apparently, touched with a sense of the importance of that moment when an individual steps forward, in the presence of this world and the heavenly hosts, and covenants to follow the Lamb of God who takes away his sins.

Elder John Whitmer took the lead in the services of the afternoon, and gave a short relation of the facts connected with the translation of the book of Mormon. On reflecting how many foolish reports are in circulation on this subject, and how many there are who are vain enough to believe them, I could not but wish that such were present, while Elder Whitmer was delivering his address. A thousand things may be conjectured, but when a man declares openly, candidly, and seriously, of what he has seen, hefted and handled with his own hands, and that in the presence of a God who sees and knows the secrets of the heart, no man possessed of common reason and common sense, can doubt, or will be so vain as to dispute. Such is the fact that a record of that description does exist, for it has been seen, and such is the fact, that the Lord himself bears witness of it, for thousands testify of the same—there is neither lack of human or divine testimony: Then who so blind as not to see? And who so deaf as not to hear?

Elder Whitmer was followed by several elders, and the meeting closed with a few remarks from elder O. Cowdery upon the further truth of the book of Mormon. The meeting was continued till quite late, after which one more came forward and was baptized.

After evening the elders were called together again in conference, and finished the business before them. This was a solemn time, and the hearts of the servants of the Lord were filled with a joy and consolation, to which those who are unacquainted with the influence of the Holy Spirit, are strangers.

Thus closed one of the most interesting conferences and meetings I have

lately attended, and I am inclined to think, that the good results will long be experienced by many hundreds. I am satisfied, that the church received additional strength, (though they were by no means weak in the faith before,) and many others received a degree of testimony of the great work of the Lord in the last days, that will be as good seed sown upon good ground. May it be even so, till the knowledge of the glory of our Redeemer shall fill the earth, and all his chosen ones, shout HOSANNAH! Amen. **C.**

John's definition of God is the nearest to perfection of any that we know of. It is like the "pearl of great price, or the diamond of all worth." By beginning at the letter **G**, in the middle of the table below, the reader may read till he is satisfied, up, down, and each side, and continually learn that *God is love.*

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Adam-ondi-Ahman.

BY W. W. PHELPS.

This world was once a garden place,
With all her glories common;
And men did live a holy race,
And worship Jesus face to face,
In Adam-ondi-Ahman.

We read that Enoch walk'd with God,
Above the power of Mammon:
While Zion spread herself obroad,
And saints and angels sung aloud
In Adam-ondi-Ahman.

Her land was good and greatly blest,
Beyond old Israel's Canaan;
Her fame was known from east to west;
Her peace was great, and pure the rest—
Of Adam-ondi-Ahman.

Hosanna to such days to come—
The Savior's second comin'—
When all the world in glorious bloom,
Affords the saints a holy home
Like Adam-ondi-Ahman.

Sabbath Hymn.

BY THE SAME.

Gently raise the sacred strain,
For the Sabbath's come again.
That man may rest,
And return his thanks to God,
For his blessings to the blest.

Blessed day, devoid of strife,
For to seek eternal life,
That great reward,
And partake the sacrament,
In remembrance of the Lord.

Sweetly swell the solemn sound,
While we bring our gifts around,
Of broken hearts,
As a willing sacrifice,
Showing what his grace imparts.

Happy type of things to come,
When the saints are gather'd home,
To praise the Lord,
In eternity of bliss,
All as one, with one accord.

Holy, holy is the Lord,
Precious, precious is his word,
Repent and live;
Though your sins are crimson red,
O repent and he'll forgive.

Softly sing the joyful lay
For the saints to fast and pray,
As God ordains,
For his goodness and his love
While the Sabbath day remains.

DIED—In Clay county, Missouri, May 1, ADALAIDE, daughter of John E. and Betsey Page, aged two years, eight months and twenty days.

——— In Grove, Allegany county, N. Y. April 3, Mrs. CYNTHIA ALVORD, wife of Elias Alvord, aged.———

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

Vol. I. No. 10.] KIRTLAND, OHIO, JULY, 1835. [Whole No. 10.]

Letter No. 9.

Dear Brother in the Lord:—I have perused your sixth letter, addressed to me in the April number of the Messenger and Advocate, and, besides your own matter, it contains many valuable quotations for the edification and instruction of the saints of God, and the world of mankind. For me, however, to go into all the particulars of your letter, would be a matter of supererogation; I therefore shall only touch such items as the spirit of the Lord shall direct, and pray him to guide my pen to good things and great conclusions.—And first—your quotation from the sublime song of Moses: "Rejoice, O ye nations, with his people!"—is so full of meaning, and breathes such an inviting command, that I feel impressed to observe its important import.

On reading the song of Moses one is led to marvel; to wonder; to hope; to glory; to rejoice, and bless,—for what was, and is, and is to come. Why did Moses command the nations to rejoice with the Lord's people? Because the children of Israel, his chosen, his elect, were to be gathered from all the countries whither they had been scattered and driven for their transgressions, that they might come home to Zion, in the last days, with songs of everlasting joy, and live with Christ on earth, a thousand years, in perfect peace and holiness. And as we read that some out of every nation, kindred, tongue and people will be gathered, well might Moses command the nations to rejoice with the Lord's people!

Though thousands may wonder, and even doubt how Moses came to know what should take place in the last days, let us, being enlightened by the revelations of God from the beginning till now, *rejoice!*—firstly for that glorious messenger of truth which sprung up out of the earth, the book of Mormon, to light up a smile in this world, in the aspect of woe; and secondly that our lives were hid with Christ in God to come forth in this august era, to labor in the vineyard for the last time, before the earth rests from wickedness. We need not wonder that Moses knew what would come to pass in the last days:—he held the keys of the mysteries of the kingdom of God, and could unlock the door that led to heavenly places in Christ Jesus, and gaze upon what was, and is, and is to come, as well as see the Lord face to face and talk with him, as man with man. Again, the Urim and Thummim was in the church of Moses, and he could read great things as they were rolled down from heaven upon the holy parchment, and written for the benefit of coming generations-Time must be filled and the earth purified. The Lord is light. When Peter, and James, and John went up into the mount with the Savior, Moses and Elias were there; and the keys of the mysteries of the kingdom were conferred upon them, Peter being at the head.—It is written in the first chapter of the Acts of the Apostles, that after he (Jesus) ascended into heaven, he gave commandments, thro' the Holy Ghost, unto the apostles whom he had chosen, that is, to Peter, James and John, they forming the first presidency of the church of Christ, after the meridian of time: hence we have a sample of the way and manner which God uses to give the scriptures to man:—The Urim and Thummim and the Holy Ghost.—The word of the Lord could come to our forefathers of the church, through the Urim and Thummim, as well as by vision, but then the word of the Lord was read upon the parchment let down from heaven. When the word came by open vision, it was through the Holy Ghost, which is the mind of God, and never dwells in unholy temples.

Having said so much by way of elucidation, let me turn to the subject again. The song of Moses is replete with heavenly and earthly knowledge. When Moses commenced the song, he exclaimed:—*Give ear O ye heavens*, and I will speak, and hear, O earth, the words of my mouth. Now why did Moses call upon the HEAVENS TO GIVE EAR, when he was about to drop his doctrine as the rain, and distil his speech as the dew? Was it because he held certain keys, and spoke the mind of the Lord? because he had open visions, and knew the first and last of Israel? He had viewed the kingdoms of God spread through the regions of space; he had looked upon Israel driven and scatter-

ed over the face of the whole earth, and he had gazed upon the *gathering and glory* that should follow after much tribulation, and by commandment from the Great I AM—it is no wonder that he could exclaim, Rejoice, O ye nations, with his people!

While on the subject of church history let me remark, that our venerable fathers in the church of Christ of former day saints, being chosen and ordained to offices, took no ordinary pains to preserve and hand down to their posterity, the blessings which they conferred upon their children: and who is not desirous of recciving a father's or an evangelist's blessing? Who can read the ancient patriarchal blessings, recorded in the bible, for the benefit of the church, without a heart filled with joy, and the eyes flowing with tears of gratitude, to God for his merciful kindness towards his children?

A blessing, in its general acceptation is favor from God—happiness from heaven—joy from Jesus—prosperity from Providence—peace from the Prince of glory—or a boon from above. From the earliest age a rule was known to obtain blessings: Please the Lord by works of righteousness; offer an acceptable offering, or do all you do with an eye single to the glory of God.—Cain brought of the fruit of the ground an offering unto the Lord; and Abel, he also brought of the firstlings of his flock, and of the fat thereof: and the Lord had respect unto Abel, and to his offering:—It was done in righteousness, and the Lord smiled upon him: But he had no respect unto Cain nor his offering because it came from an impure heart, and from the ground which had been cursed.

But to come nearer to the point, let me refer to the blessings of God—and man—for man being created in his likeness and image, had a claim for blessings—and a right to bless, so long as he was in the right way. After Adam and Eve were created—the holy language is,—and God blessed them, and he said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Surely man and woman came from the hand of God, in his own image, for lords and ladies of creation,—*blessed*—for posterity—for virtue—for industry—for peace and glory: and notwithstanding they fell, the decree of God continued, that, where there was righteousness, there should be blessings: and this is brought to pass through the plan of salvation: which requires belief, repentance, faith, prayer, good works, and endurance to the end, to be in favor with God in this world, and enjoy his presence in the world to come.

After the earth had been baptized by a flood, for a remission of her sins, and Noah had besought the Lord for her while she remained, that seed-time and harvest, and cold and heat, and summer and winter, and day and night, might continue without cessation, he blessed Noah and his sons, with a command like that given to father Adam, saying, the fear of you, and the dread of you, shall be upon every beast, &c. adding—*flesh* with the life thereof, which is the blood thereof, shall ye *not eat*. And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheds man's blood, by man shall his blood be shed: for in the image of God made he man. From this scripture it is made clear, that the Lord blesses upon conditions, fulfils his promises, requires the conditions, and punishes every transgression. The Judge of all the earth does right.

But I must not pursue this subject too far; the great object I had in view, in quoting the blessing bestowed upon Adam and Noah, was to show that God, the Father and Author of all good, established an order of blessing in *his church* upon earth, in all ages: which order had been lost for centuries, even from the flight of blessings and glory in the apostolic days, till the book of Mormon spoke from the dust to cheer the heart of the humble with the fulness of the everlasting gospel—with all its requisitions—with all its promises—with all its glories—with all its plainness, and with all its *blessings!* No wonder that God *blessed* Abraham, Isaac, and Jacob; no wonder that Melchizedec met Abraham returning from the slaughter and *blessed* him; no wonder that Jacob called his sons around him, in his old age and *blessed* them; no wonder he *blessed* the children of Joseph; no; all these blessings are no wonder—for i

was fulfilling a joyful, solemn ordinance of the everlasting gospel! It was acting in one of the sacred functions of the high priesthood for the good of man: It was acting according to the order of God—the order of heaven, in the beauty of holiness, for the benefit, the comfort, the joy and the salvation of man.

Moses, who was a man of God, a prophet, a revelator, and a seer, blessed the tribes of Israel, and who can turn over the sacred pages and read the blessing which he bestowed upon the heads of that chosen, though rebellious nation, without rejoicing? With holy aspirations he commands:—Let Reuben live; hear, Lord the voice of Judah; let the Urim and Thummim be with Levi; Benjamin, the beloved of the Lord shall dwell in safety with thee; Joseph, blessed of the Lord be his land for the precious things of heaven; (how I rejoice for the book of Mormon when I read this) rejoice Zebulun, in thy going out; blessed be him that enlargeth Gad; O Napthali satisfied with favor! Dan shall leap from Bashan; and let Asher dip his foot in oil. Who can read the blessing from which these items are taken, and not rejoice *with his people?* and not long to suck of the abundance of the seas, *and of the treasures hid in the sand?* Yea, who would not rejoice to be among the favored of the Lord to receive the chief things of the ancient mountains; and to know of the precious things of the lasting hills? Shall I say there is not an honest person in the world but will give all he has, and even suffer much tribulation for such a multitude of blessings? Yes.

I shall not be able in this letter, to set forth the ancient order and manner of blessing as full as I could wish, notwithstanding, I think I have opened the subject, as connected with the history of the church from the beginning, so plainly that the saints, if not many who as yet are without the kingdom, will see and know that, God has always had, in his church, among his people, men endowed with power and authority to bless the fatherless and the widow, besides the power which was given to the fathers to bless their children, that might be brought up in the way of holiness before the Lord.

The bible and the book of Mormon are plain on this subject. The word of the Lord is plain: the more I read it the more I learn: This is the way, walk ye in it, and the Lord will bless you—which I pray may be the happy lot of the faithful, in time and eternity.

As ever.

W. W. PHELPS.

To Oliver Cowdery. Esq.

"The House of God."

It will not be deemed improper for us to give the saints and friends of the everlasting gospel, a few words relative to the house of worship now erecting in Kirtland, Ohio. The first stone was laid on the twenty-third of July, 1833, when, without faith, yea precious faith in the promises of the Lord, the appearances of the church would have indicated any thing but a speedy completion. Let it be remembered that the unparalleled outrages of the mob of Jackson county, were committed about this time, and the church in its infancy, had to weep over this cruel tragedy as a sore affliction upon the children of Zion.

Trusting, however, in the God of Enoch, who succors the needy, and exalts the humble, a few commenced the work; and though other important matters rolled round, which, to many, would have seemed insurmountable, and calculated to retard the progress of the building, still, the walls and the timbers of the roof were finished, being raised late last fall: and the roof is now covered.

This edifice is stone, to be completed on the outside with a "hard finish of cement." Its length is eighty feet; its width, sixty; its height, from the ground to the top of the eaves, about fifty; from the basement forty-four, giving two stories of twenty-two feet each, besides an attic story in the roof for school rooms. It will be lighted with thirty-two Gothic, three Venitian, ten dormar, one circular and two square gable-windows. The dome of the steeple will be not far from 110 feet high, and the bell about ninety.

The sum expended, thus far, towards its erection, may be computed at about *ten thousand dollars*, and the whole cost, when finished, will probably be from twenty to thirty thousand. Like many houses for public worship, this house has been, so far, reared, and must be finished, by donations from the saints, and all that feel an interest in the salvation of the human fam-

ily. As a sample of the liberality and faith of the saints at Kirtland, we have the pleasure of saying, that on Thursday the 18th of June last, $950 were subscribed for the work; and, that on Thursday the 25th of the same month, $6,232, were subscribed for the same glorious purpose, making *seven thousand one hundred and eighty two dollars.* So much for the laudable object of preparing a house where the incomings and the outgoings of the saints may be in the name of the Lord, as in old times.

This noble example is a good pattern, and must be imitated by every well wisher of the cause of Zion. The churches abroad will not, they cannot honestly withhold their abundance or little,—no; they will contribute till the spirit of the Lord will bear witness, and write upon their hearts—"well done thou good and faithful servants" —you shall receive your rewards.— When the saints bless, they may expect to be blessed; be with God and God will be with you.

The honest, who may not as yet have come into the kingdom, and embraced the everlasting gospel, it is to be hoped, will not scruple to lend to the Lord, for he is good to reward; mighty to save, and ever to be honored. Nothing uncommon is solicited of the children of men, when donations are asked: House after house has been reared by subscription; want after want has been supplied by alms; and heart after heart has been feasted and comforted by charity—and surely when our object is good and our motives pure, we shall not be less happy in finding faithful friends for the benefit of fallen man!

We rejoice, when we reflect what the Lord of glory has said on this subject. After giving line upon line according to promise, he has said:— "Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High."

Brethren and friends! the commandments of the Lord are sure; the prospect of the saints is cheering; the harvest is great; the laborers are few; the work is glorious; the cause is righteous, and the reward eternal: Be ready, then, to tithe yourselves, and prepare yourselves, that you may be among the happy number who shall be invited to the supper of the great Bridegroom, because you have added virtue to your faith; and knowledge to your virtue; and temperance to your knowledge; and patience to your temperance; and godliness to your patience; and brotherly kindness to your godliness; and and charity to your brotherly kindness:—for "*the house of the Lord, built by the Latter Day Saints.*"—**P.**

SLANDEROUS.

The following slanderous slip is cut from the New-York Mercury, of June, 25:

"*An Angel Caught..*—The Magazine and Advocate says, that while the Mormon Prophet, Jo. Smith, was in Ohio, engaged in proselyting the people to the faith of the "Golden Bible," he sought to give additional solemnity to the baptismal rite, by affirming that on each occasion an angel would appear on the opposite side of the stream, and there remain till the conclusion of the ceremony. The rite was administered in the evening in Grand River, near Painesville, not by the Prophet in person, but by his disciples. In agreement with the prediction of the Prophet, on each occasion a figure in white was seen on the opposite bank, and the faith of the faithful was thereby greatly increased. Suspicions, as to the incorporeal nature of the reputed angel, at length induced a company of young men (unbelievers of course) to examine the quality of the ghost, and having secreted themselves, they awaited its arrival. Their expectations were soon realized, by its appearance in its customary position, and rushing from their lair, they succeeded in forcing it into the stream, and although its efforts at escape were powerful, they suceeeded in bearing it in triumph to

the opposite side of the stream, when who should this supposed inhabitant of the upper world be, but the Mormon Prophet himself!—*Rochester Rep.*"

There are, in our day, many kinds of craft; some have but a small, while others have a large support. Some have many advocates while others have few; but among them all, one would suppose that the great Babylon, spoken of in the Apocalypse, might be found —that notable city, which is to fall in one hour, while the inhabitants of the earth lament and mourn.

I do not suppose that the Messenger and Advocate will fall into the hands of but a few, if any, of those who severally read this ridiculous falsehood in the "Magazine and Advocate," which appears was the first to give it publicity; neither the patrons of the "Rochester Republican," (which I did believe possessed too much patriotism and liberality to give any attention to such a tale without proof,) and the "Mercury" which eagerly follows; but that a few thousand, among the many, may know that it adds another to the numerous catalogue, framed by designing men, and put in circulation by them and their dupes, and that it is noticed enough to be contradicted.

It may be distinctly understood that Joseph Smith, jr. the translator of the book of Mormon, has, since the winter of 1831, resided in the State of Ohio, and for the most part of the time, within nine miles of Painesville; and had any occurrence of the kind ever transpired, it would have been proclaimed, through this region, upon the house tops;—and further, that he never baptized any one, neither were he present when an individual was baptized, into this church, near Painesville. It carries the stamp of its author upon the face of it.

Every well-wisher of his fellow-men will say at once, that such reports are only put forth with a design to calumniate the innocent and abuse the public, by forestalling their opinion before a man can be heard, or his character and principles known. Are the editors of either of those papers acquainted with the character of Joseph Smith, jr.? Whether they are or are not, I venture to say, that it is as good in the sight of either God or man as theirs. Did they ever see him? Were they present on the occasion of which they have mentioned? Or have they seen a person who says he was? I venture to say, again, that if they are acquainted with the one who reported the lie, he is among that class who think scandal no harm, nor falsehoods upon the innocent, a crime; and if they have seen the man who says he were present when such an occurrence transpired, or ever heard Mr. Smith make or give such a promise to any one, they have given publicity to the falsehood of an individual who was ready to laugh them in their face for their credulity, and blush at their folly.—**C.**

IS THE END NEAR?

It is with no ordinary feeling that I reflect upon the fact, that there are now upon the earth, say, one thousand million of inhabitants, and that all this vast multitude are bound to the bar of their Creator! Let the man, if one can be found upon the foot-stool, who feels himself to be great, think, whether, in this assemblage, he would be considered of much consequence; and then ask, if his significance will not dwindle into insignificance when all generations are brought together?

But let the reflecting mind once peruse the accounts of distress and afflictions, which are going the rounds; and can he, will he doubt, that the end is near?

A riot lately occurred in New York, another in Hartford, Ct. and another in Philadelphia. It appears that disaffections arise between the white and black population, and in some instances serious injuries have been sustained.

An alarming tornado lately passed over the towns of New Brunswick and Piscataway, with which many houses were literally swept away, and several lives lost.

Another awful eruption of Mount Vesuvius has taken place, attended with earthquake, and the emitting of lava to the height of twelve or fifteen thousand feet. The grand crater was said to be two thousand feet across, from which ascended a column of fire and heated rocks. This is the second eruption which has occurred this year.

A tornado lately passed over Williamsport, Pa. one at Little Falls, N. Y. and another in Warren county, N. J. on the same day that the fatal one passed over New Brunswick. Several shocks of an earthquake have lately

been felt in Maryland. No particular damage has been experienced.

Besides the destruction of a large district of country in Chili, of late, with the loss of many lives, it is said, that the island of Juan Fernandes is sunk. If this is the fact, one would be sensibly reminded of the saying in the prophet, "Behold he taketh up the isles as a very little thing."

The cholera has again began its ravages in the South. The waters of the Mississippi Valley are troubled, and many who rise in the morning in health, close their eyes on time before the setting of the sun.

A destructive plague has broken out in Egypt, and hundreds and thousands are falling victims to its alarming progress. Te following extract is the last intelligence received:

"THE PLAGUE IN EGYPT.—We have accounts from Alexandria to the 28th of March, at which time the plague was still raging in that city with unabated violence. The deaths were on an average 200 daily. Several Europen and many Greek houses were infected. Most of the foreign vessels in the harbor had the pestilence on board—several had been obliged to re-land their cargoes after losing part of their crew. The disorder had been very fatal to the crews of an Egyptian ship of the line and a frigate, which were in the roads. The disorder at Cairo was still more destructive than at Alexandria. There it was thought not to have yet reached its height, and yet the deaths were from 300 to 400 daily. But it was at Fua, a town containing about 25,000 to 30,000 inhabitants, & situate on the banks of the Nile, directly opposite to the canal of Mahmedie, that the visitation of this dreadful scourge had been most fatal. It is stated that in that place, out of 19,000 persons attacked, scarcely 500 survived! So that by the sweeping extermination of the great bulk of the population, and the flight of the remnant, the town was wholly depopulated. It is added that all the villages on both banks of the Nile suffer severely, & that the disease gradually reaches those parts of Egypt which had hitherto been spared. All the Foreign Consuls had left Cairo and Alexandria. A report prevailed at Leghorn that Mehemet Ali was again ill, and had been given over by his physicians. It has been said he had fallen a victim to the pestilence, but the report did not rest upon any authority."

Our political horizon is also agitated. Trouble seems to be brooding over our fair and happy land: Brother seems to be arrayed against brother in politics —strife follows strife, and threat succeeds threat—all seem to be waiting for the voice of the Lord: "To war!" when with a tumultuous rushing men and elements will combine to wind up the last scene of wo!" The New Governments to the South West are in commotion: one ambitious chief strives for the mastery over his fellow, and war, desolating war, follows as a consequence.

Nor is the New World alone in trouble—Europe's fair shores are drenched with blood, to gratify the pride and malice of princes. With wars and rumors of wars, earthquakes and calamities, afflictions and distress, the sea and the waves roaring, and men's hearts failing them for fear, who can doubt but the end is nigh? And where, within a short space, will be this boasting generation, with their pride, popularity, wealth, grandeur and millions? Consumed by the wrath of the Most High, if they repent not! **C.**

Not long since the people of Kirtland were favored with a discourse from a Mr. Bradley, a preacher of the Universal doctrine. I was not present during the entire lecture, therefore cannot speak upon the merits or demerits of the whole. It may be said, that it is unjust to judge any matter without hearing the whole of it; but as that part which I did hear seemed to be a detached, or an entire subject (though short) of itself, I shall take the liberty to say a few words.

The speaker labored very hard to make his audience believe that they received no punishment after death; but that in common with all men would enjoy eternal life and bliss, whatever were their conduct here. To prove this position he quoted the following, Proverbs, 11:31. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."

On this item from Solomon I only remark, that to give it the interpretation the gentleman would have us receive, concerning the wicked and the sinner, we may say that the righteous have no joy after death, with as much

propriety as we can that the wicked and sinner have no affliction or misery, because if they are to be recompensed in the earth, or in *this* life, as Mr. Bradley carried the idea, the righteous receive their reward, also, and thus end their hopes and expectations.

While speaking of the gospel, (for he professed a great love and veneration for it,) he said that the Lord sent forth his apostles to preach the gospel of peace, good will, glad tidings, &c. to every creature; to bind up the broken hearted, proclaim liberty to the captive, and the opening of prisons to those who were bound.

I do not say that the gospel is not glad tidings: I know it is, and of great joy, but this leap from the commission (not half told) given to the apostles, to Isaiah, is worthy of notice. Isaiah says, 61:1,2,3: "The Spirit of the Lord God is upon me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

This short quotation is of some importance, as it talks of a day of *vengeance* as well as a proclamation of liberty to the captive. But, that this will refer to the just, and not the unjust, is evident from the fact, that these *good tidings* were to be preached to the meek, and the comfort to be administered to those in Zion. Now, if the sinner and the wicked are the meek, they may claim this language, but if not, they cannot in justice.

Luke, in the 4th chapt. of his testimony, has given a relation of the Savior's saying that that scripture was fulfilled in the ears of the Jews—that is, he was the person referred to, by the prophet, who was to proclaim this good news: that fact is not controverted, but in the commission of the apostles, there is an item worth our attention, as it is as positively the condition on which *all* men may get into the kingdom of God, (and if men can be saved *out* of it I have yet to learn the fact,) as there is such a kingdom or men, whose condition required it for their salvation.—It reads thus: Mark, 16:15,16: "And he [Christ] said unto them, GO YE [you apostles] INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE. HE THAT BELIEVETH AND IS BAPTIZED, SHALL BE SAVED; BUT HE THAT BELIEVETH NOT, SHALL BE DAMNED." Has Mr. Bradly a diploma like this?

It may be said by some, that the word "damned," in this place only means condemnation or reproof, and that no principle like this exists in the law of the Lord. Mark, 3:29th, says: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Now, if there were no possibility of blaspheming against the Holy Ghost, the Lord of glory never would have warned us against doing this act; and if no such principle exists as damnation, and that eternal, to be inflicted upon such as do blaspheme, he certainly has spoken nonsense and folly.

On the subject of the wicked's being rewarded as well as the righteous, in this life, I give a few words from John, and leave this part of the lecture. John, 5:28,29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his [Christ's] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation!"

Another item I wish to notice. Mr Bradly instructed his audience, that it was unnecessary for the followers of Christ to receive persecution. As this puts at defiance the actual experience of the world from the earliest period to the present, I add only a few remarks. Was Abel a saint, a righteous man? and was he, or was he not slain by the hand of his brother? and for what?—Says John, 1st epistle, 3:12: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."—What course could Abel have pursued in order to escape persecution? The answer may be, to have done as Cain wished. Query, then, would he have

been a saint, since we learn that Cain was of the devil?

Paul said to Timothy, 2 ep. 3:10, 11,12: But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. You, and all that will live godly in Christ Jesus shall suffer persecution." Were James, Peter, Paul and thousands of the righteous, slain for the testimony of Christ, or were they not? and if so, why did they not pursue a course in life differently, so as to avoid those painful afflictions, miseries and death? But to decide this matter I add the word of the Lord himself, and let Mr. Bradly, and his followers reconcile it with their creed: John 15: 18, 19, 20: also 16:2:

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. They shall put you out of the synagogues, yea, the time cometh, that whosoever killeth you, will think that he doeth God service."

I do not say that those who persecute the saints are justified—far from this; but I do say, that the man that preaches that the saints could live, in past ages, and keep the commandments and ordinances of the Lord Jesus, without suffering persecutions, afflictions, and death, says at once, that the religion of heaven is a farce, and the word of Christ a lie. And that if a people can live, in obedience to the gospel, amid a corrupt and sinful generation, without receiving scoffs and reproaches, is sporting with the common sense and experience of every man of God. The disgraceful scenes of the Missouri *mob* are too fresh in my mind to be imposed upon by Mr. Bradly, or any other man who thus perverts the word of life, and insults the good feelings of those who have been dispossessed of their homes and houses by lawless marauders, for their religion's sake! Yes, the groans of the dying, the cry of innocent mothers and virgins, the shrieks of helpless infants, have ascended up into the ears of Jehovah, as a testimony of the truth of the religion of the Lord Jesus, and will ever stand as a memorial, on the records of heaven, against those who afflicted them without cause, and slew without law. And it may be understood, that no man can offer a higher insult to the feelings and dignity of the people in this place, than to say that he that lives godly, in an ungodly generation, will not be persecuted, saying nothing of the pervertion of the word of truth, and the attempt to prove that "he that entereth not by the door into the sheep-fold, but climbeth up some other way is not a thief and a robber!" C.

Virtue is succeded by vice in the extreme, and all parade and pomp attached to religion is sound without substance—solemn mockery before the Lord, and an offering of vanity which never raises a soul to heaven. It is in vain to buy eternal life with money; it is in vain to please God, if we neglect the poor; it is vain to serve the Lord with fashions, and it is in vain to expect corrupt trees to bring forth good fruit. If we ever enter a world of happiness it will be because we have obeyed the commandments of the Lord; visited the fatherless and the widow and administered to their afflictions and necessities; because we have visited the saints in prison and comforted them; because we have never looked upon sin with any degree of allowance, and because we have fought the good fight of faith and been faithful to the end—yea, our ears will hear the word of the Lord, behind us, saying; "*This is the way, walk ye in it.*"

Our nation is certainly receding from virtue; from many places there might be reason to say the people know how to act better than they do. We subjoin the following from the Albany Mercury as one evidence in support of the premises we have entered:—

"Missionaries.—It is a lamentable truth, that, notwithstanding the pre-eminent advantages the Americans enjoy, notwithstanding the great diffusion of education among them, there is a degree of religious fanaticism existing in the United States, that, if permitted to come to maturity, will sweep away, in one common ruin, liberty, happiness, and the rights of man. Do but examine one single feature of this fanaticism, and then Judge what princi-

ples the WHOLE must be composed of. Look at the thousands of dollars that are sent out of the country, day after day, to support a Legion called 'Missionaries.' Look to individuals that will subscribe tens of thousands of dollars to the support of this fund, who would not give a single cent to the relief of his fellow creature on a bed of sickness, with his weeping and half naked children around him;—and then take a view of the solitary captive, the American Artisan and Mechanic, with a trifling debt on his shoulders, looking through the bars of a prison on the *blessed* Sabbath day, and, in our own city, depending for a morsel to eat on the charity of their fellow citizens."

P.

It affords us no small consolation to witness the slow but steady increase of the church of Christ of Latter Day Saints. The fulfilment of the prophecies, and the natural evidence of the fruit of righteousness—are sufficient signs for those that believe—and we rejoice that it is yet to-day—praying that many may hearken to the everlasting gospel. We hope, knowing that great things await us in this generation; we have faith because the promises of God are sure, and we pray for the faithful laborers in the Lord's vineyard: they send us good tidings and we glory with them at the prospect before us.

"The twelve" have been blest: at their conference in Freedom, N. Y. May 22, they "Resolved that the limits of that conference should extend from Lodi, so far east as to include the branch of the church in Avon; south to the Pennsylvania line, and north to lake Ontario—to be called Freedom Conference" The representations of the numbers of the churches, were, Freedom 65 members; Rushford 28: Portage 26; Burns 30; Niagara 4; Holland and Aurora 18, who had suffered some, from the false insinuations of the enemy of righteousness. They established a conference at Lyons, N. Y. In one month they had baptized 36.

At Pillow-point, N. Y. eleven branches of the church were represented, containing in all 109 members, who, with the others above, are said to be in good standing. The conference or council at this place, tried a brother "John Elmer (who had lately joined the church) for holding doctrines and views opposed to the principles of the church of the Latter Day Saints.—When called upon, he stated that he had had many visions and revelations, and he said that the Lord had revealed to him of a certainty that he would make his second appearance within fifteen years; also that the Spirit of God often came upon him and threw him down and caused him (as he expressed it) to disfigure himself, or die the death of the righteous, and also of the wicked, and then come to life again, in the presence of others in order to convince them that he was a man of God, and had great power. He also stated that in one of his visions the Lord Jesus appeared to him personally and laid his hand upon him, and sanctified him both soul and body; and that he was now immortal, or changed, so that he would never die. He stated many other curious notions and vagaries ascribing them all to the power of God, and that he never would deny them altho' the council and the whole church should decide against them. The council endeavored to show him that he was deceived by the adversary, but to no effect. He said he had rather be excluded from the church than to give up any of his views or say they were not of God: consequently the church lifted their hands against him."

During their ministering at this place, eleven were added to the church. They held a conference at Loborough, Upper Canada, the 29th of June; the branch of the church there consists of 25 members in good standing, but much in want of the pure knowledge and doctrine of the kingdom: they think, with us, that the Messenger and Advocate is of great consequence, in giving the saints strength to maintain the cause of the Lord. Elders Henry and Jacob Wood, who had been suspended for some time, were excluded, and the church lifted their hands against them. After the conference closed they baptized three. We shall continue to pray for the *twelve*, that they may be with God and God with them.

P.

By request, a conference will be held at New Portage, on Friday, the 4th of Sept. next. On Saturday public preaching may be expected, commencing at 9 o'clock, A. M.

C.

Messenger and Advocate.

KIRTLAND, OHIO, JULY, 1835.

Children.

In the most friendly manner, but with some feelings of regret, we shall endeavor to lay before the saints the absolute necessity of *training* up their children in the way they should go, that they may be saved while it is called to day, for to morrow cometh the burning. We look to parents and guardians, in the church of Latter Day Saints, with intense interest, and anxious desire, for the welfare of the children under their care and direction.—The Lord now, as in days of old, has given express commandments for the benefit of children; and where parents or guardians, suffer children to grow up without observing these commandments strictly; without instructing them in the laws, covenants, and holy precepts, which have been given for their guidance, to lead them into the kingdom of the Lord, the sin will rest upon their heads and not upon the children.

This is not all: any unlawful indulgence; every unholy license; every unsanctified principle, and every foolish practice, allowed to children, is an abomination in the sight of God. Shall the disciples of the living God walk in the paths of vice and folly, with impunity, and claim the name and blessings of saints?

Many things are wrong: not only children bring a reproach upon the glorious cause of our Redeemer, but even some elders stoop from the responsible and holy office to which they have been exalted by the voice of the Spirit, to the frivolous practice of playing ball, and other vain amuzements. Who is he that disrespects the ordinances of the house of the Lord? who but he that disgraces his own reputation? "He that receiveth my law," saith the Lord, "and doeth it, the same is my disciple: and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you."

The practice of suffering boys and girls to be strolling about the streets without any business, is unrighteous, and leads to vice; to vicious habits; to laziness; to profanity and disobedience, and, without speedy repentance, will leave many souls to reap the reward of their folly in outer darkness, where there is weeping and wailing and gnashing of teeth.

But how much more is the heart of a saint pained to witness such unhallowed conduct on the holy Sabbath; especially if the house of worship is made the place of such abomination, and public worship disturbed by the running and yelling of a parcel of ungained children before the Lord?

Are the children entirely to blame for such insults upon our holy religion? Are they to be their own reformers? let those interested answer: for already, like an uncultivated field, full of sturdy weeds, we behold such follies. How vain! How transient! How degrading! How destructive to the peace and happines of the Latter Day Saints! Alas! it is, like the pestilence, walking in darknes and wasting at noon day! Beware lest the Lord chastise in his hot displeasure!

The saints' children should be brought up as ensamples of virtue, of piety, of modesty, and good breeding, for others,—that they, seeing every action well seasoned with godliness, righteousness and decorum, may be constrained to exclaim :—How good and pleasant it is to see brethren dwell together in unity, and children brought up in holiness! *We will go and do likewise.*

It is a vain speculation to think of living without manners, politeness, or learning as may have been taught by some of the untaught elders of the church. The Lord has had respect unto us, and do let us have virtue enough to respect each other, for this is right and acceptable unto him.—Moses, who was a man of God, was a pattern of meekness and manners: It reads in Exodus: "And Moses went out to meet his father-in-law, *and did obedience*, and kissed him, and they asked each other of their welfare; and they came into the tent." So much for a sample that our forefathers *did obedience* to each other, (not however wishing to introduce the custom of kissing for a salutation,) honor to whom whom honor is due.

While on such an important subject, the words of Paul to his Corinthian brethren may not be amiss: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with *un*righteousness? and

what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" It is honorable and just to treat all with decency, respect and politeness, but to see a young brother or sister, associating, or more properly making bosom companions of those who believe not, but spurn the everlasting gospel of Jesus Christ, is so far from patterning after the order of heaven, that we wonder how such members can expect to be in fellowship with those that mean to be saved by walking in all the ordinances of the Lord blameless, and keeping his commandments continually. Treat those without the kingdom with tenderness and respect: train up your children to serve the Lord and not satan, that they may shun the cunningly devised fables of this perishing generation.—Save yourselves.

☞To save any improper feelings among the servants of the Lord, we have to say, that want of space and time, have caused us to abridge & condense the letters which come in from the travelling elders, &c. And we take this opportunity of suggesting the propriety of *brevity*: short letters, containing matters of fact, are what we want, and what the saints need to build them up in righteousness. To worship God in spirit and truth, can be done without much speaking; and facts may be told in few words.

P.

☞Brother Pliny Foot, of Norfolk, Litchfield County, Con. now in this place, wishes us to inform Bishop Partridge, through the Messenger, that he is desired to call on him at his residence during his tour to the east. In consequence of Br. Foot's not knowing where he can address a line to meet Bishop Partridge, we admit his request.

Letter VII.

TO W. W. PHELPS, ESQ.

DEAR BROTHER:—Circumstances having heretofore intervened to prevent my addressing you previously upon the history of this church, you will not attribute the neglect to any want on my part, of a disposition to prosecute a subject so dear to me and so important to every saint, living as we do in the day when the Lord has began to fulfil his covenants to his long-dispersed and afflicted people.

Since my last yours of May and June have been received. It will not be expected that I shall digress so far from my object, as to go into particular explanations on different items contained in yours; but as all men are deeply interested on the great matter of revelation, I indulge a hope that you will present such facts as are plain and uncontrovertible, both from our former scriptures and the book of Mormon, to show that such is not only consistent with the character of the Lord, but absolutely necessary to the fulfillment of that sacred volume, so tenaciously admired by professors of religion—I mean that called the bible.

You have, no doubt, as well as myself, frequently heard those who do not pretend to an "*experimental*" belief in the Lord Jesus, say, with those who do, that, (to use a familiar phrase,) "any tune can be played upon the bible:"—What is here meant to be conveyed, I suppose, is, that proof can be adduced from that volume, to support as many different systems as men please to choose: one saying this is the way, and the other, this is the way, while the third says, that it is all *false*, and that he can "play this tune upon it." If this is so, alas for our condition: admit this to be the case, and either wicked and designing men have taken from it those plain and easy items, or it never came from Deity, if that Being is perfect and consistent in his ways.

But although I am ready to admit that men, in previous generations, have, with polluted hands and corrupt hearts, taken from the sacred oracles many precious items which were plain of comprehension, for the main purpose of building themselves up in the trifling things of this world, yet, when it is carefully examined, a straight forward consistency will be found, sufficient to check the vicious heart of man and teach him to revere a word so precious, handed down to us from our fathers, teaching us that by faith we can approach the same benevolent Being, and receive for ourselves a sure word of prophecy, which will serve as a light in a dark place, to lead to those

things within the vail, where peace, righteousness and harmony, in one uninterrupted round, feast the inhabitants of those blissful regions in endless day.

Scarce can the reflecting mind be brought to contemplate these scenes, without asking, for whom are they held in reserve, and by whom are they to be enjoyed? Have we an interest there? Do our fathers, who have waded through affliction and adversity, who have been cast out from the society of this world, whose tears have, times without number, watered their furrowed face, while mourning over the corruption of their fellow-men, an inheritance in those mansions? If so, can *they* without *us* be made perfect? Will *their* joy be full till we rest with them? And is their efficacy and virtue sufficient, in the blood of a Savior, who groaned upon Calvary's summit, to expiate our sins and cleanse *us* from all unrighteousness? I trust, that as individuals acquainted with the gospel, through repentance, baptism and keeping the commandments of that same Lord, we shall eventually, be brought to partake in the fulness of that which we now only participate—the full enjoyment of the presence of our Lord. Happy indeed, will be that hour to all the saints, and above all to be desired, (for it never ends,) when men will *again* mingle praise with those who do always behold the face of our Father who is in heaven.

You will remember that in my last I brought my subject down to the evening, or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world, in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient time the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt: also, the wise men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again: also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful in dreams, and in them the Lord fulfilled his purposes: But the one of which I have been speaking is what would have been called an open vision. And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was an heavenly one, the fulfillment of his words, so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him the room was lit up to a perfect brilliancy, so that darkness wholly disappeared: he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint —Was he deceived?

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with

regard to the object of this work in which our brother had now engaged—He was to remember that it was the work of the Lord, to fulfil certain promises previously made to a branch of the house of Israel, of the tribe of Joseph, and when it should be brought fo t must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was to be suffered to take the lead of the heart of the man thus favored. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction and this the caution.

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all *human* probability sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which, by misfortune and sickness they were placed.

It is very natural to suppose that the mind would revolve upon those scenes which had passed, when those who had acquired a *little* of this world's goods, by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger,—"Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel"—rush upon his mind with the quickness of electricity. Here was a strugle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to its former reflection of poverty, abuse,—wealth, grandeur and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desire in relieving himself and friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europians by Columbus, must be interesting to every man; and as it would develope the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations might rejoice, seemed to inspire further thoughts of gain and income from such a valuable history. Surely, thought he, every man will sieze with eagerness, this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say that such were his reflections during his walk of from two to three miles: the distance from his father's house to the place pointed out. And to use his own words it seemed as though two invisible powers were influencing, or striving to influence his mind—one with the reflection that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it, must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the tho'ts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page—pray always—which was expresly impressed

upon him, was at length entirely forgotten, and as I previously remarked, a fixed determination to obtain and agrandize himself, occupied his mind when he arrived at the place where the record was found.

I must now give you some description of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne Co. to Canandaigua, Ontario Co. N. Y. and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is, because it is as large perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three fourths of a mile. As you pass toward Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation, which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the book of Mormon you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. [It is printed Camorah, which is an error.] In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope, or doubt. A few had fled to the South, who were hunted down by the victorious party, and all who would not deny the Savior and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesies this. He however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, on the 529th page, all the records in this same hill, Cumorah, and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous; far from this: it was the wicked against the wicked, and by the wicked the wicked were punished.—The Nephites who were once enlightened, had fallen from a more elevated standing as to favor and privilege before the Lord, in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, and from sea to sea, till the land was again peopled, in a measure, by a rude, wild, revengeful, warlike and barbarous race.—Such are our Indians.

This hill, by the Jaredites, was call-

ed Ramah: by it, or around it, pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day, did that mighty race spill their blood, in wrath, contending, as it were, brother against brother, and father, against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellowmen. Here may be seen where once sunk to nought the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence; the mother, who in other circumstances would be spared from violence; the infant, whose tender cries would be regarded and listened to with a feeling of compassion and tenderness; and the virgin, whose grace, beauty and modesty, would be esteemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn!—In vain did the hoary head and man of gray hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for very anguish, and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and crushed beneath the rage of battle and war! Alas, who can reflect upon the last struggles of great and populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall no more be heard, nor the calamities of contending armies no more experienced for a thousand years? Alas, the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires and the disolution of governments! O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled, in one mass of ruin, the ashes of thousands, and in this vale was destined to consume the fair forms and vigerous systems of tens of thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones, and dust with dust! When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with malice; those arms which were, a few moments before nerved with strength, had alike become paralyzed, and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august, and to millions, awful hour, when the trump of the Son of God shall echo and reecho from the skies, and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of him who is Eternal!

With sentiments of pure respect, I conclude by subscribing myself your brother in the gospel.

OLIVER COWDERY.

Morning Hymn.

TUNE—*Chinese Chant.*

Awake! for the morning is come:
Rejoice in the Lord, and trust in his mercy,
And pray unto him, in meekness and love,
For knowledge and health, and all his good blessings,
To comfort and happify home.

O Lord, thou good Shepherd and King—
We want, through the day, to feed in thy pastures,
And feast on thy bounteous goodness and grace:
O lead us along the banks of still waters,
To gladden our hearts and to sing.

Lord turn all our hearts unto thee,
To walk in the paths of virtue and wisdom,
To live in the bonds of union and peace,
And glorify thee on earth as in heaven:
O keep us unspotted and free!

O thou art the staff and the rod,
On which we can lean in ev'ry condition;
In youth and in age, or the valley of death
For raiment and food, for joy and for comfort,
So praise ye the Lord, who is God. P.

From the letters of the elders abroad, we make the following extracts:—

Elder L. Jackman, and his fellow laborer write from Flatbush Ill. June 2, that they have baptized 2 since May 4.

William Berry writes from Canton Ill. June 16, and desires the Elders, if they pass that way, to call and help them onward in the cause of truth.

Elder D. Evans writes from Stark co. Ohio, June 30: He has baptized 3 since he wrote last. And desires to have some errors corrected in an extract of his letter, published in the June No. of Messenger and Advocate.—Page 141, second column, first paragraph 6 line, instead of Methodist Episcopal discipline: read "Radical," &c. and second paragraph 7th line, instead of Sabbath read 'Thursday."

Elder J. Blakesly writes from Sackett's Harbor, N. Y. June 12, and says, that he, in company with Elder F. Dutcher, has baptized 10 since May 22.

Elder J. Emett writes at this place, July 2, and says that he in company with Elder P. Dustin has baptized 22 since December last.

Elder L. Jackman writes from Paris, Ill. June 19, and says that he in company with C. Baldwin, has baptized five more since he wrote last.—Editor.

Letters to the Editor, or publishers, of the Messenger and Advocate, must be *post paid*, or they will not be taken out of the office. Every honest man must see the propriety of our requiring the postage on letters, paid. If we were to pay the postage on a hundred letters, each letter containing a subscriber, the sum might be *twenty five or fifty dollars*, and where is the profits?

Sacrament Hymn.

TUNE—*From Greenland's Icy Mountains.*

O God th' eternal Father,
  Who dwells amid the sky,
In Jesus' name we ask thee
  To bless and sanctify,
(If we are pure before thee,)
  This bread and cup of wine,
That we may all remember,
  That off'ring so divine.

That sacred, holy off'ring,
  By man least understood,
To have our sins remitted,
  And 'take his flesh and blood.
That we may ever witness,
  The suff'rings of thy Son,
And always have his spirit
  To make our hearts as one.

When Jesus, the anointed,
  Descended from above,
And gave himself a ransom
  To win our souls with love;
With no apparent beauty,
  That men should him desire—
He was the promis'd Savior,
  To purify with fire.

How infinite that wisdom,
  The plan of holiness,
That made salvation perfect,
  And vail'd the Lord in flesh,
To walk upon his footstool,
  And be like man, (almost,)
In his exalted station,
  And die—or all was lost!

'Twas done—all nature trembled!
  Yet, by the power of faith,
He rose as God triumphant,
  And broke the bands of death:
And, rising conq'rer, "captive
  He led captivity,"
And sat down with the Father
  To fill eternity.

He is the true Messiah,
  That died and lives again;
We look not for another;
  He is the Lamb 'twas slain;
He is the Stone and Shepherd
  Of Israel—scatter'd far;
The glorious Branch from Jesse:
  The bright and Morning Star.

Again, he is *that Prophet*,
  That Moses said should come,
Being rais'd among his brethren,
  To call the righteous home,
And all that will not hear him,
  Shall feel his chast'ing rod,
Till wickedness is ended,
  As saith the Lord our God.

He comes, he comes in glory,
  (The vail has vanish'd too,)
With angels, yea our fathers,
  To drink this cup anew—
And sing the songs of Zion,
  And shout—'Tis done, 'tis done!
While every son and daughter
  Rejoices—*we are one.* **P.**

THE LATTER DAY SAINTS'

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JOHN WHITMER,

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

Vol. I. No. 11.] KIRTLAND, OHIO, AUGUST, 1835. [Whole No. 11.]

GENERAL ASSEMBLY.

At a General Assembly of the Church of the Latter Day Saints, *according to previous notice, held on the 17th of August*, 1835, *to take in consideration the labors of a certain committee which had been appointed by a General Assembly of September* 24, 1834, *as follows:*

"The Assembly being duly organized, and after transacting certain business of the church, proceeded to appoint a committee to arrange the items of doctrine of Jesus Christ, for the government of his church of the Latter Day Saints, which church was organized and commenced its rise on the 6th day of April, 1830. These items are to be taken from the bible, book of Mormon, and the revelations which have been given to said church up to this date, or shall be until such arrangement is made.

"Elder Samuel H. Smith, for the assembly, moved that presiding elders, Joseph Smith, jr. Oliver Cowdery, Sidney Rigdon and Frederick G. Williams compose said committee. The nomination was seconded by elder Hyrum Smith, whereupon it received the unanimous vote of the Assembly.

(Signed.)

OLIVER COWDERY, } *Clerks."*
ORSON HYDE, }

Wherefore O. Cowdery and S. Rigdon, Presidents of the first presidency, appointed Thomas Burdick, Warren Parrish and Silvester Smith, Clerks, and proceeded to organize the whole assembly, as follows: they organized the high council of the church at Kirtland, and Presidents W. W. Phelps and J. Whitmer proceeded and organized the high council of the church in Missouri. Bishop Newel K. Whitney proceeded and organized his counsellors of the church in Kirtland, and acting Bishop John Corrill, organized the counsellors of the church in Missouri: and also presidents Leonard Rich, Levi W. Hancock, Sylvester Smith and Lyman Sherman, organized the council of the seventy; and also, Elder John Gould, acting President, organized the travelling Elders; and also Ira Ames, acting President, organized the Priests; and also Erastus Babbit, acting President, organized the Teachers; and also William Burges, acting President, organized the Deacons; and they also, as the assembly was large, appointed Thomas Gates, John Young, William Cowdery, Andrew H. Aldrich, Job L. Lewis and Oliver Higley, as assistant Presidents of the day, to assist in preserving order, &c. in the whole assembly. Elder Levi W. Hancock being appointed chorister, a hymn was then sung and the services of the day opened by the prayer of President O. Cowdery, and the solemnities of eternity rested upon the audience. Another hymn was sung: after transacting some business for the church the audience adjourned for one hour.

Afternoon.—After a hymn was sung, President Cowdery arose and introduced the "Book of doctrine and covenants of the church of the Latter Day Saints," in behalf of the commitee: he was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book: the other two committee, named above, were absent. According to said arrangement W. W. Phelps bore record that the book presented to the assembly, was true. President John Whitmer, also arose, and testified that it was true. Elder John Smith, taking the lead of the high council in Kirtland, bore record that the revelations in said book were true, and that the lectures were judiciously arranged and compiled, and were profitable for doctrine; whereupon the high council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote. Elder Levi Jackman, taking the lead of the high council of the church in Missouri, bore testimony that the revelations in said book were true, and the said high council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote.

President W. W. Phelps then read the written testimony of the Twelve, as follows. "The testimony of the witnesses to the book of the Lord's commandments, which he gave to his church through Joseph Smith, jr. who

was appointed by the voice of the church for this purpose: we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true.—We give this testimony unto the world, the Lord being our helper: and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby. Elder Leonard Rich bore record of the truth of the book and the council of the Seventy accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Bishop N. K. Whitney bore record of the truth of the book, and with his counsellors, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Acting Bishop, John Corrill, bore record of the truth of the book, and with his counsellors, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. Acting President, John Gould, gave his testimony in favor of the book, and with the travelling Elders, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Ira Ames, acting President of the Priests, gave his testimony in favor of the book, and with the Priests, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Erastus Babbit, acting President of the Teachers, gave his testimony in favor of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Wm. Burges acting President of the Deacons, bore record of the truth of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

The venerable assistant President Thomas Gates, then bore record of the truth of the book, and with his five silver-headed assistants, and the whole congregation, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. The several authorities, and the general assembly, by a unanimous vote accepted of the labors of the committee.

President W. W. Phelps then read the following article on Marriage, which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote, namely:—

"According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority.—We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit: and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "may God add his blessings and keep you to fulfil your covenants from hence forth and forever. Amen."

The clerk of every church should keep a record of all marriages, solemnized in his branch.

All legal contracts of marriage made

before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife: and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptised contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptised, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents and masters who exercise control over their wives, children and servants, and prevent them from embracing the truth, will have to answer for that sin.

President O. Cowdery then read the following article on "governments and laws in general," which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.

"That our belief, with regard to earthly governments and laws in general, may not be misinterpreted nor misunderstood, we have thought proper to present, at the close of this volume, our opinion concerning the same.

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

We believe that no government can exist, in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people, (if a Republic,) or the will of the Sovereign.

We believe that religion is instituted of God, and that men are amenable to him and to him only for the exercise of it, unless their religious opinion prompts them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

We believe that every man should be honored in his station: rulers and magistrates as such—being placed for the protection of the innocent and the punishment of the guilty: and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror: human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

We believe that rulers, states and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

We believe that the commission of crime should be punished according to the nature of the offence: that murder, treason, robbery, theft and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offence is com-

mitted: and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders, against good laws, to punishment.

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealing be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy, either life or limb, neither to inflict any physical punishment upon them,—they can only excommunicate them from their society and withdraw from their fellowship.

We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigencies, where immediate appeal cannot be made to the laws, and relief afforded.

We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with, or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men: such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

A hymn was then sung. President S. Rigdon returned thanks, after which the assembly was blessed by the Presidency, with uplifted hands, & dismissed.

OLIVER COWDERY, } *Pres'ts.*
SIDNEY RIGDON, }

THOMAS BURDICK, }
WARREN PARRISH, } *Clerks.*
SYLVESTER SMITH, }

Faith of the Church.

We deem it unnecessary to pursue the subject of visions very lengthily, as the bible is so full and clear on it, as to render it only necessary to excite the mind of the inquirer after truth to it, and he will see for himself, the office which is assigned unto visions in the salvation of men.

It will not, I presume, be allowed, by those who profess to believe in revelations, that the apostles could not have taught the world the things of righteousness, unless they had obtained visions through which they could have the knowledge necessary to perform this great work, and that without visions they could not have obtained this knowledge.

The degree of knowledge, which is proposed in the bible to those who embrace the gospel cannot be obtained by any person or persons, without visions, and more particularly in the last days, as they were to be the days of light and knowledge; to an unparalleled degree, even so great was to be the knowledge of the last days as to dry up all the tears of sorrow, and drain all the fountains of sickness, and leave the inhabitants of the world in peace and health. If we ask, how are these great blessings to be attained? The answer is, through an increase of knowledge and intelligence, and if we ask by what means the people are to obtain this knowledge? The answer is, through visions; for it is by visions, that the knowledge of God shall cover the earth, as the waters cover the face of the great deep.

When this day of knowledge and intelligence comes, all the causes of sickness, disease and sorrow, will be found out, and removed, so that through the intelligence and knowledge obtained by means of visions, all the blessings of heaven proposed to the subjects of the gospel in the last days shall be realized. If sickness and diseases ever cease among men, there must be more knowledge on earth than there is now; and if there is an end to sorrow and crying, there must be a great increase

of intelligence, from what there ever has been; for to talk about the earth resting from all her affliction, without obtaining a knowledge of the cause of all the evils which afflict her, is to think and talk most unreasonably; for the reason that the heavens are not afflicted is because of the great intelligence, and perfect knowledge which abounds there. And if the earth ceases to be afflicted, it will be because of the increased intelligence which will abound on her surface; knowledge sufficient to understand the causes of all evils, and through this knowledge, power to remove them.

It would be enthusiasm to perfection to even think of the removal of all the evils which afflict the world, without the people in the first instance understanding the cause of those evils, and through this understanding, obtain the removal of them; for it to be otherwise, would be to save the world in blindness, and make ignorance the mother of devotion; and who does not know that this knowledge is alone attainable by visions and revelations; for the world has experimented on the evils which afflict her for the space of nearly six thousand years, without being able to make these discoveries, and we have no reason to expect that six thousand years to come will make it any better, unless the God of heaven takes it in hand himself and accomplishes the work, by giving to the people visions and revelations sufficient to understand all these things and remove them; for notwithstanding all things are to be done by faith, yet, it would be impossible for a man to have faith without intelligence, as it would be, for him to have this natural life without blood, and intelligence produces faith, and faith produces intelligence, and faith and intelligence produce knowledge, and knowledge perfects faith, and thus they mutually assist and advance each other until they are all perfected, and visions and revelations, are their constant companions, and without them, intelligence, faith, or knowledge could not be perfected.

From the whole surface of the subject as it now lays before us, the conclusion is inevitable, that without visions, the blessings proposed in the scriptures to the saints of the last days can never be enjoyed.

It is necessary to observe in this place that, if there are visions, there must of necessity be manifestations also; for if angels did not manifest themselves, there would be no seeing of angels in visions, and if there were no manifestations of the Son, the Saviour of of the world, there would be no seeing of him in visions, and if there were no manifestations of the Father there would be no seeing of him in visions, so that without manifestations, visions would loose all their glory. If the Lord the king of glory had never manifested himself, the eyes of Isaiah would never have beheld him, neither would he have seen him high and lifted up, and his train filling the temple: and if the Savior had never manifested himself after his ascension, Paul would never have seen him so as to be a witness for him, neither would Stephen have said in the very article of death, "That I see the heavens open and the Son of man sitting on the right hand of power,' neither would it ever have been said by the prophet Joel and confirmed and re-promulgated by Peter, that in the last days God would pour out his spirit on all flesh, and sons and daughters would prophecy, old men dream dreams and young ones see visions.

From the foregoing we learn that the office which is assigned to the saints in the salvation of their fellow men, does not consist alone in their going forth during the days of their flesh to preach, and testify to their fellow men of the things of God; but also after they leave this world to enjoy another state of being, to manifest themselves to their brethren, who are in the flesh, and who have the testimony of Jesus, and to administer unto them, and to make them acquainted with those things which pertain to the kingdom of God, and to be ministering spirits unto them who are the heirs of salvation. This ministration of the angels or messengers, who were once in the flesh, is to those who are heirs of salvation, and who are approved of in the sight of God: the reason that they do not appear to the sectarian world is, because they are not approbated in the sight of heaven, not heirs of savation, for they are ministering spirits sent forth to minister to them who are heirs of salvation, not to them who are not the heirs of salvation; but to them who are. When a society of people denies the ministering of angels, they declare vir-

tually that they are not heirs of salvation.

It also belongs to the work of the Savior to manifest himself to the saints, in order that they may be witnesses for him to those who believe not that they may be made acquainted with his glory also. Thus says Paul in the 1st epistle to the Corinthians 15: 1,2,3,4,5, 6,7 and 8th verses. Therefore, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless you have belived in vain. For I declare unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures: and that he was buried, and that he rose again the third day, according to the scriptures: and that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present; but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also as one born out of due time.

This quotation puts the matter beyond a doubt, that part of the Savior's work in the salvation of men was, to manifest himself to them after his resurrection and ascension, and to shew himself after his passion, not to all the world; but to witnesses chosen of God, who appear to have been very numerous among the former day saints, for not only the apostles, but the multitude of brethren, even five hundred at once, and how many more at other times it is not our province to say at present; but no doubt vast multitudes; for as he was without respect of persons, he could doubtless deal with all alike, and if so, he manifested himself to the saints according to their faith and holiness before him.—(CONCLUDED.)

LO, THE DAYS COME, &c.

The appearance of our country is truly alarming. Every mail brings new accounts of mobs and riots; great fires, and other destructions, of life and property. Particulars are unnecessary. Repentance, deep repentance must take place in this nation, or the Lord will continue to scourge our once delightful country, and vex her exalted inhabitants with sore vexation. A land of liberty; a community of law; a region of light; a people that profess to be christian, must maintain the dignity they have assumed and proclaimed to the world, by righteous acts, or else they must fall and fester in their own infamy. As men, as citizens, as saints, let us hope for the best and prepare for the worst, ever mindful of the wise man's saying: "Virtue exalteth a nation but sin is a reproach to any people." P.

Messenger and Advocate.

KIRTLAND, OHIO, AUGUST, 1835.

From the letters of the Elders abroad we make the following extracts:—

Elder C. Rich writes from Tazwell co. Ill. "I have just returned from the north part of this state, where I have been laboring in company with Elder M. Phelps for a few weeks past. We were opposed by the missionaries: but succeeded in establishing a church in Cook co. comprising nine members. I have baptized one since my arrival at home; and there are more enquiring, and are friendly to the cause of truth."

Elders L. Rich and R. Orton, write from Cambria, N. Y. July 22. "It is about five weeks since we left Kirtland, O. and have baptized ten, since we have come to this place. We expect to baptize a number next Lord's day, who have manifested their determinations in public: Thus grows and spreads the mighty work of God. We feel as men but in the strength of the Lord, we are resolved to blow the gospel trumpet. ,,Elder L. Rich has returned to this place and says he and R. Orton have baptized nine since they last wrote."

Elder J. Blakesley writes from Woodville, N. Y. That four have been baptized in that place since the 15th of June. The elders of that place have held a conference: and have selected and appointed wise men to purchase lands for their inheritances according to a revelation given Kirtland, Ohio, December 1834.

Elder A. Babbit writes from Aurora, Erie co. N. Y. July 22. "I have been preaching in this place and in Niagara, and last Sabbath at Rushford, and baptized five in all.

Elder E. H. Groves writes from Carmi, Ill. July 4. "I left the church in Chariton co. Ill. in company with

Elder I. Higbee, on the 30th of April, and arrived at McLeansburgh on the 4th of May. We have been preaching in this region of country and the Lord has blessed our labors: We have baptized 45 in the counties of Hamilton and White: all were strong in the faith."

Elder G. M. Hinkle writes from Green co. Ia. July 20. "I would inform you that I have travelled and preached some time in the vicinity of Sullivan and Green counties, and have baptized seven."

Elders C. W. Patten and G. P. Dykes, write from Edwards co. Ill. Aug. 3d. "Saying that they have baptized 45 in that co.

Elder S. Wixom writes from Lewiston, Ill. Aug. 4. He says, "that he has been laboring in that place and vicinity about three weeks, and has baptized one—many are convinced of the truth, and are enquiring after the old paths; some are hindered by those who have authority over them. Brethren, pray that the Lord may loose the shakles of priestcraft and let the cavtives go free: that he that will may come and partake of the waters of life freely."

Elder J. P. Green writes from Huntington, Con. Aug. 12. He has travelled and preached and baptized 10, since May last.

The twelve write from Bradford, Mass. Aug. 7. "Our conference in St. Johnsbury, Vt. was attended by a goodly number of brethren and sisters from different parts. The limits of this conference extends throughout the State, and the number belonging to it, as nearly as we could ascertain, was one hundred and fifty members, in good standing and fellowship.

"On Saturday our meeting was attended by a respectable number of people. After a sermon was delivered by Elder O. Hyde and exhortation by Elder Lyman Johnson, six came forward to obey the everlasting gospel. Sunday, we had, as was judged, from one thousand to fifteen hundred people, to hear the *word* preached by Elders McLellin and P. P. Pratt; after which two came forward for baptism, which was administered by Elder L. Johnson. A great and *effectual* door is open for proclaiming the gospel in the East. Where intelligence dwells, there truth is received, but where ignorance reigns, truth is an unwelcome guest.

"Elder G. Bishop has been tried before us, and was acquitted; the charge on which he was suspended, not being sustained. But there were some things in his teaching conduct, &c. for which the council chastised him, and he instead of confessing his faults, arose and justified himself. We saw that he was likely to cleave to the same things still; therefore, we took his lisence.

O. Hyde, Clk."

Br. A. C. Graves writes from Liberty, Mo. July 29. "and says, the church is reviving, 22 have been baptized mostly children.

"Elder William Legg died on the 24th inst., strong in the faith of the Latter Day Saints." We understand that Elder Legg was about 30 years of age; was born in England, and had, in his earlier days, followed a sea fareing life. He was a man of piety and virtue, ever ready to reach out the hand of charity to the needy and distressed, showing the reality of his profession by his faith: by his decease the church has been deprived of a most examplary elder, and society a worthy citizen—he has left a young widow to lament his departure. We hope, that like the mantle of Elijah upon Elisha, his gifts and qualifications may fall upon others.

Elder W. Parish writes: Kirtland, Aug. 13, 1835. "Dear Brother in Christ:—I am happy to inform you, that through the blessing of God, I have returned from my mission in the South, in company with Seth Utley, a visiting brother from the church in West Tenn. and in the enjoyment of common health. The Lord in his goodness has smiled upon us and crowned our labors beyond our anticipation.—On the 23d of July last, after delivering a lecture on the subject of the gospel, to a large and respectable congregation, assembled on the banks of the Tennessee River, I opened the door for baptism and received one member: I then took the parting hand with my brethren and sisters, (who were overwhelmed in tears,) commending them to God in the name of Jesus Christ.—The church in that vicinity consists of 86 members, organized into six branches which I left under the superintendance of Elder W. Woodruff. Brother D. W. Patten and myself, I believe,

were the first that opened the gospel kingdom in the western district of Tennessee, in the month of October last; the adversary and his votaries were immediately disturbed; the heathen raged, and the people imagined many vain things; but the honest in heart have, and will believe, and obey; and mighty truth will triumph, and roll on until Christ's kingdom becomes universal. I expect when God calls upon the South to give up, that many will come with songs of everlasting joy to rejoice with me, and all the saints in the kingdom of our heavenly Father. Even so let it be. Amen."

TIME.

It becomes the saints in these last days, to be prudent, for time is precious, and should be used with discretion, that we may show ourselves approved in all things. But according to the management of the affairs of the church of Latter Day Saints, there is much evil done, and many difficulties presenting themselves before the high council and bishop's council, in consequence of the neglect of the laws of God. Who is to blame? Are the Elders, because they do not properly instruct those who are looking to them for information? Or is it for want of perusing the scriptures and becoming familiar with them? Or is it to gratify selfish motives? These questions are left to be solved by those who are concerned.

But to avoid difficulties for the future; we will endeavor to give a few instructions, for the good of all, who desire to become wise and save themselves from utter destruction; not only temporal but spiritual. Therefore, "If thy brother offend thee, thou shalt take him between him and thee alone; and if he confess thou shalt be reconciled and if he confess not, thou shalt take another with thee; and then if he confess not, thou shalt deliver him up unto the church, not to the members but to the Elders." This is in case of offence; and should this pattern be followed strictly, many serious difficulties would be avoided; and much time saved.

But in case a man becomes an offender of the law, he must be dealt with according to law: "Thus if a man shall rob, he shall be delivered up unto the law. And if he shall steal he shall be delivered up unto the law.—And if he lie, he shall be delivered up unto the law. And if he do any manner of iniquity, he shall be delivered up unto the law, even that of God." Not only so, but if a disciple becomes an offender of the law of the land, let him suffer the penalty of the same. For this church is not intended to cloak sins, and misdemeanor, but to make them manifest, and bring offenders to punishment.

What more need be said, concerning offences or transgressions? Search the scriptures which you have before you; and practice upon them—and pray for more wisdom and understanding. That you may be prepared, to receive and practice upon the revelations and commandments, that will soon be published and sent forth to this generation: which will prove a savor of life unto life, or of death unto death: according to the use made of them into whose hands they may fall. Therefore be ware how you esteem the things of God: "Lay up for yourselves treasures in heaven, where moth and rust doth not corrupt and thieves do not break through and steal, remember where your treasures are your hearts will be also." You cannot serve God and mammon. Time is allotted to man to prepare for eternity.

It matters not how much time we employ in obtaining a knowledge of the commandments and precepts of God; if we do not practice them, they will avail us nothing in the day of accounts: but will serve to bring upon us greater misery. And surely this would not be making a wise improvement of time. The mind of man is continually employed on some subject, and time properly devoted together with truth, can alone unfold things as they were, as they are, and as they are to come.

PRAYER.

Prayer to the Lord is one of the most pleasing and necessary acts of worship. To enter into the closet and shut the door, and pray to the Father of all good, in secret, and then be rewarded openly, is so joyous, so heavenly, and so saintly—that we can only marvel at the goodness and mercy of HIM who sees, and knows; and was, and is, ETERNALLY. Religion is nothing without prayer, worship is nothing without prayer, and man is nothing without prayer. In all ages the

saints, that were humble before the Lord, have prayed, openly and in secret. In the book of Mormon, we learn that Alma taught thus: "Therefore may God grant unto you, my brethren, that ye might begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; yea, cry unto him for mercy, for he is mighty to save; yea, humble yourselves, and continue in prayer unto him; cry unto him when you are in your fields; yea, over all your flocks; cry unto him in your houses; yea, over all your household, *both morning, mid-day and evening;* yea, cry unto him against the power of your enemies; yea, cry unto him against the devil which is an enemy to all righteousness." Without quoting farther from this pure example, let us remark, that few men have left a better specimen for the saint to follow, as a sample of daily worship. It is simple; it is easy; it is holy, and it is necessary, in order to be forgiven of our sins; to be justified before the Lord; to be humble; to be virtuous; to be faithful; to be diligent; to be temperate; to be charitable; to be holy—that we may become *pure in heart.* The just shall live by faith, and the prayers of the righteous avail much. "Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber, toward Jerusalem, he kneeled upon his knees THREE TIMES A DAY, and prayed and gave thanks before his God, as he did aforetime:" and the lions' mouths were shut, so that Daniel received no harm.

Now what saint ever thought of being heard in heaven and answered on earth, unless he prayed in faith? Who expects miracles without the prayer of faith? Who can heal the sick without the prayer of faith? Who can obtain blessings without asking for them?—Yea, did the Lord ever bless unless he was sought unto, in humility, with clean hands, and pure hearts? No; nor will he: He knows what we stand in need of before we ask, and when our humility, our contrition, our works, our hearts, our thoughts, and our faith, come up to God as a sweet savor, he grants our requests, and the angels and all the heavenly hosts rejoice. If we ever come up to the privileges of the ancient saints; or, if we ever find favor with God, so as to walk in the fire without being burned; or stop the mouths of lions; or put the armies of the aliens to flight; or cast out devils, it will be because we pray, in spirit and in truth, acceptably—and our prayers are registered in heaven; then the Lord will be as free to bless, as the saints are humble to pray; and the land will flow with milk and honey; peace will be extended as a river, and no good thing will be withheld.

All disciples are commanded to remember their prayers in the season thereof; and if they do not, they are to be called to an account for their neglect before the proper authorities of the church. In St. John's gospel we learn, that when the Savior sees his saints again, in that day, he will pray the Father for them, because the Father loves them.

When the love of God fills the heart of a saint, he will pray,—and God will hear, and the blessings of heaven will come to him as softly and as sweetly as the zephyrs of even. Where there is humility, and faith, and prayer, the Lord delights to bless. Mark the family where the father prays in public and in private; where the mother prays in public and in private; where the children pray in public and in private; where the words of God are held in sacred reverence; where the sweet incense of all hearts in the house, in prayer and praise, go up to heaven morning, noon and night, and there peace reigns; and there joy reigns; and there contentment reigns; and there Jesus reigns!

How much like heaven it seems to see little children kneeling and praying: yea, how sweet is the sound, and how pure the accents of a babe, calling on the maker of his frame, for the blessing of health, peace, and protection, before it is old enough to be tempted by satan? Parents! teach your little ones to pray; that they may remain in the kingdom of the Lord, and grow in grace and glory, till a day of righteousness shall come, when children can be bro't up before their parents, and their Savior, without sin unto salvation.

In one of the revelations to the church of Latter Day Saints, is found this important instruction:

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and

the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized: and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness, for the idler shall be had in remembrance before the Lord. Now I the Lord am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness: They also seek not earnestly the riches of eternity, but their eyes are full of greediness."

This is good instruction, and let us profit by it; let us bring up our children to pray; and praise the Lord. If we set a good example before our children, the world may follow it, for no one is so lost to a sense of glory, and things to come, that he would think that prayer would do any hurt, if he even had no faith in its doing any good, and so the love of prayer might win a soul to God. Says the apostle, "Continue in prayer, and watch in the same with thanksgiving;" yea, brethren, watch and pray always, that ye fall not into temptation. Tongue is unable to express the consolation derived from prayer.

We profess to worship a God that hears and answers prayer. We call upon a God nigh at hand, and not afar off, and how necessary is it, that all should pray in faith, and in spirit, and in truth? We say in spirit, as the apostle, because "the spirit helps our infirmities:" for we know not what we should pray for at all times, but the spirit makes intercession.

But beware of making long prayers, and of thanking God that you are not like other men, like the pretending Pharisee, lest you offend your benefactor. Remember the humble Publican: "*God be merciful to me a sinner!*"—Give the Lord your heart, and he will give you a treasure in heaven—where your heart may be also. **P.**

DOCTRINE AND COVENANTS.

By an article entitled "General Assembly," in this month's paper, it will be seen that the Doctrine and Covenants of the Church of Latter Day Saints, is nearly ready for sale. At any rate it may be expected in the course of a month, as one thousand copies have already been delivered to the binder.

Since the commencement of this work, even in Missouri, where, just before it was ready to come out, it fell into the hands of a mob, our anxiety and exertions have been unabated, to put in the possession of the Saints, and all who feel a desire to be saved. We have greatly desired that this little sacred volume might go into the world, that the inhabitants thereof might know what the Lord was about to do in the last days. We know that the word of the Lord is sure, and never fails, and, as faithful servants to him, living in the hope of a glorious resurrection with the just when the righteous arise to meet him in the cloud, we bear testimony that the revelations therein contained are true and faithful.

We hope and pray that the Saints may be as anxious to keep the commandments, and be governed by the Doctrine and Covenants, contained in said book, as they have been for its publication: if they do observe all the requirements towards perfecting themselves in holiness, that they may serve the Lord acceptably with "clean hands and pure hearts," it will be well with them: but if they neglect to walk in all the ordinances of the Covenants and law of the Lord blameless, *they must be chastened.* The righteous shall be had in everlasting remembrance before the Lord, but the ungodly shall be cut off and forgotten; and their end no man knoweth, save he that is ordained to such condemnation. **P.**

PERSECUTION.

Few men in our day know of the extreme persecution the ancient saints endured for the sake of the gospel of the Lord Jesus. Paul, who also suffered death for the testimony which he bore, has given us to understand that those who live godly in Christ Jesus shall suffer persecution, and the author of the epistle to the Hebrews has mentioned the fact, that those who lived before him, were under the necessity of excluding themselves from society, and wander in dens and caves of the earth.

The following from "Fox's history of the Martyrs," may not be uninteresting to the readers of the Messenger and Advocate, as it will give us an idea of the unanimity of the enemies of truth, and the eagerness to deprive

the saints of their privileges and rights.

C.

Chap. VI.

FROM THE BEGGINNING OF THE FOURTH CENTURY TO THE DEATH OF GALERIUS.

We have been in some measure prepared for the awful scene which began to display itself at the commencement of the next century. The conflict was dreadful, but the conquest was glorious. For the human powers being first subdued by the influence of the christian doctrines, were at last compelled to become its protectors. But the furious wind of persecution was first to be once more raised, to purge away the remaining rubbish from the church, and winnow the chaff, by driving it to a distance from the genuine grain. It was declared impossible to describe particularly "the vast assemblies, the numerous congregations, and the multitudes, that thronged in every city to embrace the faith of Christ.—Spacious churches were erected from the very foundations, throughout all cities of the empire." But impieties and jealousies intruded themselves to the annoyance of the church, and schisms and divisions were productive of mischiefs, which were the occasion of great disturbances. The deprivation of Meletius, bishop of Lycopolis, of Thebais in Egypt, for sacrificing to idols and other crimes, disdaining to recant to cover his disgrace, disseminated many calumnies against Peter, bishop of Alexandria, and the other bishops assembled in a synod, as shewing too great indulgence in the restoration of apostates. But Hierocles the philosopher, now governor of Alexandria, who wrote against certain pretended inconcistencies of the Christian religion, and Galerius Maximian, who had been nominated Cæsar, by the emperor, a most zealous and superstitious Pagan and hostile to the Christians, instigated thereunto by his mother, prevailed upon Dioclesian to form a system of persecution against them, to which the emperor was greatly adverse, but at last consulted his judges, and likewise the oracles of Appollo. Yet still his advice was to exercise moderation, whilst Galerius maintained the necessity of burning them alive. The day was at last fixed when the bloody scene was to commence.

The church of the Christians was the first place visited by the prefect and his officers in the morning of the day, when the doors were forced, and the first search was to find the image of their god. When they could find none, the sacred books and other things were cast into the fire, so that every place was at once filled with force and violence. Dioclesian overruled the proposal for burning the church; but it was soon levelled with the ground. By an edict of the following day all churches were ordered to be demolished, and the scriptures to be burned; and all Christians were interdicted from honors and officers, put out of the protection of the law, deprived of right by means of any suit, and no rank or dignity should exempt them from torture. This was immediately torn down by a Christian, for which he was seized and cruelly tormented, and afterwards burned alive. Another edict ordered all the bishops to be imprisoned, and every means to be used to compel them to sacrifice. All this did not satisfy the bloody-minded Galerius. The imperial palace, by his direction, was secretly set on fire, and charged upon the Christians. It was repeated, and a report was propagated, that the Christians had conspired with the eunuchs to murder the emperors; which had the designed effect, and Dioclesian in his fury resolved to compel every person to sacrifice, beginning with his daughter and empress. Many of the eunuchs and first-rate courtiers were put to death: amongst whom were Dorotheus, Gorgonius, and Peter, this last enduring courageously all their tortures, scourgings, gridirons, and fires. Many presbyters and deacons were seized, and, without requiring any manner of proof, condemned and executed. Anthimus, bishop of Nicomedia, was beheaded, with whom a great number of martyrs were joined. Mr. Echard relates, that "no regard was had to age, sex, or order; not contented with single executions, whole houses full were burned at once, and droves tied together with ropes, thrown into the sea, with milstones about their necks. The persecution was not confined to Nicomedia; for the judges were sent to all temples to force people to sacrifice, and prisons were every where crowded, and unheard of torments invented.—That none but Pagans should have the

benefit of the law, they placed altars in the very courts of judicature, where every person was obliged to sacrifice before he could plead. New edicts were daily sent into cities and provinces; so that in a short time the persecution spread through most of the empire, and became almost universal.—Multitudes of martyrs were made in all parts of the empire. The deaths were innumerable, far exceeding all former relations. Some were beheaded, as in Arabia; some devoured by wild beasts, as in Phœnicia; others slain by breaking their legs, as in Cappadocia; some were hung up with their heads downwards, and suffocated by slow fires, as in Mesopotamia; and others were broiled upon gridirons, as in Syria.—In Pontus, some had sharp reeds thrust up under all their nails; others had melted lead poured upon their naked skin, which ran down and burned the most necessary parts of their bodies; while others, without any commiseration, endured such obscene tortures as are unfit to be related, which the impious judges used as a demonstration of the acuteness of their wit, as if the greatness of that consisted in the most unnatural inventions."

Add to these the torments which the persecuted Christians endured in Egypt, where "infinite numbers of men, women, and children, suffered various kinds of deaths; some of whom, after their flesh had been torn off with torturing irons, after they had been racked, and most cruelly scourged, and sustained the most horrible torments, were committed to the fire, and others drowned in the sea. Other some cheerfully offered their necks to the executioners; some died under their tortures, others perished with hunger. Again, others were crucified, some according to the ordinary manner of malefactors, and others were nailed with their heads downwards, and left to die by famine. In the province of Thebais, the torments and indignities surpass all relation; instead of torturing irons, being torn with sharp shells all over their bodies till they expired. Women were tied by one of their feet, and by engines hoisted up into the air with their heads downwards, and their bodies, being entirely naked, were made a most detestable and inhuman spectacle. Others were tied up by the feet to great boughs and trees, violently forced together by machines, which, being let go, in a moment rent the bodies of the martyres all in pieces. This continued for the space of whole years; sometimes no more than ten, at other times above twenty, were destroyed; sometimes not less than thirty, at others near sixty; and again at another time a hundred men together, with very small children and women, were executed in one day, being condemned to various and interchangeable kinds of punishments. In Phrygia, the soldiers invested a populous city, consisting all of Christians; and setting fire to it, men, women, and chidren, while calling upon God were all consumed in the flames."

When the governors of provinces were weary with slaughter, and glutted, as it were, with the blood of the Christians, an affectation of clemency and humanity was ostentatiously displayed by some of them. We have not alluded to the vast numbers of prelates, bishops, and clergy, who suffered in this persecution, far too many to be distinctly named. But they afterwards contented themselves with discouraging the Christians, and making them miserable in life by "setting marks of infamy upon them. Accordingly some had their ears, noses, or hands cut off, others their eyes put out, and one of their legs dissabled." The noted ecclesiastical historian of that period says, "It is impossible to reckon up the innumerable multitudes of the Christians, who had their right eyes put out, and seared with a hot iron, and of those who had their left legs made useless by torturing instruments; after which they were condemned to the mines, not so much for the service they could do, as for the miseries they should endure.—All kinds of arts were made use of to eradicate Christianity, and the greatest care was taken, but in vain, to destroy the holy scriptures. But the Christians thronged to the tribunals of their judges, freely declaring their opinions and religion, despising the barbarity of their enemies, and receiving their last sentences with a smile. Yet as some pressed too forwards to death and torments, so others leaped from the tops of houses to avoid the malice of their enemies. Some ladies of Antioch drowned themselves to escape ravishment by the soldiers. Yet some from fear, culpably delivered up their

bibles; and too many, to avoid torments, apostatized. But far the greatest part behaved themselves so manfully, that neither fears nor charms had any influence to prevent them from giving undeniable evidences of their fortitude. Donatus, in particular, must be mentioned by name, who endured torments nine several times from three different governors. Maximian, also, willingly joined with Dioclesian and Galerius in these cruelties; and these three wild beasts exercised their barbarities on all the provinces from east to west, Gaul alone escaping, where the mild Constantius governed, being one of the Cæsars, whose mother Claudia was niece to the renowned emperor Claudius II. who signalized himself in the wars against the Goths.—To satisfy his superiors, he made a shew of pulling down some of the Christian churches, without farther damage; and he once politicly pretended to persecute the Chistians, commanding those of his household to do sacrifice, or quit their situation. But those who did so were discharged in the greatest disgrace, declaring generously, that "men, who were false to their God, would never be true to their prince."

To pass over the celebration of the emperor Dioclesian's Vicennalia, or twentieth year of his reign, and his triumphs for his victories, which are foreign from our purpose, we need only mention that in the first year of the persecution we meet as martyrs with the names of Procopius, Alphæus, and Zaccheus in Cæsarea, and of Romanus in Antioch, who gloriously withstood the malice of their persecutors; and the second year was memoriable not only for the triumphant death of Timolaus, Dionysius, Romulus, Agapius, and several others also at Cæsarea, but of Timotheus at Gaza. Marcellinus, bishop of Rome, also suffered towards the latter end of this year.—The emperor was now so much reduced by sickness, on his arrival at Nicomedia, where Galerius visited him, after being a little recovered, to compel him to resign the empire; which was effected, notwithstanding many objections, when the old emperor declared this determination to his soldiers with tears in his eyes, and named two of the creatures of Galerius, Severus, and Maximinus, who were as wicked and barbarous as himself. He had before compelled Maximian to resign the government of the East, as the only means of preventing a civil war; after which the empire devolved upon Constantius and Galerius. Their opposite tempers and dispositions did not prevent them from agreeing to a division of it; by which Constantius, in addition to Britian and Gaul, which he before possessed, had Spain and Germany, with Italy, Sicily, and the greatest part of Africa; and Galerius had Illyricum, Pannonia, Macedonia, Thrace, with the provinces of Greece, the lesser Asia, with Egypt, Syria, Palestine, and all the East. Though the share of Constantius was least, he gave up Africa and Italy to Galerius; and Galerius also surrendered these to Severus, one of his Cæsars, and gave up Egypt, Palestine, and the East, to Maximin.

Whilst Constantius reigned in the hearts of his subjects, and every one was happy, Galerius treated even his Pagan subjects with the utmost tyranny and oppression, exacting his extortions by the most violent means; but the Christians were condemned to tortures, and in slow fires most inhumanly consumed. "They were first chained to a post, then a gentle fire set to the soles of their feet, which contracted the foot so that it separated from the bones; then flambeaux just extinguished were applied to all parts of their bodies, that they might be tortuted all over; and cruel care was taken to keep them alive, by throwing cold water in their faces, and giving them some to wash their mouths, lest the extremity of the anguish should dry up their throats and choak them. Thus their miseries were lengthened out whole days, until their skin was quite consumed, and they were just ready to expire, when they were thrown into a great fire, that their bones might be burned to ashes; after which the remains were ground to powder, and thrown into some river.—With fresh rage and cruelty also was the persecution carried on in the East by the bloody Maximin, who had issued out edicts to the governors of provinces to put in execution the laws against those who refused to comply with the public ceremonies of the empire. At Cæsarea, during the proclamation and summons from a public roll of names, Apphianus, a young gentle-

man of Lycia, then a scholar of Eusebius, pressed through the crowd, and caught hold of the hand of Urbanus the governor, so that he dropped his sacrifice, gravely reproving him at the same time for these impieties." He was immediately apprehended, and put to the severest tortures, and thrown half dead into the sea. His brother Ædesius, for a similar fact, "suffered the same kind of martydom at Alexandria, and almost at the same time; not to mention innumerable others who gloriously ended their lives."

Yet the resignation of Maximian occasioned a cessation of the persecution in Italy, Spain, Africa, and their vicinity; after two years continuance.—This encouraged the bishops and clergy to assemble to consider the measures most advisable to be adopted for receiving those who had shrunk from their profession in the day of trial, and those who had surrendered their bibles and the consecrated or appropriated vessels of the church. But the persecution continued to rage in Egypt, and Peter, bishop of Alexandria, published an excellent canonical epistle, containing many temperate and charitable rules for penance on the one hand, and indulgence on the other, as relating to the various classes of those who had lapsed. How the young Constantine, the son of Constantius, escaped from the court of Galerius, where he was kept as a hostage for his father's fidelity, is foreign to our history; he happily arrived at York, in the island of Britain, where his father lay in a weak and feeble condition, beyond all recovery. Debilitated as he was, he received the young Constantine with raptures, to which his weakness little corresponded, and declared him emperor, particularly recommending the poor Christians to his pity and compassion. His first public act, after being joyfully received as emperor of the West, was to give the free liberty of religion to the Christians. Maximian, who had been forced to abdicate the government under Dioclesian, to avoid a civil war, availed himself of the usurpation of Maxentius, at Rome, who had caused himself to be declared emperor, in opposition to Constantine; an act, which was not less hostile to the disposition of Galerius. He soon reduced Maxentius, but still had reason to dread Galerius, especially if he should unite with Maximin. Having fortified Rome, he visited Gaul, and, to strengthen his interest gave his youngest daughter Fausta in marriage to Constantine. Galerius came against them, as Maximian had foreseen; but his soldiers, disliking this unnatural war, as they approached Rome, began to desert, and to convince him of his danger. He was, therefore, compelled to retreat; and Maxentius, who had before manifested some signs of compassion for the Christians, upon this success became insolent both to them and his other subjects, which soon increased to an intolerable tyranny. Severus raised an army against Maximian also, but was soon defeated and reduced to submission, though he was afterwards bled to death; but Maxintius maintained his usurpation in Rome and Italy, by means of his army, for six years, though he soon lost Africa to another usurper of the name of Alexander.

Though Maximian had a share of the empire with Maxentius, that did not satisfy his restless mind. By his manœuvres he caused great mischiefs among the Prætorian soldiers, and he was ignominiously compelled to leave Rome. The artifices of his visit to Galerius, the appointment of a new Cæsar in the place of Severus, and the resolute opposition of Maximin in the East against the appointment of Licinius, are somewhat beside our purpose; but the result was, that Galerius first abolished the title of Cæsar, and declared himself and Licinius the proper emperors, that Maxentius and Constantine had first the title of sons of the emperors, that Maximin boldly assumed the title of Augustus, and that Constantine and Maxentius soon after received the same title.

Maximin speedily discovered his tyranny, after this manifestation of his ambition, following the steps of Maxentius, at Rome, but surpassing him in impieties. From his excessive superstition, he more severely persecuted, than even his predecessors. In the celebration of his birth-day at Cæsarea, the Christians were made to share in the triumphs of the day: and therefore, "Agapias, who had before been sentenced to the wild beasts, was brought into the ampitheatre, and, being invincible to all persuasions, was delivered to the mercy of a she-bear, which only left him so much life, as to be able to survive till the next day, when, with stones tied to his feet, he was thrown into the sea. Not long after, Eusebius' dear friend, Pamphilus, was apprehended & brought before Urbanus, the pres't. who endavored to turn him by all the arts of

insinuation and terror, but in vain; for the martyr was immovable, and resolutely despised his threatenings. This so enraged the governor, that he commanded him to be put to the acutest tortures; and when they had more than once raked his sides, and torn off his flesh with iron pincers, he was sent to keep company with the other confessors in prison, the governor himself being immediately after disgracefully displaced, and condemned to death by the emperor." During an imprisonment of two years, he was constantly visited by his friend Eusebius, and they employed their time to the most useful purposes. They had before published the Greek translation of the Septuagint, from Origen's Hexaplas, for the use of the Palestine churches: and they now composed an elaborate apology, to vindicate Origen from those rude censures and reflections, which the indiscreet zeal of some had cast upon his memory.

The persecution still continued in the East, where Maximin issued new edicts in every province, ordering the idol temples to be repaired, compelling all persons to do sacrifice, and forcing them to eat part of the flesh which was offered. It was likewise directed, that all provisions exposed for sale in the markets should be defiled with things which had been sacrificed; and by these means the miseries of the Christians became so prodigious, that many of the Pagans themselves condemned the emperor's barbarities, and the cruelties of his officers. Eusebius has given a particular account of the intolerable cruelties practiced in Palestine by Firmilian, the successor of Urbanus, and of the martyrdom of two virgins and many others; for which the stones and senseless matter miraculously wept, to reprove the barbarous disposition of men. In the following year Pamphilius, after two years' imprisonment, was brought forward, and, still persevering, was condemned, together with his companions. His servant Porphyrius requested that the bodies might be decently buried; but the tormentors were directed to torture him by every device.—They raked off his flesh, until they had laid open the inward recesses of his body, which he bore with invincible patience, though no more than eighteen years of age, being a youth of good parts and learning. He was afterwards "ordered to be burnt in a slow fire, and sucked in the flames at a distance, entertaining his friends in the midst of his torments with a most serene undisturbed mind," till his soul departed from his body; and such was the rage and malice of their persecutors, that their dead bodies were exposed as a prey to wild beasts, under a military guard. Yet neither birds nor beasts would come near them; and their friends were at length permitted decently to inter them.

It was no longer advisable for Eusebius to remain, and therefore he prudently retired srom Cæsarea into Egypt. Yet the persecution there, especially about Thebais, raged with increased violence. The most deplorable spectacles were there daily exhibited; the numbers executed blunted the very edges of the Pagan swords. The tormentors were tired out, though they relieved one another. The constancy of the martyrs, however, was unshaken; and the sentence of one only had the effect of the advance of others to confess themselves Christians at the tribunal. He was at length cast into prison; but how long he remained there, or by what means he was delivered, is no where related. Even Rome was not exempt from persecution, though the western parts were generally peaceable. The tyrant Maxentius not only oppressed the Christians, but condemned Marcellus, bishop of that city, to keep beasts in a stable, and then banished him. Eusebius, son of a Grecian physician, was appointed about seven months after, and in about four or five months also suffered under this tyrant. Soon after this the persecution abated in the middle parts of the empire, as well as in the west; and Providence at length began to manifest vengeance on the persecutor. Maximian endeavored to corrupt his daughter Fausta to murder Constantine her husband; which she discovered, and Constantine forced him to choose his own death, when he preferred the ignominous death of hanging, after being an emperor near twenty years.

Galerius was visited by an incurable and intolerable disease, which began with an ulcer in his secret parts and a fistula *in ano*, that spread progressively to his inmost bowels, and baffled all the skill of physicians and surgeons. Untried medicines of some daring professors drove the evil through his bones to the very marrow, and worms began to breed in his entrails; and the stench was so preponderant as to be perceived in the city, all the passages separating the passages of the urine and excrements being corroded and destroyed. The whole mass of his body was turned into universal rottenness; and, though living creatures, and boiled animals, were applied with the design of drawing out the vermin by the heat, by which a vast hive was opened, a second imposthume discovered a most prodigious swarm, as if his whole body was resolved into worms. By a dropsy also his body was grossly disfigured: for although his upper parts were exhausted, and dried to a skeleton, covered only with dead skin, the lower parts were swelled up like bladders, and the shape of his feet could scarcely be perceived. Torments and pains insupportable, greater than those he had inflicted upon the Christians, accompanied these visitations, and he bellowed out like a wounded bull, often endeavoring to kill himself, and destroying several physicians for the inefficiency of their medicines. These torments kept him in a languishing state a full year; and his conscience was awakened, at length, so that he was compelled to acknowledge the God of the Christians, and to promise, in the intervals of his paroxisms, that he would rebuild the churches, and repair the mischiefs done to them. An edict, in his last agonies, was published in his name, and the joint names of Constantine and Licinius, to permit the Christians to have the free use of their religion, and to supplicate their God for his health and the good of the empire; on which many prisoners in Nicomedia were liberated, and amongst others Donatus. He soon after committed his wife and son to the care of Licinius; and at his death appointed Constantine emperor of Gaul, Spain, Britain, and Germany; Licinius his successor in Illyricum, Greece, and Asia Minor; Maximin had been named Cæsar, and since that emperor of Egypt and the East: and Maxentius, though an usurper, but since called emperor of Italy and Africa, notwithstanding the pos-

session of the latter by Alexander, another usurper.

The high council in Kirtland have withdrawn their fellowship from Elder *Phineas H. Young*, until he returns to this place and makes ample satisfaction for a public offence. By order of the council.

W. PARRISH, } *Clerk.*
Kirtland, August 17, 1835.

*** This number of the Messenger and Advocate has been delayed beyond the ordinary time of publication, on account of finishing the printing of the Doctrine and Covenants. The next number we hope to issue in season.—The re-printed Star will now continue till the whole are published. We are not in the habit of making excuses, but consider it our duty to inform the saints *why* things were as they are:—that they might know our labors were unabated towards building up the great cause of our Savior, that Zion may be redeemed, and all Israel saved.

OBITUARY.

DIED in this town on Tuesday, (the 1st of Sept.) after a lingering illness of over two years, MARY, consort of Isaac Hill, aged 29 years and six months.

IN Clay Co. Mo. Sept. last, SOLOMON HUMPHREY, aged about 56 years. He was an elder in the church of Latter day Saints, and had done much good in the cause of our Lord.

"Praise ye the Lord."

BY MISS. ELIZA S.

Great is the Lord: 'tis good to praise
His high and holy name:
Well may the saints in latter days
His wondrous love proclaim.

To praise him let us all engage,
That unto us is giv'n:
To live in this momentous age,
And share the light of heav'n.

We'll praise him for our happy lot,
On this much favored land;
Where truth, and righteousness are taught,
By his divine command.

We'll praise him for more glorious things,
Than language can express,
The "everlasting gospel" brings,
The humble souls to bless.

The Comforter is sent again,
His pow'r the church attends;
And with the faithful will remain
Till Jesus Christ descends.

We'll praise him for a prophet's voice,
His people's steps to guide:
In this, we do and will rejoice,
Tho' all the world deride.

Praise him, the time, the chosen time,
To favor Zion's come:
And all the saints, from ev'ry clime,
Will soon be gathered home.

The op'ning seals announce the day,
By prophets long declar'd;
When all, in one triumphant lay,
Will join to praise the Lord.

Evening Hymn.

BY W. W. P.

Come let us sing an evening hymn
To calm our minds for rest,
And each one try, with single eye,
To praise the Savior best.

Yea, let us sing a sacred song
To close the passing day:
With one accord, call on the Lord,
And ever Watch and Pray.

O thank the Lord for grace and gifts
Renew'd in latter days;
For truth and light, to guide us right,
In wisdom's pleasant ways.

For ev'ry line we have receiv'd
To turn our hearts above:
For ev'ry word, and ev'ry good,
That's fill'd our souls with love.

O let us raise a holier strain,
For blessings great as ours,
And be prepar'd, while angels guard
Us through our slumb'ring hours.

O may we sleep and wake in joy,
While life with us remains;
And then go home, beyond the tomb,
Where peace forever reigns.

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

VOL. I. NO. 12.] KIRTLAND, OHIO, SEPTEMBER, 1835. [Whole No. 12.

Letter No. 10.

DEAR BROTHER IN THE LORD:

Other important business has prevented me from answering your 7th letter, addressed to me, through the columns of the Messenger and Advocate of July last, until now. Upon reading that letter, I perceive, that the subject, to which it mainly relates, is so well set forth, and the description of Cumorah so faithfully given, that an attempt for me to add any thing, would appear somewhat superfluous. I, therefore, in this communication, shall do little more than glance at the book of Mormon. That book is one of the most valuable treasures of the last days, and at once connected with the angel's visit to Br. J. Smith jr. In fact, it may, in one sense, be called the foundation, or starting point of the church of Christ, or church of latter day saints.

It is a good book and no *honest* person can read it, without feeling grateful to God, for the knowledge it contains: if humble, any one that reads and receives it, will rejoice for the fulness of the gospel, which it so simply sets forth to the understanding and comprehension of the commonest capacity. Such who read and ask in faith, are very apt to embrace its truth for the truth's sake, because the truth makes them free, and they know the right way to be saved in the kingdom of God.

From the first time I read this volume of volumes, even till now, I have been struck with a kind of sacred joy at its title page. One like it I have never seen; it seems like a history of itself: it shows to a disciple of the Lord Jesus, like the face and eyes of the body of matter that follows: I will let it show for itself.

The BOOK OF MORMON: *An account written by the hand of Mormon, upon plates taken from the plates of Nephi.*

Wherefore it is an abridgement of the Record of the People of Nephi; and also of the Lamanites; written to the Lamanites, which are a remnant of the House of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God, unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgment taken from the book of Ether, also, which is a record of the People of Jared, which were scattered at the time the Lord confounded the language of the people when they were building a tower to get to Heaven: which is to shew unto the remnant of the house of Israel how great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that ye may be found spotless at the judgement seat of Christ.

Here is no dark insinuation; no reference to some other author for a motto; no explanation wanted; no; all is clear: "*Condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.*" How pleasant and happy would have been the situation of millions of mankind, if they had followed such good instruction as this? Alas! whenever I hear a man judge the book of Mormon before he has read it, I fear be will be found *spotted* at the judgment seat of his holy Judge!

Whenever I have meditated upon the book of Mormon, and looked ahead at the glory which will be brought to pass by that, and the servants of God, I have been filled with hope; filled with light; filled with joy, and filled with satisfaction. What a wonderful volume! what a glorious treasure! By that book I learned the right way to God; by that book I received the fulness of the everlasting gospel; by that book I found the new covenant; by that book I learned when the Lord would gather scattered Israel; by that book I saw that the Lord had set his hand the second time to gather his

people, and place them in their own land; by that book I learned that the poor Indians of America were some of the remnants of Israel; by that book I learned that the new Jerusalem, even Zion was to be built up on this continent; by that book I found a key to the holy prophets; and by that book began to unfold the mysteries of God, and I was made glad. Who can tell his goodness, or estimate the worth of such a book? He only who is directed by the Holy Ghost in all things, and has kept all his Lord's commandments blameless through life.

I think the saints—all honest men, who read the book of Mormon for the truth's sake, will agree with me in saying, that it is one of the best books in the world. I care nothing about the folly of the slanderer, bawling "Jo Smith!" "false prophet!" "mormonites!" &c. For all any charge or law suit, they have prefered against Joseph Smith jr. he remains unharmed, and like one of the children cast intc the fiery furnace,his garments have not the *smell of fire*. False prophet seems to stick to them that cried it so vehemently, and the saints gain as the spring verdure after a goodly shower. The book of Mormon, is just what it was when it first came forth—a revelation from the Lord. The knowledge it contains is desirable; the doctrine it teaches is from the blessed Savior; its precepts are good; its principles righteous; its judgments just; its style simple, and its language plain: so that a way-faring man, though a fool, need not err therein.

I am sensible that many err as to the great value of this book, for want of proper knowledge concerning it; or, through a lack of faith in the power and goodness of God. If men would reflect a moment, then humble themselves before the Lord, and ask in faith, they might be satisfied that the Book of Mormon is a "heavenly treasure," and as estimable in its holy precepts and examples for salvation, as the holy bible. A comparison of the two will prove this. If the majority of mankind would give as much credit to the statements of their fellow beings who certify to the truth of this book, as they do to the foolish lies that are put in circulation by wretches of no character, they would believe it upon testimony. Not a few, then, but thousands, would rejoice and say, truth is light, and light comes from God.

The revelation to the "Three Witnesses," is one of great importance; it simply shows how the Lord gave them a view of the plates, and other sacred things. It is as follows:

"Behold I say unto you, [Oliver Cowdery, David Whitmer and Martin Harris,] that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the red sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

And afrer that you have obtained faith, and have seen them with your eyes, you thall testify of them, by the power of God; and this you shall do that my servant Joseph Smith, jr. may not be destroyed, that I may bring about my righteous purposes unto the children of men, in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, jr. has seen them, for it is by my power that he has seen them, and it is because he had faith: and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth, it is true.

Wherefore you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you: and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you. that I might bring about my righteous purposes unto the children of men. Amen."

This revelation is complete: The testimony it bears of the book of Mormon—"*it is true*"—is enough; it is eternal, and the rivers, and mountains; yea, the earth and the heavens are witness. When this novelous, and adulterous generation is lost among its abominations, as an evil mass, unfit for the glory of God, the book of Mormon will be one of the precious things which will continue among the righteous from generation to generation forever and ever. The freedom of soul should be enjoyed by all on earth, as well as the freedom of speech. This life is short, but the next is eternal: wherefore I am anxious that all that will may come to the knowledge of the truth, as it is in Christ Jesus, and be saved from the calamities which await the wicked in this life; and the torment they must endure in a kingdom of no glory.

I need not bring line upon line; pre-

cept upon precept; truth upon truth; letter upon letter; argument upon argument; and witness upon witness, to prove the book of Mormon a revelation from God: It is a witness of itself: the light of heaven is manifest in it. One word about heaven: The Gentile world supposes heaven to be a great way off; —a place of spirits;—but I allow heaven to be near, and that it will be *on land:* In support of this, I shall quote the 85th Psalm:

"Lord, thou hast been favorable unto thy land: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. Thou hast taken away all thy wrath; thou hast turned *thyself* from the fierceness of thine anger. Turn us, O God of our salvation, and cause thine anger towards us to cease. Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again; that thy people may rejoice in thee? Shew us thy mercy, O LORD, and grant us thy salvation. I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation *is* nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed *each other.* Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD shall give *that which is* good: and our land shall yield her increase. Righteousness shall go before him; and shall set *us* in the way of his steps."

From this Psalm, I draw a conclusion, that the Lord will bless the land, and bless the saints upon it, with all the good things that will gladden the heart, delight the eye, please the taste, and happify the soul; yea it will be the garden of Eden—a paradise on earth. For tidings so glorious: a system so expansive; a plan so noble; and a prospect so congenial with my feelings, I am willing to acknowledge myself indebted to the revelations of God, contained in the bible, the book of Mormon, the book of commandments and all other good books, which alike have come and will come unto the world, by the gift and power of the Holy Ghost. I glory in revelations from the Lord, and think when the prophecy of good old Jeremiah is fulfilled, the earth will be filled with knowledge which will be *revealed.* It reads:

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have trangressed against me."

But I will close my quotations for the present. The vexations and perplexities which seem to be the lot of this generation, are tolerable strong evidence of what is at hand; and as, in trouble, and tribulation, and calamities; and glory, and honor, and power, every part strengthens a part, as signs to them that believe, so do all these things foretell that the coming of the Lord is nigh.

As ever,

W. W. PHELPS.

To OLIVER COWDERY.

To the elders of the church of Latter Day Saints.

After so long a time, and after so many things having been said, I feel it my duty to drop a few hints, that, perhaps, the elders, traveling through the world to warn the inhabitants of the earth to flee the wrath to come, and save themselves from this untoward generation, may be aided in a measure, in doctrine, and in the way of their duty. I have been laboring in this cause for eight years, during which time I have traveled much, and have had much experience. I removed from Seneca county, N. Y. to Geauga county, Ohio, in February, 1831.

Having received, by an heavenly vision, a commandment, in June following, to take my journey to the western boundaries of the State of Missouri, and there designate the very spot, which was to be the central spot, for the commencement of the gathering together of those who embrace the fulness of the everlasting gospel—I accordingly undertook the journey with certain ones of my brethren, and, after a long and tedious journey, suffering many privations and hardships, I arrived in Jackson county Missouri; and, after viewing the country, seeking diligently at the hand of God, he manifested himself unto me, and designated to me and others, the very spot upon which he designed to commence the work of the gathering, and the upbuilding of an holy city, which should be called Zion:—Zion because it is to be a place of righteousness, and all who build thereon, are to worship the true and living God—and all believe in one doctrine even the doctrine of our Lord and Savior Jesus Christ.

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah 52:8.

Here we pause for a moment, to make a few remarks upon the idea of gathering to this place. It is well known that there were lands belonging to the government, to be sold to individuals; and it was understood by all, at least we believed so, that we lived in a free country, a land of liberty and of laws, guaranteeing to every man, or any company of men, the right of purchasing lands, and settling, and living upon them: therefore we thought no harm in advising the Latter Day Saints, or Mormons, as they are reproachfully called, to gather to this place, inasmuch as it was their duty, (and it was well understood so to be,) to purchase, *with money*, lands, and live upon them—not infringing upon the civil rights of any individual, or community of people: always keeping in view the saying, "Do unto others as you would wish to have others do unto you." Following also the good injunction: "Deal justly, love mercy, and walk humbly with thy God."

These were our motives in teaching the people, or Latter Day Saints, to gather together, beginning at this place. And inasmuch as there are those who have had different views from this, we feel, that it is a cause of deep regret: For, be it known unto all men, that our principles concerning this thing, have not been such as have been represented by those who, we have every reason to believe, are designing and wicked men, that have said that this was our doctrine:—to infringe upon the rights of a people who inhabit our civil and free country: such as to drive the inhabitants of Jackson county from their lands, and take possession thereof unlawfully. Far, yea, far be such a principle from our hearts: it never entered into our mind, and we only say, that God shall reward such in that day when he shall come to make up his jewels.

But to return to my subject: after having ascertained the very spot, and having the happiness of seeing quite a number of the families of my brethren, comfortably situated upon the land, I took leave of them, and journeyed back to Ohio, and used every influence and argument, that lay in my power, to get those who believe in the everlasting covenant, whose circumstances would admit, and whose families were willing to remove to the place which I now designated to be the land of Zion: And thus the sound of the gathering, and of the doctrine, went abroad into the world; and many we have reason to fear, having a zeal not according to knowledge, not understanding the pure principles of the doctrine of the church, have no doubt, in the heat of enthusiasm, taught and said many things which are derogatory to the genuine character and principles of the church, and for these things we are heartily sorry, and would apologize if an apology would do any good.

But we pause here and offer a remark upon the saying which we learn has gone abroad, and has been handled in a manner detrimental to the cause of truth, by saying, "that in preaching the doctrine of gathering, we break up families, and give license for men to leave their families; women their husbands; children their parents, and slaves their masters, thereby deranging the order, and breaking up the harmony and peace of society." We shall here show our faith, and thereby, as we humbly trust, put an end to these faults, and wicked misrepresentations, which have caused, we have every reason to believe, thousands to think they were doing God's service, when they were persecuting the children of God: whereas, if they could have enjoyed the true light, and had a just understanding of our principles, they would have embraced them with all their hearts, and been rejoicing in the love of the truth.

And now to show our doctrine on this subject, we shall commence with the first principles of the gospel, which are repentance, and baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of the hands. This we believe to be our duty, to teach to all mankind the doctrine of repentance, which we shall endeavor to show from the following quotations:

"Then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead, the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:45,46,47.

By this we learn, that it behoved Christ to suffer, and to be crucified, and rise again on the third day, for the express purpose that repentance and

remission of sins should be preached unto all nations.

"Then Peter said unto them, repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:38,39.

By this we learn, that the promise of the Holy Ghost, is unto as many as the doctrine of repentance was to be preached, which was unto all nations. And we discover also, that the promise was to extend by lineage: for Peter says, "not only unto you, but unto your children, and unto all that are afar off." From this we infer that it was to continue unto their children's children, and even unto as many generations as should come after, even as many as the Lord their God should call.—We discover here that we are blending two principles together, in these quotations. The first is the principle of repentance, and the second is the principle of remission of sins. And we learn from Peter, that remission of sins is obtained by baptism in the name of the Lord Jesus Christ; and the gift of the Holy Ghost follows inevitably: for, says Peter, "you shall receive the gift of the Holy Ghost." Therefore we believe in preaching the doctrine of repentance in all the world, both to old and young, rich and poor, bond and free, as we shall endeavor to show hereafter—how and in what manner, and how far it is binding upon the consciences of mankind, making proper distinctions between old and young men, women and children, and servants.

But we discover, in order to be benefitted by the doctrine of repentance, we must believe in obtaining the remission of sins. And in order to obtain the remission of sins, we must believe in the doctrine of baptism, in the name of the Lord Jesus Christ. And if we believe in baptism for the remission of sins, we may expect a fulfilment of the promise of the Holy Ghost: for the promise extends to all whom the Lord our God shall call. And hath he not surely said, as you will find in the last chapter of Revelations:

"And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Rev. 22:17.

Again the Savior says:

"Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Math. 11:28,29,30.

Again Isaiah says:

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed."—Isaiah 45:22,23,24.

And to show further connections in proof of the doctrine above named, we quote the following scriptures:

"Him hath God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."—Acts 5:31,32.

"But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)—Then laid they their hands on them, and they received the Holy Ghost. * * * And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized?—And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And, when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and, passing through, he preached in all the cities, till he came to Cesarea."—Acts 8:12,13, 14,15,16,17,——36, to the end.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: for they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."—Acts 10:44,45,46,47,48.

"And on the Sabbath, we went out of the city, by a river side, where prayer was wont to be made; and we sat down, and spake un-

to the women that resorted thither. And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. * * * * And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, Sirs, what must I do to be saved? And they said believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."—Acts 16:13,14,15.——25, to 35.

"And it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And, when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19:1,2,3,4,5,6.

And one Ananias, a devout man, according to the law, having a good report of all the Jews which dwelt there, Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, the God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22:12,13,14,15,16.

"For, when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil."—Heb. 5:12,13,14.

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—Heb. 6:1,2,3,4,5,6.

These quotations are so plain, in proving the doctrine of repentance and baptism for the remission of sins, I deem it unnecessary to enlarge this letter with comments upon them—but I shall continue the subject in my next.

In the bonds of the new and everlasting covenant,

JOSEPH SMITH, jr.

JOHN WHITMER, Esq.

THE ANCIENT ORDER OF THINGS.

The ancient order of things has engrossed the attention of the religious public to some extent in modern times, and has given rise to many parties and sects in the so called christian world; each one in their turn supposing that they had the ancient order of things among them, and had come to the standard of righteousness set up in the scriptures, and representing other religious denominations as having come short of the glory of God, and as not having come to the standard of truth, or else they had departed from it.

On this subject I am disposed to offer a few reflections, through the medium of the Latter Day Saints' Messenger and Advocate, by permission of the Editor.

What I understand by the ancient order of things, as used in modern dialect, is the order of things revealed in the bible, and taught to mankind by the holy prophets and apostles, who were divinely inspired to teach them the way of life and salvation. If I am correct in this conclusion the only way to settle the question about this order of things is to have recourse to the book, and let it speak for itself, and set forth the ancient order of things, as the holy pro-

phets and apostles declared it, by he spirit of inspiration.

I conclude, and I think correctly too, that it requires the entire order of things established by the Savior of the world, to constitute the ancient order of things, and not a part of it only.

The cause of the greatest difficulty among the religious sects seems to be this: that some take one part of this order, and add to it some things of their own invention; others take another part of it and add to that, and some content themselves with taking part of the order without adding any thing to it; and then the difficulty arises among them, who it is that is correct: if they would all stop, and consider, and view the ground on which they stand, I think that they would be enabled with but little reflection, to determine that there are none of them on tenable ground; neither can they be without taking the entire order of things laid down in the scriptures.

In attempting to set forth this order of things, we must begin where it begins; for if we commence right, we can end right, and if not, it will be impossible for us to understand the subject. We ask then what was the first thing that our heavenly Father done, when he began to establish this order among men? Answer: He inspiried a man, or some men, and called them from among the rest of the world, to be his messengers to the world, and to proclaim his will to their fellow-men: to whom he revealed himself, and to whom he made known his will concerning the generation among whom they lived.—To them he gave revelations and commandments, not only for the regulation of their own conduct, but for the conduct of those who would receive their testimony. After they were sufficiently instructed, whether it took a longer or shorter period, they were sent forth to call upon their fellow men, and to administer to them in the name of the Lord Jesus according to the will of God, with certain promises which should be fulfilled on their own heads, as well as on the heads of those who should receive their testimony, and obey the commandments which should be delivered to them through these men; and the fulfillment of these promises was to be a testimony that the Lord had sent the men who had administered unto them.

In establishing his kingdom, church, or order, in the world the Savior seems to have pursued a certain system, if we can credit the account given by the apostle Paul in his epistles to the Corinthians and Ephesians. In his first epistle to the Corinthians, chap. 12: v. 28, he says: "And God set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues." In tha Ephesians, chap. 4: v. 11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

From these quotations it appears, the first thing the Savior done in order to establish his kingdom, was to choose and call apostles, or witnesses for himself; for apostles are witnesses; and these men after using the office of apostles or witnesses, became prophets, and after they were prophets, they became evangelists, and then came pastors, and teachers, and after that miracles, healings, diversities of tongues, and interpretation of tongues, &c. Such then was the ancient order of things, and in this manner did the Son of God build his church on earth, and establish his order among men.

If this matter is kept in view, that is, what Christ done first and what he done secondly and thirdly, the ancient order of things as set forth in the scriptures, will be easily understood; for if this account be true, the ancient order of things can never exist unless there are apostles first to begin this order with; for where apostles are not, there the ancient order is not; for the ancient order of things commenced with apostles, then came prophets; so that both apostles and prophets are necessary for the ancient order of things; for where prophets are not, there the ancient order of things is not; for the second thing which the Savior of the world done to establish this order, was to give some, prophets; and after this comes evangelists; and where evangelists are not, there the ancient order of things is not; for the third thing which the Savior done to establish the ancient order of things was to give some, evengelists.—And having these three orders established: namely, apostles, prophets, and evangelists; then followed on other things in their order, such as pastors, teachers, helps, governments, &c.; and

then comes miracles, healings, diversities of tongues, and interpretation of tongues. This fills up the account which the apostle gives us of the ancient order of things, in the above quotations.

Now where these things are found, there the ancient order of things is found, and where they are not found, the ancient order of things is not found; or where any one of them is lacking, there the ancient order of things is not; and that for the best of all reasons, because it takes them all to make the ancient order of things. It would not be a perfect human body if there was an arm or leg taken off, and the reason would be that, without the arm or or leg the body could not be perfect, for it required every member which belongs to the body, to make it a perfect body; so in like manner, if any one of the above things are wanting, the remainder would not make the ancient order of things, no more than where an arm or a leg was wanting, the remaining members could make a perfect human body.

There is this peculiarity about the works of God, that to add to them is to injure them: and so it is to take from them. All the ingenuity of the world combined could not add any thing to the structure of the human body without injuring it; neither could they take any thing from it without doing it an injury; it is best just as it is; so is all the other works of God, in the spiritual as well as the natural kingdom; they are best as God formed them; to alter them any way is to make them worse instead of better.

The order of things which God established for the salvation of man, which is called in modern dialect, the ancient order of things, is in every respect calculated to produce the effect for which it was intended, that is to save men, and in order that men might be saved, it was necessary that an order of things should be established, beginning with apostles, and then to have prophets, and then evangelists, and after that pastors, teachers, &c. with gifts healings, miracles, tongues, interpretation of tongues, as an established order to continue as long as the Lord our God should call men to be his sons, and women to be his daughters.

When any man sets himself for to search out the ancient order of things, this is what he will find, if he succeeds in his design, and if he does not obtain this, he will not get the ancient order of things. No church need say to their fellow men, lo here is the ancient order of things, or lo it is there, unless they have the order before mentioned; for it matters not what order they may have, if they have not the order before mentioned, they have not the ancient order.

But let us descend to particulars; for there are ways and means which lead to the full developement of this order. If there were apostles, it was because there were ways and means ordained of God to make them such, and ways and means too, which were calculated to produce this effect, to make men apostles. In order then to be an apostle a man must in the first instance believe on the Lord Jesus Christ, and in the next place he must repent of all his sins, and then must be baptized for the remission of his sins, and must receive the gift of the Holy Spirit; after that he must continue in faith and obedience until he has obtained a manifestation of the Savior; for it was not sufficient to make apostles, that they saw Jesus Christ while he was in the flesh; but it was necessary that they should have a manifestation of him after he rose from the dead, that they might testify to the world, that he lives, and that he is on the right hand of the Majesty in the heavens; this made men apostles, or witnesses for Jesus Christ.

Such was the ancient order of things in laying the foundation to establish the order of God, and out of this all the rest of the order grew.

These men thus qualified for their office, went forth, and called upon the rest of their fellow men to believe, repent of their sins, be baptized for the remission of them, and receive the Holy Spirit, which they ministered unto them by the laying on of their hands, and the people thus receiving the Holy Ghost were enabled by this gift, to prophecy, to see visions, and to dream dreams, and by these means grow up to be witnesses for Jesus Christ also, and become apostles, and obtain all the powers of the first; and as the first apostles grew up to be prophets, so those who were brought to a knowledge of the truth by their testimony, would grow up to apostles; and as the first would advance to be evangelists, those who came after them would be advan-

cing to be prophets, and, until they also would become evangelists,—which seems to be the same as Patriach, whose office it was to administer blessings and cursings in the name of Jesus Christ, according to the will of God. So each one in his turn as he passed along in his course, partook of all the powers of the spiritual kingdom, or the world to come, exactly according to the commission given to the apostles, that those who believed them [the apostles] should have signs following them. They were to cast out devils, speak with new tongues, lay hands on the sick and they should recover, take up serpents, and if they were to drink any deadly thing it should not hurt them, &c.

In the whole history of this religion as set forth in the scriptures, its order was the same; it produced the same effect among all people, whether they were Scythian, Barbarian, bond or free, Jew or Gentile, Greek or Roman, it mattered not what they were; for in this respect, there was neither Greek nor Jew, bond nor free, male nor female; but they were all one in Christ Jesus, and the same blessing belonged to all, and the same fruits followed all, and the order was the same, whether it was in Africa, Asia, or Europe, and that so perfectly so as to establish this fact forever, that the Lord has but one order of things, and that all other orders are not of him, and where this order of things is not found, there the Lord's order is not. This then is the ancient order of things, if we mean by the ancient order of things, the order of things laid down in the scriptures.

Men may invent order after order, and scheme after scheme, but as long as their order or orders of things do not consist in having apostles, prophets, evangelists, pastors, teachers, gifts, healings, miracles, divers kinds of tongues, the interpretation of tongues, &c. their order is adverse to the order of heaven, and is not the ancient order of things as revealed in the scriptures.

All other order of things beside this are human orders, and not divine orders, and all other teachers are human teachers; for no teacher can be found in the world, of whom God approves but one who has obtained his office by reason of an apostle, whom God first called, and through him others were called,—we do not mean a dead apostle but a living one; for whenever there ceases to be apostles on earth, then the order of God has ceased, and the order of men, or devils, or of both has got its place. **R.**

Clear Creek, Ill. July 7, 1835.

After laboring for a season, we embrace another opportunity, to inform you of our prosperity in the cause of our Redeemer. Through the providence of our God, we are yet with our brethren in this place. And by the assistance of our heavenly Father thro' the merits of Jesus Christ, we have succeeded in establishing a church here, which is composed of twenty members in good standing, faith and fellowship. However, they are young and inexperienced in the work of the Lord, and are unacquainted with the devices of the adversary of the souls of the children of men; and that wicked one would feign make them miserable like himself. Therefore, pray for them, that they may stand, and not be moved, when the hour of temptation comes:—For it is evident that all men must be tried like gold seven times purified before they are fit for the Master's use: and are capable to endure the glories of the celestial world. But here, as in all other places, as soon as the people began to listen to the voice of the Savior, the enemy began to rage and send forth his floods of unhallowed persecution, and circulated slanderous stories to keep the people from embracing the truth.

But in this the sayings of the Savior must be fulfilled; for says he: "My sheep hear my voice and will follow me." Notwithstanding persecutions, slanderous reports, and the weakness of human nature, and the proneness of the wandering of the hearts of the children of men, these few disciples meet all the enemy heaps upon them with Christian fortitude, in humility as becomes the saints of the Most High.

We held a meeting yesterday, and baptized three; and for the first time Mr. Dudley (the champion of this place) appeared to speak face to face; he has hower taken much pains to work behind our backs. By working in this way he is no worse than others of his profession. In this short investigation the saints received much strength: for they beheld the spirit that Mr. Dudly was of, was not that meek and lowly spirit which reigns in the bosom of the meek and humble follower of Jesus. He

spent his time in spiritualizing the scripture and darkening the word of God, in such a manner, that it was evident he was a blind guide; and after he had sufficient time to harangue the people in this way, he was exhorted to repent and turn from his evil ways and seek the Lord while he may be found.

We have endeavored to avoid controversies with all men as much as possible; but in the name of the Lord Jesus, we have defended his cause in all places, and circumstances, according to the ability which God has given us:—And we bear this record to our brethren and the world, that in not one instance, has God suffered that we should be confounded.

We have been in this place about four weeks, and have labored night and day for the salvation of this people, with all diligence and patience, seeking the face of the Lord always. We frequently mourn and weep before the Lord for this generation: But we are men and all that we can do is to set the truth before the people, and then they are left agents unto themselves and are at liberty to choose life or death: and in this thing there is joy to that servant who has the dispensation of the gospel committed to him in these last days: that the servants of God are not compelled to save all mankind, (as some of the sectarians would have it;) but preach the truth that such as will come may come and partake of the tree of life.—And they will have to save themselves, by obeying the truth in all things.

We have baptized nineteen in this place, and fourteen of that number we have baptized since we last wrote. May the Lord have mercy on us all, even so: Amen. L. JACKMAN.
C. BALDWIN.

To John Whitmer, Esq.

KIRTLAND, Sept. 17, 1835.

After a short illness, of which I am recovering, I would inform you, that since I wrote from Green county, Ia. I have labored about six weeks in that place, for the good of my fellow men. When I came to Eel River church in said county, I found a small band of Latter Day Saints, say ten in number, somewhat weak in the faith. There had been once a large church here, but the greater part of the members had removed to Missouri; so that the remaining few were like sheep without a shepherd. During my short stay here I baptized 18, and ordained one teacher. The brethren desire if any travelling elder passes that way he would call and tarry a season. I have been engaged in my mission, since I left home last fall, nearly ten months.

G. M. HINKEL.

To John Whitmer.

Extracts of Conference Minutes.

Council met in Kirtland, Sept. 28: and took into consideration the case of Elder G. Bishop, who had previously been suspended by the travelling council, for interpreting some passages of Scripture in an improper manner; and also for persisting in said erroneous opinions, &c. He made a humble confession and asked the forgiveness of the councils and the church; and promised to do better for the future.—He was forgiven, restored and received into fellowship.*

* The points on which Elder Bishop was suspended, were not points on the gospel, as we know of; but of some other mysterious passages: for instance one respecting the two witnesses: Rev. chap. XI. He stated that J. Smith, jr. and O. Cowdery were the two persons alluded to, &c. which is incorrect.

Also, Elder P. H. Young, who had been disfellowshiped by the High Council, for alledged improper conduct, personally appeared before said council; and the charge not being sustained, he was honorably acquitted, and restored to his former standing and fellowship.

WARREN PARRISH, *Clerk.*

Minutes of a Conference held at Black River, Sept. 19, 1835.

After being organized according to order, the conference proceeded to business. Six small branches were represented as composing this conference.

There have been 28 members added to these several branches since our last conference of June 19.

Resolved,—That the next conference of this district, be held in the village of Lerayville, Jefferson co. on the second Tuesday of January 1836; commencing at 10 o'clock, A. M. And also public preaching the Sabbath following, at 10 o'clock, A. M.

D. W. PATTON,
President.

J. BLAKESLY, *Clerk.*

Messenger and Advocate.

KIRTLAND, OHIO, SEPTEMBER, 1835.

CLEANLINESS NECESSARY FOR SALVATION.

Cleanliness is one of the adornments of the human family which is required of our heavenly Father. It is reasonable to suppose that, decency, good manners, sobriety and cleanliness are necessary appendages to qualify a person for a disciple of Jesus.

When we look abroad among the human family, and see filthiness, we know at once that laziness is one of the inmates of that family, and if this is the case, can God dwell there? the answer is no. The reason is obvious, God does not dwell in unholy temples. Uncleanness does not qualify a person for any exalted station; it does not prepare him for the kingdom of heaven. Isaiah chap. I: v. 16,17; "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgement; relieve the oppressed; judge the fatherless; plead for the widow." Here the prophet Isaiah gives a beautiful exhortation: "Wash you, make you clean." No doubt the prophet had reference to sin, but this would not hinder us from quoting the passage, for we find in various places, that he that is filthy shall remain filthy still.—And if the immortal part of man must be washed and be made clean, why not the mortal also? we have samples enough to prove this fact: while the children of Israel were journeying through the wilderness, Deut. Chap. XXIII: v. 12,13,14. It does not require proof to the mind of an intelligent man, that cleanliness is necessary to qualifiy a person for the kingdom of God. It is evident that there is no filthy or unclean thing in his presence.

We will bring our subject to bear with our own situation, and the generation among whom we live; and see how far we can indulge ourselves in the practices and be justified. In the book of Doctrine and Covenants we read, Page 123, par. 12: "Let all things be done in cleanliness before me." This sentence says all things. and no doubt it means just what it says. Let us inquire a little concerning this matter. It seems that it is a good thing to be prepared to meet the worst and qualified to receive the best. When in these conditions we are never taken on surprise, nor caught in snares that we cannot extricate ourselves.

This church of Latter Day Saints, seems to be composed of all sorts and classes of people; if it were not so, we would have good reason to suppose that it was not the church it purports to be. For the prophet says there shall be gathered to Zion from all nations, kindreds, tongues and people, and, as far as our knowledge extends, we know that there are some from various kindreds, tongues and people, already among us; and no doubt, this saying will be verified to the fulest extent.—To be clean in all things is a broad saying, and it must mean that a person that is filthy comes short of fulfilling it, and if so, they do not live by every word which proceeds out of the mouth of God; and therefore, are unclean in his sight. Isaiah says, "Be ye clean that bear the vessels of the Lord."—Now if a man is clean, according to the word of the Lord he will not be unclean in his person; he will be neat and cleanly in his apparrel; yea, he will keep all the commandments of God, and then he will come into the presence of God, and "Lift up clean hands, and a pure heart without wrath and doubting." It is in vain for the disciples of Jesus to tell us that they can have the spirit of God, when we can see nothing but filth and uncleanness about their dwellings: God has declared that he did not dwell in unholy temples. Surely if we are unholy we expect to come short of the celestial kingdom, unless we reform and become as we should.

Frequently we see a person walking humble and meek before the Lord, according to outward appearance, but no doubt that there are many as the sepulchres were in the days of the Savior, which appeared beautiful outwardly, but within were full of dead men's bones; so with this generation: But as great a curiosity as can be found in the world abounds in religion, which consists in a coat or hat, and were they to lay them aside would be as barren of religion as the generation of *vipers* was in the days when the Son of Man was upon earth. But says one it is the heart that God looks at and not the outward appearance. We grant that God looks upon the heart, and

judges man accordingly: But hark! the Savior says from the abundance of the heart the mouth speaketh, it is impossible for a bitter fountain to bring forth sweet water. Neither is it consistent to suppose that when the heart of man is right before God, that it will be full of prejudice, or religion in a coat or dress, or any thing that would be an outward adorning. Matthew VI: v. 16,17,18; "Moreover, when ye fast be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to fast, Verily I say unto you, they have their reward. But thou, when thou fastest, annoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

From the above quotation, we naturally draw the conclusion, that a disciple should be clean, and appear in his natural position without disfiguring himself in any respect whatever; either in person, manner or dress. This is speaking to disciples, and we would of necessity infer, that they had been cleansed from sin, and washed and made clean; But this is not all that is wanting, to qualify a person for salvation; after a person has received the first ordinance of the gospel; then they are in a situation to walk in the way towards perfection: Then they are prepared to lay hold of the promises of God, for they have already proved that his word is true; Therefore, they are prepared to rely on the remainder of the promises of God, until they are sanctified in truth, and cleansed from all impurity.

Ezekiel when speaking of the gathering of Israel, says: Chap. XXXVI: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." It seems that when God in his providence, has gathered the house of Israel from their long dispersion, he will sprinkle clean water upon them & cleanse them, from all their filthiness; we would presume to say, that there will be a general time of cleansing: both spiritual and temporal. According to the word of God, water is used to cleanse men from sin, and will do it effectually too, if applied in a legal manner. All ordinances, that are instituted of Jehovah, will avail nothing unless they are administered by one who has been authorized of the Lord himself. The earth no doubt has been cleansed once by water: But there remaineth another cleansing even by fire: and thus by water and by fire all things that remain will be cleansed in the own due time of the Lord. But wo, to that man, or woman, that does not cleanse and purify themselves by obeying the truth in all things. For the Lord will arise in his anger and shake terribly the earth, and consume the wicked and filthy with unquenchable fire. Therefore, cleanse and purify yourselves ye workers of iniquity.

We are happy to say that the time to favor Zion is at hand; surely, the prophets in days of old looked with deep anxiety to see the day in which we live; and they beheld it and rejoiced; because the restoration of the children of Israel, was a theme that occupied much of their time in meditation, that they might know concerning this matter: and they were exceeding glad, that the day should come, in which the children of Israel should be gathered, from their dispersion.—Moroni while speaking of the gathering of Israel, and building up of the New Jerusalem asys:—

"For behold they rejected all the words of Ether: for he truly told them of all things, from the beginning of man; and how that after the waters had receeded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him, which dwelleth upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after that it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord; and it should be built up unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for the which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land

of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away."—*Book of Mormon page* 566.

The Lord has said that he would hold no one guilty, that should go with an open heart, up to the land of Zion; after five years from September, 1831. And the Lord has said that he would gather his people and specified the place where:—

"A revelation of Jesus Christ unto his servant Joseph Smith, jr. and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church established in the last days for the rostoration of his people as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon mount Zion, which shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, jr. and others, with whom the Lord was well pleased.

Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily this generation shall not all pass away until an house shall be built unto the Lord and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."—Cov. Sec. IV. Par. 1.

Isaiah 66:18, "For I know their works, and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory."

According to this quotation the glory of the Lord shall appear; but they must come to a certain place in odrer that they can see it. Our former quotation determines the place, and who dare dispute it? The Lord has said by the mouth of Isaiah; that he would perform his work, his strange work; and bring to pass his act, his strange act. We have before said, that the place of the gathering of the saints was specified: and to prove that men have authority to bring this work to pass: we will endeavor to show. The Lord while speaking to some of the Latter Day Elders says:—

"Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump: lift up your hearts and be glad for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked: for the hour is nigh, and the day soon at hand, when the earth is ripe: and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth: for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand."—Cov. Sec. X. Par. 2.

This plainly specifies the work, that they have to perform; before the great day of the Lord comes; when "the sun shall be darkened and the moon turn into blood, and the stars shall fall from heaven; and there shall be greater signs in heaven above and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hailstorm sent forth to destroy the crops of the earth: and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent: for behold my blood shall not cleanse them if they hear me not."

It is evident that great things will be shown forth; but who will believe them? The answer is conclusive, those who are looking for them to take place. We may become acquainted with all these things; and know them: but what does it avail us if we are not prepared to meet the consequences.—The Savior says; "I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit."

Moses while talking to the children of Israel, says "Secret things belong unto the Lord our God; but these things which are revealed, belong unto us, and to our children forever." It is evident that we are accountable to God for the things which we have in our possession; and that we will be justified or condemned by the same. After Moses had received the law, he foretold the children of Israel, what should befall them:

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice, according to

all that I command thee this day, thou, and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations whither the Lord thy God hath scattered thee.

If *any* of thine be driven out unto the utmost *parts* of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee."—Deut. XXX: 51,2,3,4,5,6,7.

Paul while talking to the Ephesians, says:

Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be the praise of his glory who first trusted in Christ. In whom ye also *trusted* after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.—Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Eph. I: 9,10, 11,12,13,14.

While we are on this subject we will further show that God has a fixed period to accomplish his work. We have shown that there will be a place of gathering on this continent; and also at Palestine; for Moses says: "the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."

We have also shown, that this land was a place for the gathering of a remnant of the house of Israel: and that they should have it in the due time of the Lord: according to the book of Mormon, all that will embrace the fulness of the gospel of Jesus Christ, and endure in faith to the end, shall become partakers of the covenants of the Lord which he made to our fathers, whose blessings are very numerous; and if we will obtain them, we shall be blessed while the throne of God shall stand. To show what the Lord has revealed we will make a few more quotations.

"And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your eniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness. Therefore, be ye strong from henceforth; fear not for the kingdom is yours: and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and behold it is my footstool: wherefore, again I will stand upon it: and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh: and I will give it unto you for the land of your inheritance, if you seek it with all your hearts: and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever while the earth shall stand, and ye shall possess it again in eternity, no more to pass away."—Cov. XII. Par. 4.

Jeremiah spake concerning the redemption of Israel:

"In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the Lord in a perpetual covenant *that* shall not be forgotten."—Jer. L. 4,5.

We have plainly demonstrated to the mind of any person, that believes the Bible and the book of Mormon, that Israel shall be gathered: and where and how. And the following quotation, will demonstrate when.

"Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple: the Lord who shall come down upon the world with a curse to judgement; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about: yea, let the cry go forth among all people; Awake and arise and go forth to meet the Bridegroom: behold and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.—Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back, lest sudden destruction shall come upon him."—Cov. Sec. C: Par. 1,2.

The time is at hand for the saints to assemble as fast as is consistent with their circumstances; so that all things may be done in order without distraction or confusion or any thing that would bring pestilence and misery upon the afflicted saints. Remember to have all things ready, go ye out from Babylon even as the Lord hath said.—He that readeth let him understand.—That the Lord is God, Therefore keep his commandments, even so. Amen.

THE ELDERS ABROAD.

The elders are informed that the school will commence on Monday the 2nd of November. Those wishing to attend will do well to arrange their business so as to commence with the commencement of the school.

DIED—In Clay county, Mo. August 24, ALMA, son of Elder Isaac Higbee, (now in this place,) aged 21 months and 15 days.

The twelve returned from their mission in the east, on the 26 inst. in good health and spirits. Our friends and patrons, may look for a communication from them in our next.—Editor.

Extract of a Letter dated Paris, Henry Co. Ten. Sept. 21, 1835.

I have continued my labors, principally among the churches, since the departure of Elder W. Parrish: and have baptized four.—There are many sick in this part of the land, and some are dying. The saints in the south wish to be remembered before the Lord by the saints in the north; whom we love for the truth's sake, &c. W. WOODRUFF.

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HOME.

How sweet is the mem'ry of all that we love,
The saints who have laid up their treasures above,
And have waited in faith for the Savior to come,
With a fulness of glory to crown them his own
At home, blessed home—
Where the weary can rest, and the wicked ne'er come:

How sweet is the prospect when saints shall be blest,
And Zion extend from the east to the west;
And heaven shall echo 'tis done, it is done!
And parents and children, united as one,
Praise God face to face,
As clear as the moon, and as fair as the sun.

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Letter No. 11.

DEAR BROTHER IN THE LORD:—My last letter was mainly confined to the book of Mormon, which rarely fails to bring to my mind something about the Indians, whose history and doings, upon this western continent, it unfolds as plainly, as the bible does those of the Israelites on the eastern continent.—Having such a view before me, I have concluded to add a second part to my last letter, and give a few ideas concerning the Indians and Israelites.

The Indians occupy a large portion of the land of America, and, as they are a part of the creation of God, and are a remnant of the children of Israel, they must necessarily hear the gospel, and have a chance to be gathered into the fold of the Lord. Our government has already gathered many of the scattered remnants of tribes, and located them west of the Missouri, to be *nationalized and civilized*; and feeling, as every saint must, a deep interest in their salvation, I rejoice to see the great work prosper. The Indians are the people of the Lord; they are of the tribes of Israel; the blood of Joseph, with a small mixture of the royal blood of Judah, and the hour is nigh when they will come flocking into the kingdom of God, like doves to their windows; yea, as the book of Mormon foretells—they will soon become a white and delightsome people.

When I read the book of Mormon and reflect upon the mercy and goodness of God, in sparing some of the seed of Joseph upon this choice land of America: and consider his wisdom and love in preserving a record of the progenitors or fathers of this now smitten and dejected people, I cannot find the requisite terms to convey my thanks to such an all wise Being!—I am lost in wonder—I shrink at my nothingness and his greatness!—Joy to the world for the salvation which is free to all that will embrace it!—Light to every soul that wishes it! Yea, eternal life to fallen man has been made plain in these last days, so that all that will, may come into the celestial kingdom: into the presence of God! I love to behold the seed of Joseph gathering home for better days, and I love to see the saints preparing to meet the Lord, when he comes in his glory. I rejoice while the United States' army is penetrating into the western wilds to make treaties with the rude sons of the forest. I am gratified to hear that the frontier Dragoons are riding from prairie to prairie; yea, even to the Rocky Mountains, to keep and make peace, with the Camanchees, the Kios, the Picks, the Pawnees, the Mandans, the Rickarees, the Nepersees, the Blackfeet, and the host of other tribes. It enlivens my soul, and I am ready to exclaim like Lehi: "Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy is over all the inhabitants of the earth!"

No man that possesses a spark of love for his fellow-beings—a mite of righteousness, or a grain of faith as large as a mustard seed, but will rejoice to see Israel's latter day at hand; yea, who can refrain from joy, when, phœnix-like, he beholds the Indians begin to raise out of their fourteen hundred years of darkness and error, to prepare for glory—for robes of righteousness—for the coming of the Savior, when they can shine on this choice land, in the kindgom of God, like the stars of heaven, and bud and blossom as the rose; yea, become the joy of the whole earth? And how much is the joy of our hearts enlarged, when it is known the "poor Indians," are to be raised from their low estate, and miserable condition, by the *everlasting gospel*; even the fullness of the gospel contained in the book of Mormon, and other books of God? No wonder the pure in heart will return to Zion, singing songs of everlasting joy—no wonder there is joy in heaven over repenting sinners, and no wonder the prophet exclaimed:—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah Chap. 52:7.

The prospect of such a grand scene; such noble days; such an earth of bliss should cause the saints to sing:—

Ye watchmen lift your voices,
While heaven and earth rejoices,
In strains of holy praise,
For bliss that crowns our days,
So gloriously.

See eye to eye, in Zion,
While Jesus, Judah's Lion,
Rebukes the world of sin,
And makes his church begin
To fill the earth.

Ye blessed of the Father,
From ev'ry region gather,
Upon the promis'd land,
In holy places stand,
While judgement works.

The plagues will soon be over—
The Lord his face uncover,
And all the pure in heart,
Beyond the power of art,
Be blest in heaven.

The earth shall then be holy,
And saints and angels boldly,
Without a vail between,
Will see as they are seen,
And walk with God.

When I contrast the end of the Nephites, at the great battle of Cumorah, when the ten thousand led by Mormon; the ten thousand led by Moroni; Gidgiddonah and his ten thousand; Lamah and his ten thousand; Gilgal and his ten thousand; Limhah and his ten thousand; Jonoam and his ten thousand; Camenihah and his ten thousand; Moronihah and his ten thousand; Antonium and his ten thousand; Shiblum and his ten thousand; Shem and his ten thousand; Josh and his ten thousand; and ten more with their ten thousand each—*were slain;* yea, I say when I contrast this dreadful scene of the Nephites and Lamanites, with the glorious beginning of the remnants' return to serve the Lord, I fail for language to express my joy—I want the earth deluged in prayer; the heavens lit with songs; and eternity filled with praise.

The commissioners on Indian affairs, in their report to Congress, last spring, stated, that there were "*seventy nine* tribes west of the Mississippi river, comprising a population of 312,-610." These tribes I suppose, must reside this side of the Rocky Mountains—because common report says that as many tribes embracing certainly as much population, must live west of the mountains. There are fine rivers, beautiful valleys, extensive plains, as well as fertile shores on the Pacific, for a vast number of inhabitants.—Again the Commissioners stated tha "thirty tribes, containing a population of 156,310, have held treaties with the United States, and that there is an Indian population east of the Mississippi, of 92,676,"—making a total of 405,-286. Now allowing the same number west of the Mountains, and suppose 800,000, in the northern regions of the Canadas, and 500,000 in South America, there will be 2,110,562 of the sons of Joseph, and of the remnants of the Jews. A goodly number to be willing in the day of the Lord's power, to help build up the waste places of Zion. A blessed band to be restored to mercy and enjoy the chief things of ancient mountains; even the deep things that couch beneath.

The parts of the globe that are known probably contain 700 millions of inhabitants, and those parts which are unknown may be supposed to contain more than four times as many more, making an estimated total of about *three thousand, five hundred and eighty millions* of souls: Let no man marvel at this statement, because there may be a continent at the north pole, of more than 1300 square miles, containing thousands of millions of Israelites, who, after a high way is cast up in the great deep, may come to Zion, singing songs of everlasting joy. The Lord must bring to pass the words of Isaiah, which say to the NORTH, "Give up; and to the *South;* keep not back: bring my sons from far, and my daughters from the *ends* of the earth." From the north and south END, I presume, as no one has ever pretended, that there was an *end* to the globe any where else.

This idea is greatly strengthened by reading Zenos' account of the tame olive tree in the book of Mormon, page 131. The branches planted in the nethermost parts of the earth, "brought forth much fruit," and no man that pretends to have pure religion, can find "much fruit" among the Gentiles, or heathen of this generation.

The reason I have for the above statement, in accordance with the book of Mormon, is, because, in this age of the world, with all its missionaraies, and missionary societies, bible societies, tract societies, sunday school unions, and printing establishments,—counting all the inhabitants of the christian governments, believers and unbelievers, the closest calculations al-

low only 200 millions to be *christians!* Thus, instead of "much fruit," (and there is probably as much now as there has been since the flood,) the earth contains more than 500 millions of *heathens!* And I feel constrained to say, that those who profess to be *christians* act more *heathenish* among themselves, and more savage to others, of late, than the rude Arabs,—the untaught Hottentots, or the wild Indians. Go through all the sects in christendom, which have been striving for power, during the last fifty years, like so many ferocious beasts, and where will you find a man of God? Where will you find a servant of the Lord, who can prevail by prayer and faith, and unstop the bottles of heaven in a drouth? Where will you find a mighty man that can chase a thousand—or two put ten thousand to flight? Where will you find a man that can say to a Dorcas, "In the name of Jesus of Nazareth, *arise*,"—and have her spirit return—and she again live? Not among the catholics; not among the episcopalians; not among the presbyterians; not among the quakers; not among the baptists; not among the methodists; not among the campbellites; not among the universalists: no; not among any sect, for they have only a form of godliness, and deny the power thereof. In fact, the faith of the church of Christ of latter day saints, has not been sufficient, amid such a world of unbelief, to perform many great miracles. The sick have been healed; and speaking and interpreting other tongues are common: but thanks be to God, if the church continues to go from grace to grace, and from faith to faith, it will soon lack no good gift.

I can only turn, then, to the infant church of Christ of latter day saints, and pray the Lord to keep it in the right way, and all things for the edification, and for the salvation of men, and for the glorification of God, will be in the possession of the saints.—The Lord has not changed, his gospel is the same from the beginning to the end; neither is he slack; his promises and gifts to men never fail, if they continue faithful in all his commandments: The Lord is the same in time and in eternity, yesterday, to-day and forever. If we, as saints, are pure before him, what Enoch saw we can see;—what Moses did we can do; what Peter had we can have; what the saints endured we can endure; and what the righteous receive we *shall receive.*—Glorious prospect! What joy to come! O I want a world of words—a universe of praise, and an eternity of gratitude, to thank the Lord for what he has done, and will do for those that love and serve him faithfully to the end. Not that the saints expect to labor for the corruptible treasures of the world, or honors such as the Gentiles seek: As the church of Christ we plough not the ocean for wealth; we visit not foreign climes for gold; we risk not our lives among all manner of men for fame:—no; the servants of Jesus Christ go whithersoever he commands them to carry glad tidings—to proclaim salvation to all that will accept of it, according to the conditions of the gospel—that the kingdom of heaven may come:—yea, the joyful day be ushered in, when Israel shall be gathered from the four quarters of the earth, to meet their Redeemer, and have their ungodliness turned away.

Glory to God in the highest: let peace reign among his children, and let good will and mercy become a sweet invitation to the poor Indians, that they may come into the kingdom prepared from the foundation of the world, and receive *their penny*, with songs of everlasting joy.

As ever,

W. W. PHELPS.

To Oliver Cowdery.

LETTER VIII.

Dear Brother,—

In my last I said I should give, partially, a "description of the place where, and the manner in which these records were deposited:" the first promise I have fulfilled, and must proceed to the latter:

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pas-

turage, its steep ascent and narrow summit not admitting the plow of the husbandman, with any degree of ease or profit. It was at the second mentioned place where the record was found to be deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing: enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

Whatever may be the feeling of men on the reflection of past acts which have been performed on certain portions or spots of this earth, I know not, neither does it add or diminish to nor from the reality of my subject. When Moses heard the voice of God, at the foot of Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy. The same may be observed when Joshua beheld the "Captain of the Lord's host" by Jerico.—And I confess that my mind was filled with many reflections; and though I did not *then* loose my shoe, yet with gratitude to God did I offer up the sacrifice of my heart.

How far below the surface these records were placed by Moroni, I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that too on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear more or less in that length of time. But they being placed toward the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place at the time the records were found in 1823.—It is sufficient for my present purpose, to know, that such is the fact: that in 1823, yes, 1823, a man with whom I have had the most intimate and personal acquaintance, for almost seven years, actually discovered by the vision of God, the plates from which the book of Mormon, as much as it is disbelieved, was translated! Such is the case, though men rack their very brains to invent falsehoods, and then waft them upon every breeze, to the contrary notwithstanding.

I have now given sufficient on the subject of the hill Cumorah—it has a singular and imposing appearance for that country, and must excite the curious enquiry of every lover of the book of Mormon: though I hope never like Jerusalem, and the sepulchre of our Lord, the pilgrims. In my estimation, certain places are dearer to me for what they *now* contain than for what they *have* contained. For the satisfaction of such as believe I have been thus particular, and to avoid the question being a thousand times asked, more than any other cause, shall proceed and be as particular as heretofore. The manner in which the plates were deposited:

First, a hole of sufficient depth, (how deep I know not,) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed, erect, four others, *their* bottom edges resting *in* the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients to defend the chest, &c. from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower far, far before the days of Joseph, or a sketch of each, which had it not ben for this, and the never failing goodness of God, *we* might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal! I must

not forget to say that this box, containing the record was covered with another stone, the bottom surface being flat and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact. I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the edges were concealed by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a *perceivable* difference to the passer-by. So wonderful are the works of the Almighty, and so far from our finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact providences, and the fulfilment of his purposes in the event of times and seasons. A few years sooner might have found even the top stone concealed, and discouraged our brother from attempting to make a further trial to obtain this rich treasure, for fear of discovery; and a few later might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of those who neither understand common language nor fear God. But such would have been contrary to the words of the ancients and the promises made to them: and this is why I am left to admire the works and see the wisdom in the designs of the Lord in all things manifested to the eyes of the world: they show that all human inventions are like the vapors, while his word endures forever and his promises to the last generation.

Having thus digressed from my main subject to give a few items for the special benefit of all, it will be necessary to return, and proceed as formerly.—And if any suppose I have indulged too freely in reflections, I will only say, that it is my opinion, were one to have a view of the glory of God which is to cover Israel in the last days, and know that these, though they may be thought small things, were the beginning to effect the same, they would be at a loss where to close, should they give a moment's vent to the imaginations of the heart.

You will have wondered, perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823, after having been rapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith, and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him, that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young, and his mind easily turned from correct principles, unless he could be favored with a certain round of experience. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be lead into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power,

which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—*there* was the pure unsullied record, as had been described—he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, "Why can I not obtain this book?" "Because you have not kept the commandments of the Lord," answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, "Look!" and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them, must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall trem

ble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven.—This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord'—But, notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one.—Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things."

Though I am unable to paint before the mind, a perfect description of the scenery which passed before our brother, I think I have said enough to give you a field for reflection which may not be unprofitable. You see the great wisdom in God in leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly, the spirits. I do not say that he would not have obtained the record had he went according to the direction of the angel—I say that he would; but God knowing all things from the beginning, began thus to instruct his servant. And in this it is plainly to be seen that the adversary of truth is not sufficient to overthrow the work of God. You will remember that I said, two invisible powers were operating upon the mind of our brother while going to Cumorah. In this, then, I discover wisdom in the dealings of the Lord: it was impossible for any man to translate the book of Mormon by the gift of God, and endure the afflictions, and temptations, and devices of satan, without being overthrown, unless he had been previously benefit-

ted with a certain round of experience: and had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessing of sending forth the word of truth to this generation. Therefore, God knowing that satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to fulfil his purpose. So, however afflicting to his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favors and mercies shown; that whatever other instruction was necessary to the accomplishing this great work, he had learned, by experience, how to discern between the spirit of Christ and the spirit of the devil.

From this time to September, 1827, few occurrences worthy of note, transpired. As a fact to be expected, nothing of importance could be recorded concerning a generation in darkness.—In the mean time our brother of whom I have been speaking, passed the time as others, in laboring for his support. But in consequence of certain false and slanderous reports which have been circulated, justice would require me to say something upon the private life of one whose character has been so shamefully traduced. By some he is said to have been a lazy, idle, vicious, profligate fellow. These I am prepared to contradict, and that too by the testimony of *many* persons with whom I have been intimately acquainted, and know to be individuals of the strictest veracity, and unquestionable integrity. All these strictly and virtually agree in saying, that he was an honest, upright, virtuous, and faithfully industrious young man. And those who say to the contrary can be influenced by no other motive than to destroy the reputation of one who never injured any man in either property or person.

While young, I have been informed he was afflicted with sickness; but I have been told by those for whom he has labored, that he was a young man of truth and industrious habits. And I will add further that it is my conviction, if he never had been called to the exalted station in which he now occupies, he might have passed down the stream of time with ease and in respectability, without the foul and hellish tongue of slander ever being employed against him. It is no more than to be expected, I admit, that men of corrupt hearts will try to traduce his character and put a spot upon his name: indeed, this is according to the word of the angel; but this does not prohibit me from speaking freely of his merits, and contradicting those falsehoods—I feel myself bound so to do, and I know that my testimony, on this matter, will be received and believed while those who testify to the contrary are crumbled to dust, and their words swept away in the general mass of lies when God shall purify the earth!

Connected with this, is the character of the family: and on this I say as I said concerning the character of our brother—I feel myself bound to defend the innocent always when opportunity offers. Had not those who are notorious for lies and dishonesty, also assailed the character of the family I should pass over them here in silence; but now I shall not forbear. It has been industriously circulated that they were dishonest, deceitful and vile. On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance for seven years, has demonstrated that all the difficulty is, they were once poor, (yet industrious,) and have now, by the help of God, arisen to note, and their names are like to, (indeed they will,) be handed down to posterity, and had among the righteous.—They are industrious, honest, virtuous and liberal to all. This is their character; and though many take advantage of their liberality, God will reward *them;* but this is the fact, and this testimony shall shine upon the records of the saints, and be recorded on the archives of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause or provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth!—if they do not repent.

Soon after this visit to Cumorah, a gentleman from the south part of the State, (Chenango County,) employed our brother as a common laborer, and accordingly he visited that section of the country; and had he not been accused of digging down all, or nearly so, the mountains of Susquehannah, or

causing others to do it by some art of nicromancy, I should leave this, for the present, unnoticed. You will remember, in the mean time, that those who seek to vilify his character, say that he has always been notorious for his idleness. This gentleman, whose name is Stowel, resided in the town of Bainbridge, on or near the head waters of the Susquehannah river. Some forty miles south, or down the river, in the town of Harmony, Susquehannah county, Pa. is said to be a cave or subterraneous recess, whether entirely formed by art or not I am unimformed, neither does this matter; but such is said to be the case,—where a company of Spaniards, a long time since, when the country was uninhabited by white settlers, excavated from the bowels of the earth ore, and coined a large quantity of money; after which they secured the cavity and evacuated, leaving a part still in the cave, purposing to return at some distant period. A long time elapsed and this account came from one of the individuals who was first engaged in this mining business. The country was pointed out and the spot minutely described. This, I believe, is the substance, so far as my memory serves, though I shall not pledge my veracity for the correctness of the account as I have given.—Enough however, was credited of the Spaniard's story, to excite the belief of many that there was a fine sum of the precious metal lying coined in this subterraneous vault, among whom was our employer; and accordingly our brother was required to spend a few months with some others in excavating the earth, in pursuit of this treasure.

While employed here he became acquainted with the family of Isaac Hale, of whom you read in several of the productions of those who have sought to destroy the validity of the book of Mormon. It may be necessary hereafter, to refer you more particularly to the conduct of this family, as their influence has been considerably exerted to destroy the reputation of our brother, probably because he married a daughter of the same, contrary to some of their wishes, and in connection with this, to certain statements of some others of the inhabitants of that section of country. But in saying this I do not wish to be understood as uttering aught against Mrs. Smith, (formerly Emma Hale.) She has most certainly evinced a decidedly correct mind and uncommon ability of talent and judgement, in a manifest willingness to fulfil, on her part, that passage in sacred writ,—"and they twain shall be one flesh,"—by accompanying her husband, against the wishes and advice of her relatives, to a land of strangers: and however I may deprecate their actions, can say in justice, *her* character stands as fair for morality, piety and virtue, as any in the world. Though you may say, this is a digression from the subject proposed, I trust I shall be indulged, for the purpose of satisfying many, who have heard so many slanderous reports that they are lead to believe them true because they are not contradicted; and besides, *this* generation are determined to oppose every item in the form or under the pretence of revelation, unless it comes through a man who has always been more pure than Michael the great prince; and as this is the fact, and my opposers have put me to the necesity, I shall be more prolix, and have no doubt, before I give up the point, shall prove to your satisfaction, and to that of every man, that the translator of the book of Mormon is worthy the appellation of a seer and a prophet of the Lord. In this I do not pretend that he is not a man subject to passion like other men, beset with infirmities and encompassed with weaknesses; but if he is, all men were so before him, and a pretence to the contrary would argue a more than mortal, which would at once destroy the whole system of the religion of the Lord Jesus; for he anciently chose the weak to overcome the strong, the foolish to confound the wise, (I mean considered so by this world,) and by the foolishness of preaching to save those who believe.

On the private character of our brother I need add nothing further, at present, previous to his obtaining the records of the Nephites, only that while in that country, some very officious person complained of him as a disorderly person, and brought him before the authorities of the county; but there being no cause of action he was honorably acquited. From this time forward he continued to receive instructions concerning the coming forth of the fulness of the gospel, from the mouth of the heavenly messenger, un-

til he was directed to visit again the place where the records was deposited.

For the present I close, whith a thankful heart that I am permitted to see thousands rejoicjng in the assurance of the promises of the Lord, confirmed unto them through the obedience of the everlasting covenant.

As ever your brother in the Lord Jesus.

OLIVER COWDERY.

To W. W. PHELPS.

Messenger and Advocate.

KIRTLAND, OHIO, OCTOBER, 1835.

No. 1. Vol. 2.

As man is not always heard for his much speaking, we shall only say in this article, that our intentions are to labor faithfully in the great cause of our blessed Savior, that many souls may be brought to the knowledge of the truth and saved in the celestial kingdom; that the saints may have a portion of meet in due season, and be enabled to overcome the world, and its vanities, and prepare themselves for the blessings which shall come after much tribulation.

It is very desirable that the official members of the churches abroad, should forward all the information they may have, relative to the spread of the truth; the number of members in each branch; the additions from time to time; their growth in grace; their daily walk, and standing, and whatever else that may be of service to the cause: that we may all be edified of all, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

SECRET PRAYER.

We have long looked upon this subject with feelings of pleasure, while in secret musing upon the things of God, and contemplating upon his marvellous works. When the influences of his Spirit were shed forth and quickened our understanding and enlightened our minds, like the dew drops of the morning quickens and enlivens the herb of the field; or as the rays of the sun when he appears at the approach of the day spreads his lucid rays over the creation of God.

We read Mathew VI chapt. 6 verse, which says: "Thou, when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

When we take into consideration this subject, it brings many ideas to our minds that cannot be penned. We look at the teachings of the Savior of mankind, and find that he gave very interesting instruction; when speaking of secret prayer he says: "When thou prayest enter thou into thy closet," &c. This passage gives us an idea that we should go to some secluded place, and pray to our Father who seeth in secret, and he will reward us openly. We understand by this that God seeth in secret, and what we ask in secret, if we ask according to his will, we shall realize openly.

We are at a loss to conjecture how the idea got into the hearts of men, and more especeally those who call themselves saints; to suppose that they were in secret, and prayed in secret, when the hills and vallies, or woods and plains; were ringing with the reverberation of their voices. They would not need Elijah the prophet to tell them to call louder: for if their god had gone a journey; he could not help but hear them. In these matters we are not mistaken: for what we have seen with our eyes and heard with our ears, that we know of a surety.

We would advise the saints to read and practice the sixth chapter of Matthew, it is so full of instruction, that we cannot pass over it without inviting

our friends and patrons to read it, at some of their leisure hours. And if they will, and pay strict attention to it, we are inclined to think that we shall not hereafter lay a subject of this kind before them.

The Savior says: "When thou prayest thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward."

Duty calls upon us again, to state to our brethren and friends, (notwithstanding it is a painful task,) to say that a multiplicity of business, absence of some of our hands and the illness of others, are some of the causes why the Messenger and Advocate is again delayed beyond its usual time of publication. We hope that in time to come, we shall be able to issue each number in the time and season thereof: Notwithstanding our many embarisments, we are laboring day and night to bring about and accomplish the work which is committed to us, through the dispensation of the new and everlasting covenant, which has come forth in these last days through the merits and mercies of our Lord and Savior Jesus Christ: and the prayers of the saints from Adam to Enoch, from Enoch to Noah, from Noah to Abraham, from Abraham to Isaac, from Isaac to Jacob, from Jacob to Elijah, from Elijah to John, and from him until the church fled into the wilderness: and also from Lehi to Nephi, from Nephi to Alma, from Alma to Lehigh, from Lehigh to Mormon and from Mormon to Maroni, who have all prayed that the time might come, that Israel should be gathered and dwell on the earth for a season, when "Righteousness should cover the earth, as the waters do the great deep." They prayed in faith too, and prophesied of it, and sang praises to God and the Lamb, for his goodness and mercy which endureth forever.

SEE TO IT.

☞ All persons indebted for the Messenger and Advocate, are requested to make PAYMENT.

THE RECORD OF THE NEPHITES.

TUESDAY MORNING, } *September* 22, 1835. }

On the morning of the 22d of September, 1827, the angel of the Lord delivered the record of the Nephites to Joseph Smith, jr. This opening a new era, as it were, the mind runs, with the rapidity of lightning, over the history of the eight past years, and views with wonder the hand of God in its dealings with men, in that thousands and tens of thousands have since heard the contents of that volume which then remained locked up from the eyes and knowledge of the nations of the earth.

The book has been translated, tho' its translator was driven from his native land, to do the same, by the hand of wicked and designing men, and those too who professed the religion of heaven, or were instigated so to do, by such; it has been printed, though many sought to keep it from the public eye, and actually stole a part, which was, however, supplied from the writings of another; a few embraced its truths, yielded obedience to the gospel, and tasted the good word of God and the powers of the world to come; many of the elders of Christ's church have since been commissioned and sent forth over this vast Republic, from river to river, and from valley to valley, till the vast sunny plains of Missouri, the frozen regions of Canada, and the eastern Maine, with the summer States of the South, have been saluted with the sound of the voice of those who go forth for the last time to say to Israel, Prepare for the coming of thy King!

Wonderful to tell! Amid the frowns of bigots, the sneers of hypocrites, the scoffs of the foolish, the calumny of slanderers, the ridicule of the vain and the popular prejudice of a people estranged from God, urged on to deeds of villainy by the priests of Baal, the word has been proclaimed with success, and thousands are now enjoying the benign influence of the love of God shed forth by the Comforter upon the pure in heart!

Nor has the sound been confined alone to our shores: Europe has heard that the great King was doing wonders for us, and the eyes of many are now anxiously turned to behold the rising spreading glory of the church of the Latter Day Saints, in the new world: in that world, though vast its forests

and broad its rivers, where but a few centuries ago the roaming red man chased the buffalo, the elk & the bounding deer unmolested and alone, now subdued, the Father of mercies has lifted to the nations of the earth a standard, has raised up, to the gaze of the world, an ensign, has caused his voice to be heard, has shown to his faithful ones that Israel is about to be gathered, the indignation toward the Jews is also to cease, and that he will soon bring the house of Jacob from the north country, and gather them from the coasts of the earth, the blind, the lame, the aged and the suckling, that they may sing in the height of Zion, and flow together to the goodness of the Lord!

Prepare your hearts, O ye saints of the Most High, for great things await you! Hasten ye, hasten ye, to the places of gathering, for after a little the indignation of the Lord will cease toward those who are called by his name, and then his arm must fall upon the wicked. His sword is bathed in heaven, and must fall upon Idumea, and who can stand amid the crash and fall of empires?

Sanctify yourselves, O ye servants of the Lord, for much is required at your hands: the blood of souls will cry against you except you hasten on your mission: yes, let all raise their warning voice, in meekness and in mildness, for soon will there be a famine for the word of God. Listen, O ye elders, for soon the voice from distant lands will salute you,—Come over and help us! Think, for a moment, on the millions in your own land who are destitute of the word of life; think also on the vast multitudes whose thoughts never reached our shores, who are now perishing for lack of vision, and bowing to idols; think of the numberless islands where darkness and the shadow of death prevail, whose waters never covered a soul for the remission of sins, & whose groves, though spicy, were never saluted with the voice of one who proclaimed life and immortality through the power of a risen Savior!

Should one ask, what has been done during these eight years, of which you speak? I would say, the first two and a half only translated and printed the record, and organized the church with *six members!* and the fruit of the labor of five and a half are so great that the hearts of thousands are astonished; the vail of superstition has been rent from the minds of many; the church increased to thousands; the list of elders multiplied to hundreds; the deaf have heard the words of the book; the eyes of the blind have seen out of obscurity and out of darkness; the meek have increased, (for their joy is in the Lord,) the poor among men rejoice in the Holy One of Israel; many that erred in spirit have come to understanding, while others that murmured have learned doctrine. **C.**

Kirtland, Ohio, October, 1835.

Dear Brother,

Through the Medium of the Messenger and Advocate, we wish to lay before your readers, our friends and brethren, certain items relative to our mission the past summer. We were chosen pursuant to a commandment of the Lord, which was received through him whom he had appointed by the voice of the angel of God, and acknowledged by the Latter Day Saints, in that appointment, given June 1829, which may be found on page 173, in the book of covenants, published in Kirtland, Ohio—which reads as follows:—

"And now behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew. yea, even twelve: and the twelve shall be my disciples, and they shall take upon them my name: and the twelve are they who shall desire to take upon them my name, with full purpose of heart: and if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature: and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you: wherefore you must perform it according to the words which are written. And now I speak unto the twelve: Behold my grace is sufficient for you: you must walk uprightly before me and sin not. And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I Jesus Christ, your Lord and your God, have spoken it. These words are not of men, nor of man, but of me: wherefore you shall testify they are of me, and not of man; for it is my voice which speaketh them unto you: for they are given by my Spirit unto you: and by my power you can read them one to another; and save it were by my power, you could not have them: wherefore you can testify that you have heard my voice, and know my words.

And now behold I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the twelve who shall

have the desires of which I have spoken; and by their desires and their works, you shall know them: and when you have found them you shall show these things unto them. And you shall fall down and worship the Father in my name: and you must preach unto the world, saying, you must repent and be baptized in the name of Jesus Christ: for all men must repent and be baptized; and not only men, but women and children, who have arriven to the years of accountability.

And now, after that you have received this, you must keep my commandments in all things: and by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance: and that they may come unto the kingdom of my Father: wherefore the blessings which I give unto you, are above all things. And after that you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father. Behold I Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit, have spoken it. Amen."

After being set apart to this holy and responsible office by those whom God had appointed for that purpose, it was thought advisable that we should take our first tour from this place easterly; consequently we made appointments for conferences in the vicinity of the several branches of the church between this and the Atlantic, as was published in the March No. of your paper. In order to fulfill these appointments, we, on the 4th of May, left the pleasant and agreeable society of our brethren in Kirtland with whom we had enjoyed many cheering and interesting seasons, and proceeded to fill our mission. Your readers will perceive from the preceding quotation, from the book of Covenants, the important relation which we sustain to this generation.—Feeling as we did the importance of the great cause of our Redeemer, the wellfare of the human family, and the salvation of our own souls, we could say with one of old, "We conferred not with flesh and blood," but counted all earthly things as dross, so that we might do the will of God, & thro' Christ save the souls of the children of men.

Our first labors, were in the State of New York, in which we continued about two months, and attended four conferences. Our exertions were crowned with as good success as we could reasonably expect, considering the prejudices of the people, created by false and ridiculous statements, put in circulation by those who were first favored with the proclamation of the fulness of the everlasting gospel, contained in the book of Mormon: we had good reason to believe, that all the candid enquirers after truth, realized the force of the Savior's expression "A prophet is not without honor save in his own country." By our teaching and exhortations, the several branches of the church were strengthened and members were added; and of such, too, we hope, as will be saved.

Thence we passed into Upper Canada and attended a conference on the 29th of June, not far from the source of the majestic St Lawrence. Notwithstanding we had passed from the happy institution of our free republic into another realm, yet we could with propriety adopt the words of the presiding apostle and say, "God is no respecter of persons, but in every nation he that feareth God and worketh righteousness, is accepted of him:" for here we found a branch of the Saints who not only received us cordially, but also received our teachings with joy of heart. Some were added here also, by baptism, whom we expect to meet on the glorious morn of that day, when the dead in Christ shall rise and live.—May God grant that they may all be preserved, gathered to Zion and saved in the celestial kingdom.

After testifying to many people in these regions, of those things which we know and most assuredly believe, we left the brethren much encouraged and pursued our course easterly, calling upon the inhabitants publicly, and from house to house, to repent and prepare for the day of wrath, which will overtake this generation as a thief in the night; and for the coming of the Lord Jesus Christ, which is nigh at hand.

Our next conference was held in St. Johnsbury, the north eastern part of Vermont, where we found many of the Saints, with whom we had a pleasant season of rejoicing, and whose memory is fixed indelibly upon our hearts, because of their firm faith, and also their liberality in the support of the gospel. Our public meeting was attended by a multitude of various classes, and orders, who generally gave good attention to the proclamation of the everlasting gospel of the Son of God. Intense anxiety seemed to sieze the minds of all the candid and honest in heart, and the Lord gave us souls who were added to the number of the Saints, as seals of our ministry.

Before the benign influence of the principles, held by the Latter Day Saints, prejudice, prepossessed opinions, and priestcraft seemed to vanish like the misty vapors of the morning fog before the refulgent beams of the meridian sun. We are well aware that we as a people have been much misrepresented, the vile tongue of calumny has been busily employed in pouring out her filth upon us, ever since we have had an existence; from east to west the sound has gone forth, "*delusion!*" "*delusion!*" and here, woful to adopt the language, in part, of a writer of Illinois, and say, "that even New England with all the flood of light, pouring from the schools, and numerous literary institutions, is not a bulwark sufficient to withstand the predominating influence of the power of truth, when the Lord himself sends forth his servants at the eleventh hour, to prune his vineyard for the last time." Nay, verily New England has produced her scores of Latter Day Saints,—the work is still progressing, and shall continue until her wheat is all secured in the granary and store-house of the Lord, while the tares are left to be bound in bundles, by priestcraft and superstition, to await that gloomy evening, when the Lord shall call to all the fowls of heaven, and all the beasts of the earth, to gather together to partake of the great supper of God Almighty.

At the close of our meeting here, the twelve separated, traveling in various directions, lifting up the standard of truth, and proclaiming salvation to both old and young, rich and poor, until we arrived in Bradford, Mss. where we held our next conference. There were but few brethren in this region, yet we found them seeking to become liberated from their temporal encumbrances, that when the Lord shall say, "*to your tents O Israel!*" they might have nothing to impede their course in gathering with the Saints to the place of deliverance, which has been pointed out by the finger of God. We also found some in this place, who had not united themselves to the church, who entertained us very kindly, and "bade us God speed." And we assure them that they are not forgotten by us, and may the Lord, who is rich in mercy, bestow his choisest blessings upon this little society, on account of their generosity towards his servants.

From this place some of our number visited the city of Boston, and held forth to that people this important truth, that the Son of Man will appear in this generation, calling upon them to repent and prepare for the day, when the Lord shall cause the foundations of the earth to shake, and his glory eclipse all the bright luminaries of day and night. Here we found a few disciples whose hearts were noble indeed, and who were not ashamed to own the truth in the midst of the opulence and splendor of that city—*the queen of the east.*

Our next was held in Saco, Me.—where we found many Saints striving to live according to the law of the celestial kingdom, and this they manifested by their works, which are had in remembrance before the Lord and by those who visited them.

Our last conference was held in Farmington, Maine. In this place, as well as in all others, where we had labored, we failed not to instruct the Saints in plainness, in all those matters relative to their present and eternal well-being. May the Lord enable them to *remember* our words and forget them not, and not only remember them, but hasten to put them in practice, and may the Lord richly reward those who assisted us with means to return to the west; and also the saints and friends in whose hospitality we have shared so freely.—We say brethren, you have our greatful acknowledgements with the assurance that you are remembered in our prayers, at the throne of grace.

The nature of our mission to the east was peculiar, and required us to spend most of our time among the various branches of the church; however, as we had opportunity we proclaimed the gospel in every place where there was an opening, and truly there is an effectual door opened for good and faithful laborers among the intelligent and liberal people of the east.

To close, we would say to our brethren and friends that our journey to this place was prosperous, we arrived in health and found general health prevailing in this section, and also found that the house of the Lord, now in building here, had prospered beyond our expectation, for all which blessings before named, we render to our heavenly

Father, in the name of Jesus, our sincere and hearty thanks, earnestly praying that we may all meet, if not before, in that glorious morning of the resurrection of the just.

By order of the twelve.

ORSON HYDE, } Clerks.
Wm. E. McLELLIN, }

To J. WHITMER Esq.

THE HOUSE OF THE LORD.

We are glad to learn, that the building Committee have determined, if possible, to finish the house of the Lord this winter. The lower story is already in such a state of forwardness, as to induce us to say, that it can soon be completed for meetings. In order, however, to finish so large an house, in so short a time, it is necessary that the churches abroad, as Paul says in his vision, should "*come over into Macedonia, and help us*" with their substance, and prayers.

The Committee have instructed us to call upon the saints abroad, such as mean to assist, and such especially as have promised to subscribe, and assist in building the house, and say to them, *Now is the time to do good*, and fulfil your promises. Those who have subscribed are earnestly requested to pay the amount of their subscriptions as soon as they reasonably can. Thus the Committee may do unto others, as they wish others to do unto them.

Every one that wishes to spread the everlasting gospel; every one that wishes well to his fellow-beings; every one that wishes to have the elders instructed more perfectly in theory, doctrine and principle; and every one that wishes an house built where the Latter Day Saints can worship the Lord in spirit and in truth, have now an invitation to cast in their mites, for that purpose, and receive their reward hereafter, in that house not made with hands, eternal in the heavens. P.

Kirtland, Oct. 21, 1835.

I left this place the 11th of June, to fill a mission in the province of Upper Canada by way of Buffalo, from thence to Mount Pleasant, and from thence to Malahide, U. C. I have succeeded in establishing a church there, which is composed of 32 members. They are young and unacquainted with the devices of the adversary, whose aim and business is, if possible, to make them miserable. Brethren, pray for them, that they may continue and not be moved in the hour of temptation. It is evident that all must be tried and purified before they are fit for the Master's use.

There, as in all other places, when the people or the meek began to embrace the truth, the enemy raged and the meek rejoiced in the midst of all the slanderous reports. I stayed there about two months: one month baptizing and laboring publicly, and from house to house, and the remainder of the time I spent in teaching them the pure daily walk, with a strict compliance with the commandments, and the necessity of keeping them that they might be disciples of Jesus in very deed. I held up the truth, and defended its cause in all places and circumstances, according to the ability which my heavenly Father gave me.

Yours in the bonds of
the new covenant.
PETER DUSTIN.

To J. WHITMER, ESQ.

Kirtland, Nov. 6, 1835.

I embrace this opportunity, of informing you of the success which I had in establishing a few branches in addition to this church.

I left Kirtland the 16th of July in company with elder T. Burdick. We journied together as far as Jamestown, N. Y. and proclaimed glad tidings of great joy to the inhabitants, whenever we could get a congregation convened. From this place I journied alone as far east as Smyrna, Chenango Co. N. Y. where I preached about three weeks; and baptized three, and left many more believing. From thence I pursued my journey to Amity, Alleghany Co. N. Y. Here I labored eleven days and baptized fifteen. They are firm believers in the new and everlasting covenant.—Brethren pray for them. They desire that the elders should call on them whenever it is convenient, and assist them in the way to perfection.

L. T. COONS.

To J. WHITMER, ESQ.

DIED—In Liberty, Clay Co. Mo. on the 6th ult. br. Garret H. Schenk, after a protracted and painful illness of fifteen months.

In Clay Co. Mo. on the 6th of September last, Mrs. MARY WEST, consort

of Elder Nathan West, after an illness of about eight days, aged ————. Sister West embraced the new and everlasting covenant in 1831, and has been a firm believer in the work of the Lord ever since; she died having obtained a bright hope of a glorious resurrection—her death was sweet unto her.

Kirtland, Nov. 7, 1835.

I left Kirtland on the 27th of May last, and after a quick passage arrived at Buffalo. I travelled preaching occasionally by the way, visiting the church of Genesee. From thence to McDonough, Chenango county; this church has never been represented in conference. There have been about 30 baptized in this place. Some have moved away, and three or four have fallen off; and twelve or fourteen remain. They stand in need of having the word of life dispensed to them. From this place I proceeded to Davenport, Scoharie co. where I labored some and baptized one. From thence to Dutches co. N. Y. And from thence to Hampshire co. Mss. I labored in Cummington and Plainfield about six weeks; also visited the church at Wendall, Franklin co. and found them strong in the faith.

Whilst addressing a public congregation at Plainfield, on the subject of the gospel, violent hands were laid upon me by wicked and ungodly men, and this for the truth's sake. I however succeeded in establishing the standard of the everlasting gospel, in that place. I baptized three, and left many inclined to receive the truth. I hereby inform the elders who are journeying in the east, that they are invited to visit those places, if consistent with their time and circumstances. Yours &c.

NOAH PACKARD.

JOHN WHITMER Esq.

HYMNS.

Now we'll sing with one accord,
For a prophet of the Lord,
Bringing forth his precious word,
Cheers the saints as anciently.

When the world in darkness lay,
Lo, he sought the better way,
And he heard the Savior say,
"Go and prune my vineyard, son!"

And an angel surely, then,
For a blessing unto men,
Brought the priesthood back again,
In its ancient purity.

Even Joseph he inspires:
Yea, his heart he truly fires.
With the light that he desires
For the work of righteousness.

And the book of Mormon true,
With its cov'nant ever new,
For the Gentile and the Jew,
He translated sacredly.

The commandments to the church,
Which the saints will always search,
(Where the joys of heaven perch,)
Came through him from Jesus Christ.

Precious are his years to come,
While the righteous gather home,
For the great Millenium,
Where he'll rest in blessedness.

Prudent in this world of woes,
He will triumph o'er his foes,
While the realm of Zion grows
Purer for eternity. P

Composed on the going down of the sun on the last day of summer, 1835.

The sun that declines in the far western sky,
Has rolled o'er our heads till the summer's gone by;
And hush'd are the notes of the warblers of spring
That in the green bow'r did exultingly sing.

The changes for autumn already appear.
A harvest of plenty has crown'd the glad year;
While soft smiling zephyrs, our fancies to please,
Bring odors of joy from the laden fruit trees.

As the summer of youth passes swiftly along,
And silvery locks soon our temples adorn:
So the fair smiling landscape and flowery lawn,
Though lost is their beauty—their glory has come:

O when the sweet summer of life shall have fled,
Her joys and her sorrows entomb'd with the dead,
Then may we by faith like good Enoch arise,
And be crown'd with the just in the midst of the skies.

Descend with the Savior in glory profound,
And reign in perfection when satan is bound;
While love and sweet union together shall blend
And peace, gentle peace, like a river extend.

☞ Elder Milton Holmes is requested to come to Kirtland.

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

VOL. II. No. 2.] KIRTLAND, OHIO, NOVEMBER, 1835. [Whole No. 14.

[Continued from page 182.]

To the elders of the church of the Latter Day Saints.

At the close of my letter in the September No. of the "Messenger and Advocate," I promised to continue the subject there commenced: I do so with a hope that it may be a benefit and a means of assistance to the elders in their labors, while they are combatting the prejudices of a crooked and perverse generation, by having in their possession, the facts of my religious principles, which are misrepresented by almost all those whose crafts are in danger by the same; and also to aid those who are anxiously inquiring, and have been excited to do so from rumor, in accertaining correctly, what my principles are.

I have been drawn into this course of proceeding, by persecution, that is brought upon us from false rumor, and misrepresentations concerning my sentiments.

But to proceed, in the letter alluded to, the principles of repentance and baptism for the remission of sins, are not only set forth, but many passages of scripture, were quoted, clearly illucidating the subject; let me add, that I do positively rely upon the truth and veracity of those principles inculcated in the new testament; and then pass from the above named items, on to the item or subject of the gathering, and show my views upon this point: which is an item which I esteem to be of the greatest importance to those who are looking for salvation in this generation, or in these what may be called "the latter times," as all the prophets that have written, from the days of righteous Abel down to the last man, that has left any testimony on record, for our consideration, in speaking of the salvation of Israel in the last days, goes directly to show, that it consists in the work of the gathering.

Firstly, I shall begin by quoting from the prophecy of Enoch, speaking of the last days: "Righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten, his resurrection from the dead, [this resurrection I understand to be the corporeal body] yea, and also the resurrection of all men, righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming: for there shall be my tabernacle; and it shall be called Zion, a New Jerusalem."

Now I understand by this quotation, that God clearly manifested to Enoch, the redemption which he prepared, by offering the Messiah as a Lamb slain from before the foundation of the world: by virtue of the same, the glorious resurrection of the Savior, and the resurrection of all the human family,—even a resurrection of their corporeal bodies: and also righteousness and truth to sweep the earth as with a flood. Now I ask how righteousness and truth are agoing to sweep the earth as with a flood? I will answer:—Men and angels are to be co-workers in bringing to pass this great work: and a Zion is to be prepared; even a New Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city: for the tabernacle of the Lord shall be with them.

Now Enoch was in good company in his views upon this subject. See Revelations, 23:3.—"And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." I discover by this quotation, that John upon the isle of Patmos, saw the same things concerning the last days, which Enoch saw. But before the tabernacle can be with men, the elect must be gathered from the four quarters of the earth.

And to show further upon this subject of the gathering: Moses, after having pronounced the blessing and the cursing upon the children of Israel, for their obedience or disobedience, says thus:—"And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee; and thou shalt

call them to mind, among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee, this day, thou and thy children, with all thine heart, and with all thy soul, that then the Lord thy God, will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee; and if any of thine be driven out unto the utmost parts of heaven; from thence will the Lord thy God gather thee; and from thence will he fetch thee."

It has been said by many of the learned, and wise men, or historians, that the Indians, or aboriginees of this continent, are of the scattered tribes of Israel. It has been conjectured by many others, that the aboriginees of this continent, are not of the tribes of Israel; but the ten tribes have been led away into some unknown regions of the north. Let this be as it may, the prophesy I have just quoted, "will fetch them" in the last days, and place them, in the land which their fathers possessed: and you will find in the 7th verse of the 30th chapt. quoted:—"And the Lord thy God will put all these curses upon thine enemies and on them that hate thee, which persecuted thee."

Many may say that this scripture is fulfilled, but let them mark carefully what the prophet says: "If any are driven out unto the utmost parts of heaven;" (which must mean the breadths of the earth.) Now this promise is good to any, if there should be such, that are driven out, even in the last days: therefore, the children of the fathers have claim unto this day: and if these curses are to be laid over on the heads of their enemies, wo be unto the Gentiles: See book of Mormon, page 487, Wo unto the unbelieving of the Gentiles, saith the Father. Again see book of Mormon, page 497, which says: "Behold this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob: and it shall be a New Jerusalem." Now we learn from the book of Mormon, the very identical continent and spot of land upon which the New Jerusalem is to stand, and it must be caught up according to the vision of John upon the isle of Patmos. Now many will be disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent: but you will see from Revelations, 21:2, there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband. That after this the Revelator was caught away in the Spirit to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cities spoken of here, and as every thing cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent.—And also the Jerusalem shall be rebuilt on the eastern continent. See book of Mormon, page 566. Behold, Ether saw the days of Christ, and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come: after it should be destroyed it should be built up again, a holy city unto the Lord: wherefore, it could not be a New Jerusalem, for it had been in a time of old. This may suffice upon the subject of gathering until my next.

I now proceed, at the close of my letter, to make a few remarks on the duty of elders with regard to their teaching parents and children, husbands and wives, masters and slaves, or servants, &c. as I said I would in my former letter. And firstly, it becomes an elder when he is travelling through the world, warning the inhabitants of the earth to gather together, that they may be built up an holy city unto the Lord, instead of commencing with children, or those who look up to parents or guardians, to influence their minds, thereby drawing them from their duties, which they rightfully owe to such, they should commence their labors with parents, or guardians, and their teachings should be such as are calculated to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. And no influence should be used, with children contrary to the consent of their parents or guardians.—But all such as can be persuaded in a lawful and righteous manner, and with common consent, we should feel it our duty to influence them to gather with the people of God. But otherwise let the responsibility rest upon the heads of parents or guardians, and all condemnation or consequences, be upon

their heads, according to the dispensation which he hath committed unto us: for God has so ordained, that his work shall be cut short in righteousness, in the last days: therefore, first teach the parents, and then, with their consent, let him persuade the children to embrace the gospel also. And if children embrace the gospel, and their parents or guardians are unbelievers, teach them to stay at home and be obedient to their parents or guardians, if they require it; but if they consent to let them gather with the people of God let them do so and there shall be no wrong and let all things be done carefully, and righteously, and God will extend his guardian care to all such.

And secondly, it should be the duty of elders, when they enter into any house, to let their labors and warning voice, be unto the master of that house: and if he receive the gospel, then he may extend his influence to his wife also, with consent, that peradventure she may receive the gospel; but if a man receive not the gospel, but gives his consent that his wife may receive it, and she believes, then let her receive it. But if the man forbid his wife, or his children before they are of age, to receive the gospel, then it should be the duty of the elder to go his way and use no influence against him: and let the responsibility be upon his head—shake off the dust of thy feet as a testimony against him, and thy skirts shall then be clear of their souls. Their sins are not to be answered upon such as God hath sent to warn them to flee the wrath to come, and save themselves from this untoward generation. The servants of God will not have gone over the nations of the Gentiles, with a warning voice, until the destroying angel will commence to waste the inhabitants of the earth; and as the prophet hath said, "It shall be a vexation to hear the report." I speak because I feel for my fellow-men: I do it in the name of the Lord, being moved upon by the Holy Spirit. O that I could snatch them from the vortex of misery, into which I behold them plunging themselves, by their sins, that I may be enabled, by the warning voice, to be an instrument of bringing them to unfeigned repentance, that they may have faith to stand in the evil day.

Thirdly, it should be the duty of an elder, when he enters into a house to salute the master of that house, and if he gain his consent, then he may preach to all that are in that house, but if he gain not his consent, let him go not unto his slaves or servants, but let the responsibility be upon the head of the master of that house, and the consequences thereof; and the guilt of that house is no longer upon thy skirts: Thou art free; therefore, shake off the dust of thy feet, and go thy way. But if the master of that house give consent, that thou mayest preach to his family, his wife, his children, and his servants, his man-servants, or his maid-servants, or his slaves, then it should be the duty of the elder to stand up boldly for the cause of Christ, and warn that people with one accord, to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness to be kindly affected one towards another; that the fathers should be kind to their children, husbands to their wives; masters to their slaves or servants; children obedient to their parents, wives to their husbands, and slaves or servants to their masters:

"Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives even as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones.—For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."—Ephesians, Chapt. V. from the 22d to the end of the 21st verse.

"Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye service as menpleasers; but in singleness of heart, fearing God." —Colocians, Chapt. III. from the 18th to the end of the 22d verse.

But I must close this letter and resume the subject in another number.

In the bonds of the new and everlasting covenant

JOSEPH SMITH, jr.

To J. WHITMER, Esq.

ORDER OF THE NEW TESTAMENT CHURCH. No. I.

Brother J. Whitmer:—

I feel at this time like writing a letter for the Messenger and Advocate, on a subject which I shall call the order of the new testament church. A subject I conclude which is not very well understood, if I may have the privilege of judging from what passes before my eyes, and what is sounded in my ears.

The many persons who are travelling through every part of the country, passing to preach what they call the gospel, and to call men into the kingdom of God; saying that they have the right to do so, not only the right to do so; but are under the strongest obligation to do it, both as a duty to God and man, that they may glorify the former, and save the latter; and this duty and obligation, grows out of the commandment of the Savior, found recorded in the new testament, and reads thus. "Go ye into all the world, and preach the gospel to every creature.—He that believeth, and is baptized, shall be saved: but he that believeth not, shall be damned."

I feel a little disposed to inquire into the nature of this commission, and the circumstances attending its promulgation, to see how far they are bound by it, and are in danger of being cursed if they do not obey it, or in other words, who is able to obey it; for my part I think there is less danger of a curse by not attempting to act under it, than there is by attempting to act under it.

I should think that I was in greater danger of being condemned, to go forth into the world to preach the gospel, by virtue of that commission, than I would be to follow the plough, to shove the plain, to use the hammer or to pursue any other honest calling in life, and would benefit mankind more, and glorify God better. And so would any other man also.

It is a very common thing for men who are unlearned in the truth, to be very consciencious in advocating error, and exceedingly zealous in propagating, and teaching for doctrines the commandments of men, and doing what the Lord never required at their hand, and leaving undone the things which he has required; this seems especially to be the case in relation to preaching the gospel, (as the people call it,) for while the order of things which the Lord established for the redemption of the world is left untouched, the order of things which men have invented for themselves, is propagated with the most untiring perseverence, and with a zeal worthy of the best cause in the world.

Men encompass sea and land to establish their opinions, and to give force and power to their doctrines, and to all appearance are as conscientious as if the Lord had called and commissioned them, and had sent them forth to do so, under the penalty of the perdition of ungodly men if they did it not. A looker on would be ready to conclude, that they were ordained from days of old to this ignorance. But notwithstanding all the zeal, and perseverance, and apparent consciousness of the many teachers of religion, still, when a man takes the new testament into his hands and begins to hunt for their authority, he is greatly dificulted to find it, to be sure, we can there find it written "Go ye into all the world, and preach the gospel to every creature, he that believeth, and is baptized, shall be saved: but he that believeth not shall be damned." But to whom was this said, to every man of every generation, who might start out of hmiself, or be sent out by others? no, but very far from this, to men who were called and chosen of God for this purpose, and called by name too, so that there could be no mistake about the matter. These men in this commission, were required to go into all the world, and preach the gospel to every creature; but none others: it was they and they only, whose names were there mentioned, who had to perform this duty, or see that it was performed, and none others were bound by it.

Let us suppose for instance that some of the other Jews, or Gentiles, or even some of the saints, had taken it into their heads in the days of the apostles to have acted on this commission; could they have done it? I answer they could not; there would not one solitary sign have followed them, it would

have been in vain for those who believed them to have undertaken to cast out devils, or to have spoken in other tongues, or to lay hands on the sick, with the idea of effecting any thing; and the reason would be that the persons who had administered unto them, were without power themselves, and a stream could not rise higher than its fountain; therefore, of necessity the persons administered to, would be without power also.

It was more than a windy business to execute this commission, it required power as well as wind; it required more than to go forth and be very ingenious, in proving to the people that they must be immersed for the remission of sins: the person who done that according to this commission, if he effected any good by it must have power, also to administer in the name of the Lord Jesus, not baptism only, but the Holy Spirit also.

The truth is, there were no persons on earth in the days of these apostles, nor have there been any since their day, who could act upon their commission, it was peculiar to themselves; for instance, there were in the primitive church, not only apostles; but prophets, and evangelists, pastors, and teachers, and each of these orders had other respective works assigned unto them, and each one must have a commission suited to his calling.

Out of these orders, it fell to the order of apostles, to go into all the world and preach the gospel to every creature: suppose the pastors, or teachers, had taken it into their heads to go and act upon the commission given to the apostles. Could they have done it?—most assuredly they could not, and that because God had not called them to the work of apostles, and having not called them, he did not endow them with power, sufficient, and their attempt would have been vain; indeed it would have been worse than vain; for to apostles alone, God had given the power to act on a commission given to apostles.

To every candid reader of the new testament, it is very plain, that it required a power adapted to the nature of the commission, to enable any person, to act on a commission received from the most High, whether that commission required them to travel into all the world, or whether it did not; the power given would be according to the work required. If a man or a number of men, were required to act in the office of evangelists, they would receive power, accordingly: or if to act in the office of apostles; their power would be proportionate to the work assigned to them. So that each one might be able to perform the duties of his own office.

In the commission given immediately after the resurrection of the Savior, we have the work set forth which belonged to the office of apostles, and every person who acted under that commission, acted in the office of an apostle. Now to prepare men to act under this commission, required a great deal of teaching, as well as divine manifestation. It was impossible for the apostles to act under this commission, without revelations being given unto them directly from heaven, for their own direction, as well as the direction of those who believed on the Savior through their word.

Let us inquire how it was that the apostles were enabled to fulfill this commission; *enabled* we say, for it has been the lot of few men to be able to perform the duties of the commission given to the twelve apostles, who were commissioned immediately after the resurrection of the Savior.

Let us inquire, what preparation was necessary to enable the apostles themselves to fulfill the duties of their office, and how it was that they became qualified to be apostles, agreeable to the commission given to them.

We are told that at a certain time the Savior inquired of the apostles to know what men said about him.—"Whom say men that I the son of man am?" They answered some say that you are Elias, others Jeremias, or one of the ancient prophets. By this we understand most clearly, that the miracles which he had wrought among the people, had failed to give them a true understanding of his character.

The highest notions which they entertained of him was, that he was a prophet, such as had been on earth before, with this exception probably, that some might have thoughts that he was one of the prophets who was raised from the dead. But it does not appear that there was any other thought of his being the Son of God: so that all his miracles had failed to give the peo-

ple a correct idea of his true chara ter.

Neither do we think, that miracles could produce this effect alone: there must be something else: indeed if we are left to draw our inference from what follows, it will be seen, that there was but one thing that could give the idea that he was the Son of God, and that was a revelation from God. For the Savior again says to the apostles. "But whom do ye say that I the Son of man am." Peter answered and said, "thou art Christ the son of the living God." What was the answer the Savior made to his declaration? It was this. "Blessed art thou Simon Barjonah; for flesh and blood have not revealed this unto thee; but my Father which is in heaven:" as much as to say: it is not the miracles which I have wrought in your presence, neither the casting out devils, nor yet healing the sick; but a revelation from my Father who is in heaven.

If we are left to draw a conclusion from these premises, what would that conclusion be? would it not be that a knowledge of the Son of God, was not to be denied from the working of miracles? for if this could have been done, the disciples would have found it out, and it would not have been said as it was to Peter. "Flesh and blood have not revealed this to thee; but my Father which is in heaven." But on the contrary, it would have been said. "Blessed art thou Simon Barjonah for thou hast discovered my true character from the miracles which I have wrought in your presence." **R.**

PERSECUTION OF OLD TIMES.

One great blessing the church of the Latter Day Saints enjoy above those of former ages, is, a knowledge of the persecution of olden times; For the which purpose we extract the 2d chapter from Fox's Martyrs.

Chap. II.

FROM THE DEATH OF ST. JOHN, AND THE CONCLUSION OF THE APOSTOLIC AGE.

The malignant spirit of the Jews was ever predominant, and the apostles, as their Master before them, were on all occasions, and in every place where that spirit could shew itself, violently persecuted. The apostle Paul was by this means, driven from Antioch to Iconium; yet there were the apostles opposed by Jews and Gentiles, until they found it expedient to escape to Lycaonia. At Lystra, notwithstanding the partiality of the Gentiles for them, on account of curing the impotent man, the Jews to such a degree prevailed, that Paul was even stoned by them. This induced them for a time to remove to Derbe, though they afterwards visited both Lystra and Antioch, to confirm the disciples of Christ in the profession of he gospel. Though the apostle Paul received a divine intimation to extend his labors, in propagating the gospel into Macedonia, an insurrection was here stirred up, and both Paul and his adopted companion, Silas, were cast into prison. Here we have a very different account of this Gentile apostle's deliverance to that of Peter. The prison-doors and the gates were not thrown open, as on that occasion, at least, though the doors were opened as an effect of the earthquake, they were not commanded to go out, and conducted thence by an angel, as in the other case. The providence of God had other ends to serve on the present occasion. Here was no escape, as on the former interposition. "We are all here; do thyself no harm," says Paul to the terrified jailor. Conversion followed this extraordinary scene. The jailor was convinced of their innocency, made profession of their faith, and "was baptized, he and all his straightway." This advantage to the cause of the gospel was obtained by this short imprisonment, though the rulers, ashamed of their conduct, sent orders the next morning for their release; and at last, on Paul's asserting that they had grossly violated their privileges, he being a Roman citizen, with much submission they persuaded him to accept of a discharge.

Going to Lydda, and from thence to Thessalonica, the Jews, as usual, stirred up a commotion against them, so that Jason and others were obliged to enter into a recognizance to keep the peace. Escaping by night to Berea, the Jews of Thessalonica pursued him, and he was compelled to take a circuitous route to Athens. His dispute at Athens, and his being brought before the

the Areopagus, or chief court of Justice, is beside our purpose; but, proceeding to Corinth, the Jews manifested there their violence, and he henceforth associated with the Gentiles.—During his stay here, for a year and six months, St. Philip is supposed to have suffered martyrdom in Phrygia. A change of deputy at Corinth encouraged the Jews to foment a disturbance against the Christians; but though Gallio did not punish their violence, he would not hearken to their idle accusations. The ruler of the synagogue, whose name was Sosthenes, perhaps the successor of Crispus, who had been baptized, and therefore removed, was equally favorable to the apostles, notwithstanding the spleen of the Gentiles; and the new deputy was equally regardless of their proceedings. A respite from persecution was thereby obtained, which enabled Paul to remain there for some time longer.

From Corinth he passed to Cesarea, and thence to Antioch. At Ephesus, to which he came afterwards, a strong party, as in other places, opposed him; yet it only obliged him to change the scene of his labors, and in the public lecture-room of Tyrannus, to secure free admission of the Gentiles. The sons of a certain Jewish priest attempted indeed to imitate St. Paul's miracles there; but he paid rather dearly for his rash adventure, and this proved an occasion of many converts, and the destruction of great numbers of improper books. Yet a violent opposition was there raised on account of the goddess Diana, instigated by the silversmith Demetrius, which, with much difficulty the town-clerk appeased. In his passage through Macedonia and Greece, the Jews were there intent upon his destruction; but he left them and came to Troas, where he performed a signal miracle upon a young man named Eutychus, by restoring him to life. When he came to Jerusalem, some of those who had opposed him at Ephesus, and other places, occasioned his being apprehended in the temple, and dragged violently out of it, until he was rescued by the Roman governor; though detained in custody for the purpose of identifying his person and character. The clamor of the Jews had nearly succeeded to occasion his being scourged; but "he demanded the privilege of a free-born Roman citizen, whom the laws protected against such a degrading punishment." [See the Author's History and Life of our Blessed Savior, Book VIII. Chap. III. p. 399.] Though this powerful appeal stopped their present violence, on the following day he was brought forth to be examined; and, whilst he was defending himself in a way which must evidently criminate the Jews, the high-priest, with a view to silence him, commanded those who stood near him to strike him on the mouth. "At such conduct he turns indignant. He calls him a whited wall, which, like a whited sepulchre, was fair without, but full of corruption within." Though, by an ingenious address, he divided his clamorous accusers, he was "retained in custody, with a guard of soldiers, to preserve him from the mischiefs of a tumult." Then the Jews conspired to kill him, on being brought to farther examination; but the chief captain caused him to be safely escorted by night on his way to Cesarea, and thus defeated their iniquitous design. Yet their persecution still continued. In five days after, the high-priest and elders followed him thither to Felix the governor, bringing with them a fulsome advocate to blacken Paul, and cajole the governor by flattery and dissimulation; whilst Paul, in his reply, despised the arts of this hireling sycophant, and defied them to prove a single article of their glaring accusation. The governor was fully aware of the nature of the case, but wanted honesty to release him, and humanity to provide for his personal safety, pretending that he was desirous of the arrival of the chief captain, to be more fully acquainted with the true nature of his accusation. Yet every liberty was permitted which could possibly consist with safety and protection.

Curiosity was not then a stranger, as on many occasions in our own times, to persons who sought only a momentary gratification. The governor's wife was a Jewess, and Paul was to be brought forward to be re-examined merely to satisfy and indulge this unmeaning propensity; and, on this occasion, Paul used a language which was far from being welcome or acceptable to the ears of the governor. He was nevertheless detained a prisoner, though not very strictly, for two years, until a new governor had been appoint-

ed, merely as a gratification to the malicious Jews. On his going to Jerusalem, he had information of Paul's being a prisoner at Cesarea; and, on the governor's coming thither, he called Paul to an examination, to hear his defence against the insinuations of the Jews, and with a design of meeting their wishes. Festus had imbibed the poison of Paul's accusers, and proposed remitting him to the ecclesiastical powers at Jerusalem. Against this proposition Paul protested. He claimed the privilege of a Roman citizen, and was ready to submit to the civil authorities. He appealed from Cæsar's tribunal to Cæsar himself; and to this appeal the governor himself, however anxious to please the Jews, was obliged to pay obedience. In the long interval which followed before Paul could be sent to Rome, at least before he was sent, as a distinguished prisoner, he was exhibited as a spectacle to "Agrippa, who succeeded his father Herod Agrippa, who was grandson to Herod the Great, and had caused the martyrdom of James, and had come down to compliment Festus on his accession to the government of Judea." The king was convinced, by Paul's energetic language, of his innocence; but this seemingly unlucky appeal, though it had rescued him from the Jews, now militated against his discharge. The appeal was recorded, and must be heard; but it effectually delivered him from the machinations of the Jews.

We have nothing to do with the untowardness of the voyage, after means had been adopted to send Paul to Rome; for this may be considered as incidental, rather than the effects of persecution, though it certainly was occasioned by persecution. Many providential acts, however, appear manifest in it; but we know very little of the result of this appeal and this voyage, only that he was detained at Rome, in the character of a prisoner of honor, for "two whole years in his own hired house, and received all that came in unto him," after which, he was liberated from his confinement.—About the time of Paul's voyage, Mark was dragged to pieces by the people of Alexandria, at their great solemnity of Serapis their idol, ending his life under their merciless hands; and near the time of St. Paul's being shipwrecked at Melita, it is generally supposed that Matthew suffered martyrdom in Ethiopia, being slain with a halbert.—But we have to notice the death of the apostle James, at Jerusalem, in the year preceeding Paul's discharge out of custody, by a violent insurrection of the Jews, through which means he closed his life by martyrdom, in the interval between the death of the governor Festus and the succession of Albinus. About this time, also, the death of Matthias is generally placed by means of stoning, though we have less account of him than of most of the other apostles. On Paul's permission to depart from Rome, he is said to have travelled into Spain, and, as some think, though the reasons are not fully demonstrative, into Britain. He returned to Crete, and there fixed Titus as their bishop; and from that island he is supposed to have passed into Judea, and thence to Ephesus and Colosse, and back to Ephesus, before he passed into Macedonia to Philippi, to Nicopolis in Epirus, Corinth, Troas, Antioch, and Iconium, during which he appears to have endured many conflicts. (2 Tim III. 11.) Of his last visit to Rome, where he suffered martyrdom, we shall presently take notice; and in the mean time we have to remark that St. Peter did not settle at Rome till about four years before his death, and the time that St. Paul had returned to Crete from Spain. At this time he found Simon Magus, whom he had before defeated in Samaria, exercising his infernal arts, and bewitching men's minds, so as to be had in great veneration by the Romans, and much in favor with the emperor. Defeated and opposed by Peter, the emperor was disgusted, and meditated his destruction; and on that account principally the FIRST GENERAL PERSECUTION commenced, during which, the apostle St. Andrew, "after preaching in Scythia and Asia, and afterwards in Greece, was martyred in Achaia," by crucifixion, by command of the pro-consul.

In this persecution it is observed from Tacitus, that persons, who "made profession of this new religion were treated with all the instances of scorn and cruelty; that some were wrapped up in the skins of wild beasts, to be worried and devoured by dogs; others were crucified; others burnt alive, clad in paper coats smeared with pitch or wax, or some combustible matter; that

when day-light failed they might serve for torches and illuminations in the night." Even these spectacles were exhibited in the emperor's own gardens. Thus barbarously were the Christians treated at Rome; besides which, similar edicts were issued against them through most of the provinces of the empire. In the list of martyrs of that period, we find the names of Tecla, Torques, Torquatus, and Marcellus, and many others; and there were martyrs also at Milan, and other places. Though Peter was more immediately the object of the emperor's rancour, he seems to have escaped the first violence of the storm. But on Paul's coming to Rome in the following year, both these apostles were cast into prison; the former on account of the emperor's hatred for his opposition to Simon Magus, and the latter for having converted one of his concubines.—They were confined in prison for eight or nine months; but they were at length condemned, and Peter as a Jew and a foreigner was ordered to be crucified, with his head downwards, at his own desire, and Paul as a Roman was on the same day beheaded about three miles without the city, but a few months before the death of the monster Nero.

The bishop of Antioch, Euodius, suffered martyrdom during the same year, as we are informed; but whether under Galba, Nero's successor, or the wicked Otho, whose two reigns scarcely exceeded ten months, is not altogether certain. But the miseries of the Jews, provoked by their rebellions, were productive of a breathing time for the Christians, who had escaped from Jerusalem at the commencement of the seige; but it afforded leisure to disaffected and ambitious spirits to hatch new opinions, and to propagate strange and heretical doctrines to the disturbance of those who professed the true Christian faith. It is foreign from our purpose here to state them; and that in the second year after the destruction of Jerusalem, the Christians, who had left it about six years before, returned thither with their bishop Simeon, the successor of James.—In this year, however, it is generally supposed, that St. Jude was put to death in Persia, where he had successfully preached Christ's gospel, for his free reproofs of the superstitious rites of their Magi, being shot to death with arrows; and Bartholomew also is now said to have been crucified at Albania, on the Caspian sea, for opposing their idolatry, by order of the governor of the city. It was also remarkable for the death of Barnabas, who is also generally considered to have terminated his life at Salamis, in his own country of Cyprus, at the instigation of the Jews, by stoning.

It was not until the following year that St. Thomas is commonly understood to have suffered martyrdom, from the opposition of the Bramins of Parthia, in revenge for his having converted the prince of the country and many others. Accustomed to retire to a certain tomb near the city for devotion, they poured in upon him a shower of stones and darts, and one of his assailants afterwards advanced and ran him through with a lance. In the next year, or the fourth from the destruction of Jerusalem, "it is generally supposed, the evangelist Luke died; and the prevailing opinion is, that he was crucified in Greece on an olive-tree for want of a cross, by a party of infidels." Simon also is said to have been crucified by infidels in this year in Britain, after making many converts in various places. The reign of Titus, which followed that of Vespasian, unfortunately was but short; but his death was not without suspicion of poison from his brother and successor, Domitian. He was a good prince; yet, during his short reign of little more than two years, Linus, Bishop of Rome, successor to St. Peter or St. Paul, as bishops of the Jewish or Gentile converts, is now said to have suffered martyrdom, about five years after the death of St. Luke. The professors of the gospel lived peaceably for several years afterwards, excepting the disturbances which were fomented or occasioned by heretics, of whom indeed there was but too prolific a produce, though they were in some degree kept under by the vigilance of the apostle St. John.

When Domitian had riegned about nine or ten years, it has been generally considered that he began to look with an unfavorable eye on the Christians, perhaps from a suspicion that they might be secretly disposed to support the insurrection of Lucius Antonius against him and his unpopular

government. But the *second general persecution* did not break out till the fourteenth or fifteenth year of that emperor's reign, when the bloody edicts were issued for that purpose, and numerous martyrdoms followed at Rome and other places. Antipas, in Pergamus, one of the seven churches of St. John's foundation, Rev. II. 13. and Dionysius, first Bishop of Athens, Acts XVII. 34. suffered many torments, and death; and the emperor executed Flavius Clemens, the consul and his cousin-german, for embracing Christianity, and banished his wife and niece to different islands. In this persecution St. John was sent for to Rome, and was there put into a cauldron of oil set on fire, from the effects of which he was miraculously preserved, and had the honor of martyrdom without the torments, or putting it in the power of man to deprive him of life.—Yet the stubborn emperor persevered in his enmity to this faithful servant of Christ, though his first design was defeated by a miracle, and banished him "to the desolate isle of Patmos, one of the islands of the modern Grecian archipelago, to dig in the mines," being the usual labor of persons banished thither for any crime against the state of its economy.

It was here that this aged apostle, instead of being compelled to the usual slavery, for which the advanced period of his life was so little adopted, was favored with various visions and revelations, by which he had a sufficient prospect of the future condition of the Christian religion. Of these we have an account in the comprehensive and important Book of Revelation, which he afterwards committed to writing; containing many truths, by which the humblest Christians may profit, without concerning themselves in the explanation of prophecies, to which their capacities or uncultivated faculties cannot possibly be commensurate. The accomplishment of some of them was then, as it were, commencing, especially those of the second and third chapters, describing the state of the 7 Asian churches; for these would shortly come to pass, or begin to be fulfilled, but their progress and final completion, those of the subsequent visions especially, in which many dreadful persecutions were predicted, would be protracted to far distant periods, as the long continuance of many of them so frequently repeated most fully demonstrates. Though St. John despaired of life in this barren and desolate spot, his own liberation is first assured to him, that, aged as he was, he should "prophesy before many people, and nations, and tongues, and kings." (Rev. X. 11.) In this year we have an account of the martyrdom of Mark, the first Bishop of Atina in Latium, who is said to have been struck in the head with tenter-hooks, of Felicula, an illustrious woman of Rome, whose body was cast into a common sewer, and of Nicodemus, a presbyter of the same city, who was beaten to death. The emperor became intolerably jealous of every one; and Jews, as well as Christians, were persecuted as atheists and disowners of the gods. All the posterity of David were assiduously sought out, as marked for slaughter; which occasioned the apprehension of two grandchildren of the apostle St. Jude, the kinsman of our Lord, who, after interrogation and examination, were dismissed, on account of their meanness and simplicity, as beneath his jealousy. From this period he issued an edict for terminating the persecution, which had raged so violently.

The violent death which the emperor soon after suffered, by means of conspirators whom he himself had marked for destruction, gave a new face to the affairs of the Christians.—Both they and the dispersed Jews, who had either been banished from Rome and other cities during the last reign, or become voluntary exiles to escape his fury, were immediately recalled by his successor; and their confiscated property, as far as practicable, restored to them. Yet even in this mild reign, we are informed, that Timothy, Bishop of Ephesus, fell a martyr to the fury of the votaries of Diana, being so cruelly beaten with stones and clubs for opposing them in a festival-procession, that he expired in two days after. This is the same whom St. John (Rev. II. 1.) calls the angel of the church of Ephesus. Soon after this, St. John, no longer considering his continuance in Patmos to be necessary, from this happy change of the times, removed to Ephesus to his most intimate friends, and was prevailed upon, since they had lost Timothy, to take upon him the government of

church. In this situation he continued about three years, and at last "died in peace at the close of the century, being then little more or less than one hundred years of age." During this interval he had written his General Epistle, and the two shorter ones to individuals; and in a little time he undertook the task of writing his gospel, at the request of the Asian churches.—In his gospel he had a special eye to the heresies of Ebion and Corinthus, following the argument, but more concisely, of his General Epistle. Nerva's mild reign was, nevertheless, a short one, little more than sixteen months; but his successor Trajan, though otherwise a good prince, was excessively zealous for Paganism and all its superstitions, insomuch that St. Clement, if we are to credit Metaphrastes, was banished from Rome in the first year of his reign to the mines in Taurica Chersonesus, for having converted Theodora, a noble Roman lady, and others, to the profession of the gospel. The rigidness of Trajan for Paganism gave occasion to his subjects to persecute Christians, though no edict was issued against them. Under the pretence of illegal societies, they were severally persecuted by governors and other officers; and great numbers of them suffered by means of popular tumults, and by laws and processes, under the notion of malefactors and traitors, and under an emperor famed through the world for justice and moderation. This has been usually called the *third general persecution*; in which many martyrs suffered. Amongst these, we have an account of Cesarius, a deacon of Terracina, in Italy, and Zosimus, of Pisidia, in Asia; but particularly we must notice St. Clement, as just related, who made many converts in his exile, who was condemned to be thrown into the sea, with an anchor about his neck. But this storm of persecution happily never reached Ephesus, so that the venerable apostle St. John remained there until his death quietly and unmolested. And our account of his death, already stated, as it closes the first century of the Christian era, terminates what may be called the apostolic age, and introduces us to their successors.

Died—In Clay Co. Mo. on the 21st of October last, *Rachel Ranck*, aged about 48 years.

TO THE SAINTS.

Beloved brethren and sisters: You undoubtedly are well assured that this is the day and generation in which the prophecies are to be fulfilled, concerning the upbuilding of Zion, in which men are to be made partakers of the fulfilling of the covenants made with the fathers; consequently, of the glories that are to be brought unto the saints at the revelation of Jesus Christ. But remember that it is written, "After much tribulation, cometh the blessing," and that it is no where said, that we shall attain unto the unutterable blessings of the celestial kingdom, but through great tribulation. You who have and do keep the commandments of the Lord, (for it is to such that I now address myself) have great reason to rejoice, seeing you have already been brought to pass through many tribulations because of your faith in the words of the Lord Jesus Christ. Therefore, be not discouraged, neither cast down because of your distresses and great afflictions which you have to pass through, but rather count it a blessing, seeing that "we must, through great tribulation, enter the kingdom." Acts, 14:22. Again, "knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts." Rom. 5:3,4. And we have been begotten again unto a lively hope which is sure and stedfast, through the manifestation of the truth shed forth upon us by the opening of the heavens, the ministering of angels, and by the raising up a prophet in these last days, by whom the word of God cometh unto us, which word maketh our hope the more lively because it teacheth us plainly that the time draweth nigh, when the things spoken of and hoped, by the former day saints, are to be made manifest in very deed; of which things we shall be made partakers, if we faint not.

I well remember the time when the first little branch of the church of Latter Day Saints removed from this place to the land of Zion; the place of the city of the living God, which was at that time pointed out by revelation.—And from that day to this, these, together with other branches which have since moved to the same place, have been suffering tribulations and afflic-

tions of various kinds. And why all this? You will answer me, because of iniquities! And you answer well, for so it is: you did not live perfect before God. But still, had you not believed in the words of the Lord, as given to us, you would not have been persecuted; therefore, you have been persecuted for righteousness' sake, or for Christ's sake. For, notwithstanding all your imperfections, you would not, in the midst of the most perilous circumstances, give up your hope, nor deny the revelations of Jesus Christ. You are well aware, that according to the prophets, perilous times await mankind, and great persecutions the saints that are not gathered. Therefore, much prayer is necessary, with great faith and diligence, that Zion may be redeemed and the way prepared for the salvation of the children of men, both spiritual and temporal: for it is written in the last chapter of Isaiah, "by fire and by sword will the Lord plead with all flesh, and the slain of the Lord shall be many." But before all this, Zion must arise and become an ensign to the nations; and Gentiles shall come to her light, and kings to the brightness of her rising:" for it is again said by the same prophet, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Again, "Come near ye nations to hear; hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it: for the indignation of the Lord is upon all nations; for it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion."—Isaiah 34:1&8. This, the world of mankind are not aware of; neither will they be made sensible of it, though we warn them: for, while we behold the approaching storm, and distant thunders roll, and make preparations to stand in that evil day, men, mocking say, None of these things await us. Thus, blind deaf man will be overtaken as a thief in the night, and in an hour when he least expects it.

But I will adopt the words of the prophet who saith to the saints, "Be strong; fear not; behold your God will come with vengeance, even God with a recompense: he will come and save you. And the ransomed of the Lord shall return and come to Zion, with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35:4&10.

THOMAS B. MARSH.

Kirtland Nov. 10, 1835.

Dear brother in the Lord:

On the 2d day of last June, we left this place on a mission to visit the churches in the eastern states. We passed through a corner of Pennsylvania, into the state of New York; through New York into Massachusetts; from thence through a corner of New Hampshire into Maine.—We journeyed in that state as far east and north as Farmington, from thence we passed through the north part of New Hampshire into Vermont: thence south, the whole length of the state; thence through Mass. into Connecticut; and from thence through the state of New York back to this place. We travelled about two thousand miles: visited 2 churches in Pennsylvania; 11 in New York; 2 in Mass. 3 in N. H. four in Maine; five in Vermont; and one in Connecticut; (besides leaving others on the right hand and on the left unvisited,) These twenty six churches number about seven hundred lively members, besides some few that have in a measure lost their faith by not being diligent in the cause of God. We can safely say, that we found the churches doing as well as we expected to find them. We held about fifty meetings and baptized three: although we baptized but few, yet we have reason to believe, that others were pricked to the heart, while hearing the word, although spoken in weakness, and had it been consistent for us to have tarried any considerable length of time, in some places, we might, in all probability, have baptized a number more. We trust that our brethren were strengthened by our labors among them. We are confident that many of them will overcome through faith; and inherit the blessings promised to the faithful: even those blessings which eye hath not seen, nor ear heard, nor yet entered into the heart of man, which God hath prepared for them that love him and keep his commandments.

In the bonds of the new covenant
We remain your brethren,
EDWARD PARTRIDGE,
ISAAC MORLEY.

Letter No. 12.

DEAR BROTHER IN THE LORD:—Yours of October last is before me, and, according as the Spirit of the Lord directs, so will I endeavor to answer.—I ask for wisdom, because I need it, and I hope you will pardon whatever I write amiss. Your last letter is very interesting, because you have begun to unfold a history which is not only highly important to the saints, but to the world. Before I begin to show my views upon the "precious things," of which you write, and which the Lord has sent forth for the salvation of man—for the gathering of Israel—and to prepare the earth for the glorious rest of a thousand years, I want to drop an idea or two about Cumorah. Yes, Cumorah which must become as famous among the latter day saints, as Sinai was among the former day saints.—The law of the Lord, by the hand of Moses, was received upon Sinai, for the benefit of Israel, before they entered the goodly land of Canaan, and before they were scattered and driven among all nations; and the fulness of the everlasting gospel, the history of the first settlers of America; even the book of Mormon, preparatory to gathering Israel from their long dispersion, came from Cumorah: Glorious spot!—sacred depository! out of thee came the glad tidings which will rejoice thousands! Israel must be restored to mercy; a holy people raised up unto God to possess the promised land, to bring the present unto the Lord of hosts, even to Mount Zion, as Isaiah foretold more than three thousand years ago.

Cumorah, the artificial hill of north America, is well calculated to stand in this generation, as a monument of marvelous works and wonders. Around that mount died millions of the Jaredits; yea, there ended one of the greatest nations of this earth. In that day, her inhabitants spread from sea to sea, and enjoyed national greatness and glory, nearly fifteen hundred years.—That people forsook the Lord and died in wickedness. There, too, fell the Nephites, after they had forgotten the Lord that bought them. There slept the records of age after age, for hundreds of years, even until the time of the Lord:—

"An angel came down from the regions of glory,
"And told that a record was hid in Cumorah,
"Containing the fulness of Jesus's gospel,
"And also the cov'nant to gather his people."

There began the church of Christ in 1830; yea, there the stone cut out of the mountain without hands, as foretold by Daniel, commenced rolling to fill the earth, and may it continue, in a moral sense, in dreadful splendor, till it fills the whole, and wickedness is ended. So much for the Hill Cumorah.

Now to the second part of my subject. I said your letter was *very interesting*, and I conclude the saints will say so, too, when they read it. The instruction to Joseph, (one of the great men of God, inspired to move the cause of Zion with mighty power, and who is only persecuted by men who are not as good as he is, nor never can be unless they repent,) I mean the words of the angel to him, is great, when he exclaimed, "Why can I not obtain this book?"—and the angel answered, "Because you have not kept the commandment of the Lord."—I think a specimen of heavenly reason was given, that will answer for the case of all men that fail to please God on earth, or that may lack the *one thing needful* to enter into the kingdom of heaven. The contrast between the powers of darkness, and the glories of light, is so plain that any person may see his own *image!* The allurements of the world—the inticements of wealth, and the hope of honor and fame, for our short age, without the Spirit of God to enlighten the mind, seems to overbalance the great prospect of eternal life, but when reason takes her place, wisdom directs, and the Lord commands,—all is right, all is fair, all is glorious, all is heaven, and all is for them that love and serve him faithfully to the end.

The message of the angel to our worthy brother in the Lord, Joseph Smith, jr. is of the greatest importance to mankind, not only in opening to their view an intercourse with the upper worlds, but in enabling them to understand the difference between the power of good, and the power of evil, in all cases, and in all places:

"And again, I will give unto you a pattern in all things, that ye may not

be deceived, for satan is abroad in the land, and he goeth forth deceiving the nations: wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances: he that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power, shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations, and truths which I have given you. And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me: wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens."

This pattern, given since the book of Mormon was translated, is in accordance with the doctrine, or advice, of the angel as set forth in your letter.—I think much of this pattern; it gives the meek a chance to work out their own salvation with fear and trembling: It gives the servants of the Lord a clue to the mind of men; yea, it is a scale that measures professions, and gives a rule to find out the solid contents of the heart. I hope the saints will practice and improve by it.

All the mighty acts of the Lord, from the beginning till the last days, seem to rush into one's mind upon reading what the angel said at Cumorah: The blessing of father Jacob, when he said, "Gather yourselves together" my sons, and I will tell what "shall befall you in the last days"—I need not relate the whole of it, because it is presumed every one knows it, if he has read his bible half as much as many do their almanacks: but in the prophetic language of Balaam, "Who can count the *dust* of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!"

The moment the book of Mormon came forth, I mean the plates of which the angel was speaking, at Cumorah: the world began to be in commotion: and the lords upon whose arms the kings leaned for support, began to cry out "if the Lord would make windows in heaven," the thing might be so—but WE believe it is an imposition—blasphemy!—But the Lord has already made the wicked hosts of the world to "hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites and the kings of the Egyptians, to come upon us."—2 Kings, VII. 6.

The finding of the plates, puts one in mind of the book of the law that Hilkiah found in the temple, while repairing it in the days of king Josiah—and would to God that the rulers of our nation; yea, the rulers of all nations would do as that righteous man did, and go and inquire of the Lord, concerning the words of the book,—for great is the wrath of the Lord against them, and all people that repent not

In those days the word of the Lord came through Shallum's wife, Huldah, the prophetess, who dwelt in the college at Jerusalem. Josiah sent five men; yea, principal men, of whom Hilkiah the priest was one, and they informed her what had happened, and communed with her on the subject, and she said unto them, "Thus saith the Lord God of Israel, tell the man that sent you unto me:"

"Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read: Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

"But to the king of Judah, which sent you to enquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, *As touching* the words which thou hast heard; Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation, and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shall be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."

As soon as Josiah received the word of the Lord through Huldah, he sent and gathered the elders of Judah and Jerusalem; and the people of both

places—and priests, and prophets, and read to them the words of the book: He did not do like the chief men of the last days—cry a bible, a bible! false prophet!—no; no such language came from the wise man's mouth; he honored the book, and respected the prophecy of the woman, for the truth's sake: He feared the Lord and loved him, and immediately destroyed every appearance of evil. He broke down the houses of the Sodomites; he put down the idolatrous priests, and the priests that burnt incense to Baal, or, in other words, to the sun, and moon, and planets: Then he made a feast to the Lord, such as has not been made on so great an occasion since.

O that there was a ruler like him to honor God in these last days! To brake the altars of Baal! To purge the world of its adulterous priests, and false religion, that all men might come to the knowledge of the truth, as it came to Adam; as it came to Noah; as it came to Abraham; as it came to Jacob; as it came to Joseph; as it came to Moses; as it came to all the prophets before the Savior came in the flesh; as it came to his apostles on the eastern and western continents; as it came to Joseph Smith, jr. and it will come to inspired men while the world stands: for no one will ever get too much knowledge, too much grace, too much faith, or too much charity to save his soul in the celestial kingdom. No one can be too good to be saved, but many may bo too bad. It is almost laughable to see how fraid some are of goodness. That book of Mormon seems to be so good, beware of it,—but when a *lying* novel, that is calculated to lead the mind to lightness and lechery, comes out—O never mind it, it cannot hurt any one. Wo unto that nation where no preference is made to virtue more than vice!

Our days seem as old times; After the servants of the Lord, hear his word, they can pray like Habakkuk: "Lord revive thy work in the midst of the years:" they can exclaim; in the midst of the years of this generation, make known: but O Lord, "in wrath remember mercy."

To look back to September, 1827, it may be likened unto the time when Elijah prayed for rain, and at the seventh time "Behold there arose a cloud out of the sea, like a man's hand,"—and there followed much rain: so likewise since then, the church of Latter Day Saints, in comparison no bigger than "*a man's hand*," has spread over a large country, and by the power of the Lord, is beginning to sprinkle in token of a plentiful rain of grace for the salvation of all that are thirsty.

Any one that reflects upon the scene, described in your letter, may imagine how Elijah felt when he stood on the mount before the Lord, and the Lord passed by—and a great and strong wind rent the mountains, and broke to pieces the rocks; but the Lord was not in the wind; and after the wind there was an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire, *a still small voice*, and when Elijah heard it he wrapped his face in his mantle, and went and stood in the door of the cave, for the Lord had spoken: so can the candid reason, that in the wind of doctrines that have prevailed for some time; behold the Lord is not there; that in the earthquakes of eloquence that have made the pulpits ring for years back, the Lord is not there; that in the firey zeal of one sect against another, the Lord is not there, but when the angel spake at Cumorah Behold the Lord was nigh, even the Lord with a recompense: and he will soon come with burning coals at his feet, and scatter the everlasting mountains; and walk through the heap of great waters, to the joy and deliverance of all his saints. But I must close for the present.

As ever,

W. W. PHELPS.

To Oliver Cowdery.

Kirtland, Ohio, Nov. 18, 1835.

Dear Brother:

Sometime the last of Oct. I left Kirtland, and travelled about 100 miles south east until I came to Beaver Co. Pa. There I held 16 meetings, two in the village of Fallston, 3 in the village of Beaver, 4 in the village of Bridgewater, and 7 in the village of Freedom: in these villages I found many who were willing to listen to the word of life, and also many who were exceedingly opposed, but more especially the priests of Baal, and their followers. I was encountered by two

Methodist priests, and one of their class leaders, and also by Doct. Winters, who had been a Baptist priest, but his character and standing in society, I was informed, was considerably below par; but their opposition only showed the weakness of their system —established the faith of some, while others were stirred up to investigate. Thus truth loses nothing by opposition, for notwithstanding the tongue of the slanderer is loosed, falsehoods circulated to the four winds, the cry of blasphemy heard among all the sects, yet, truth, remains truth still, though the prince of darkness may rage; his subjects use all their crafty inventions, yet all their efforts will be in vain, for truth is from heaven; its glory is unsullied: its light is eternal, and will shine though all their engines of wickedness may be put in operation against it. Its light cannot be quenched; its progress cannot be stayed, while it is apparently smothered in one place, it will shine forth with increased brilliancy in another. I baptized three in Freedom, one of which (Sampson Avard) I ordained an elder, he formerly had belonged to the Campbellites, and had preached among them. After parting with two books of Mormon; four books of Revelations, and obtaining 14 subscribers for the Messenger and Advocate, I left them with elder Avard to continue the work. There is a prospect of many embracing the gospel in those parts: May the Lord bless elder Avard and send some one of his servants to assist him.

I remain your friend and Brother,
O. PRATT.

JOHN WHITMER Esq.

We hereby notify our patrons, that we desire them to be particular, in giving us information respecting subscriptions being changed from place to place, as many are moving: and give us their former residence, or name of the office, to which their papers were directed, as well as the place to which they desire them directed. A failure of attending to this notice must be at your expense, and not ours.

Extract of a letter, dated Lewiston, Ill. Nov. 2, 1835.

Br. J. WHITMER,

I have been laboring for the three last months, in Fulton, Scuyler, and Adams counties. I baptized one in Fulton: and in company with elder C. Rich I have baptized five on Crooked Creek. In Adams and Scuyler counties there is an effectual door open for preaching.

SOLOMON WIXOM.

Extract of a letter, dated Farmington Center, Me. Nov. 2, 1835.

Br. J. WHITMER,

My labors have been blessed in some measure, the past season. I have baptized six, and have been a partner in baptizing seven others, since the 13th of July. In many places, where I have labored, the work seems to be progressing. There is a prospect of more being added to the church.

S. B. STODDARD.

HYMN.

Come all ye sons of Zion,
And let us praise the Lord:
His ransom'd are returning,
According to his word.
In sacred songs, and gladness,
They walk the narrow way,
And thank the Lord who bro't them
To see the latter day.

Come, ye dispers'd of Judah,
Join in the theme, and sing
With harmony unceasing,
The praises of your King
Whose arm is now extended
(On which the world may gaze)
To gather up the righteous,
In these, the latter days.

Rejoice, rejoice, O Israel!
And let your joys abound;
The voice of God shall reach you,
Wherever you are found:
And call you back from bondage,
That you may sing his praise
In Zion and Jerusalem
In these, the latter days.

Then gather up for Zion,
Ye saints, throughout the land,
And clear the way before you,
As God shall give command:
Tho' wicked men and devils
Exert their pow'r, 'tis vain,
Since him who is eternal
Has said you shall obtain.

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To the Elders of the Church of the Latter Day Saints.

I have shown unto you, in my last, that there are two Jerusalems spoken of in holy writ, in a manner I think satisfactorily to your minds: At any rate I have given my views upon the subject. I shall now proceed to make some remarks from the sayings of the Savior, recorded in the 13th chapter of his gospel according to St Matthew, which in my mind affords us as clear an understanding, upon the important subject of the gathering, as any thing recorded in the bible. At the time the Savior spoke these beautiful sayings and parables, contained in the chapter above quoted, we find him seated in a ship, on the account of the multitude that pressed upon him to hear his words, and he commenced teaching them by saying: "Behold a sower went forth to sow, and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprang up because they had no deepness of earth, and when the sun was up, they were scorched, and because they had not root they withered away; and some fell among thorns and the thorns sprang up and choked them; but other, fell into good ground and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold: who hath ears to hear let him hear. And the disciples came and said unto him, why speakest thou unto them in parables, (I would remark here, that the "*them*," made use of, in this interrogation, is a personal pronoun and refers to the multitude,) he answered and said unto them, (that is the disciples,) it is given unto *you* to know the mysteries of the kingdom of heaven, but unto *them* (that is unbelievers) it is not given, for whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, shall be taken away, even that he hath."

We understand from this saying, that those who had previously been looking for a Messiah to come, according to the testimony of the Prophets, and were then, at that time, looking for a Messiah, but had not sufficient light on the account of their unbelief, to discern him to be their Savior; and he being the true Messiah, consequently they must be disappointed and lose even all the knowledge, or have taken away from them, all the light, understanding and faith, which they had upon this subject: therefore he that will not receive the greater light, must have taken away from him, all the light which he hath. And if the light which is in you, become darkness, behold how great is that darkness? Therefore says the Savior, speak I unto them in parables, because they, seeing, see not; and hearing, they hear not; neither do they understand: and in them is fulfilled the prophecy of Esaias, which saith: by hearing ye shall hear and shall not understand; and seeing ye shall see and not perceive.

Now we discover, that the very reasons assigned by this prophet, why they would not receive the Messiah, was, because they did or would not understand; and seeing they did not perceive: for this people's heart is waxed gross; their ears are dull of hearing; their eyes they have closed, lest at any time, they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted and I should heal them.

But what saith he to his disciples: Blessed are your eyes, for they see, and your ears, for they hear; for verily I say nnto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

We again make a remark here, for we find that the very principles upon which the disciples were accounted blessed, was because they were permitted to see with their eyes, and hear with their ears, and the condemnation which rested upon the multitude, which received not his saying, was because they were not willing to see with their eyes and hear with their ears; not because they could not and were not privileged to see, and hear, but because their hearts were full of iniquity and abomi-

nation: as your fathers did so do ye.—The prophet foreseeing that they would thus harden their hearts plainly declared it; and herein is the condemnation of the world, that light hath come into the world, and men choose darkness rather than light because their deeds are evil: This is so plainly taught by the Savior, that a wayfaring man need not mistake it.

And again hear ye the parable of the sower: Men are in the habit, when the truth is exhibited by the servants of God, of saying, all is mystery, they are spoken in parables, and, therefore, are not to be understood, it is true they have eyes to see, and see not; but none are so blind as those who will not see: And although the Savior spoke this parable to such characters, yet unto his disciples he expounded it plainly; and we have reason to be truly humble before the God of our fathers, that he hath left these things on record for us, so plain, that, notwithstanding the exertions and combined influence of the priests of Baal, they have not power to blind our eyes and darken our understanding, if we will but open our eyes and read with candor, for a moment. But listen to the explanation of the parable: when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. Now mark the expression; that which was before sown in his heart; this is he which received seed by the way side; men who have no principle of righteousness in themselves, and whose hearts are full of iniquity, and who have no desire for the principles of truth, do not understand the word of truth, when they hear it.—The devil taketh away the word of truth out of their hearts, because there is no desire for righteousness in them. But he that received the seed into stony places the same is he that heareth the word and, anon, with joy receiveth it, yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that receiveth the word, and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful: but he that received seed into the good ground, is he that heareth the word and understandeth it which also beareth fruit and bringeth forth some an hundred fold, some sixty, some thirty. Thus the Savior himself explains unto his disciples the parable, which he put forth and left no mystery or darkness upon the minds of those who firmly believe on his words.

We draw the conclusion then, that the very reason why the multitude, or the world, as they were designated by the Savior, did not receive an explanation upon his parables, was, because of unbelief. To you, he says, (speaking to his disciples) it is given to know the mysteries of the kingdom of God: and why? because of the faith and confidence which they had in him. This parable was spoken to demonstrate the effects that are produced by the preaching of the word; and we believe that it has an allusion directly, to the commencement, or the setting up of the kingdom in that age: therefore, we shall continue to trace his sayings concerning this kingdom from that time forth, even unto the end of the world.

Another parable put he forth unto them, saying, (which parable has an allusion to the setting up of the kingdom, in that age of the world also) the kingdom of Heaven is likened unto a man which sowed good seed in his field, but while men slept an enemy came and sowed tares among the wheat and went his way; but when the blade was sprung up, and brought forth fruit, then appeared the tares also; so the servants of the householder came and said unto him, sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him wilt thou then that we go and gather them up; but he said nay, lest while ye gather up the tares, ye root up also the wheat with them.—Let both grow together until the harvest, and in the time of the harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles, to burn them; but gather the wheat into my barn.

Now we learn by this parable, not only the setting up of the kingdom in the days of the Savior, which is represented by the good seed, which produced fruit, but also the corruptions of the church, which is represented by the tares, which were sown by the enemy, which his disciples would fain

have plucked up, or cleansed the church of, if their views had been favored by the Savior; but he, knowing all things, says not so; as much as to say, your views are not correct, the church is in its infancy, and if you take this rash step, you will destroy the wheat or the church with the tares: therefore it is better to let them grow together until the harvest, or the end of the world, which means the destruction of the wicked; which is not yet fulfilled; as we shall show hereafter, in the Savior's explanation of the parable, which is so plain, that there is no room left for dubiety upon the mind, notwithstanding the cry of the priests, parables, parables! figures, figures! mystery, mystery! all is mystery! but we find no room for doubt here, as the parables were all plainly elucidated.

And again, another parable put he forth unto them, having an allusion to the kingdom which should be set up, just previous or at the time of harvest, which reads as follows:—The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Now we can discover plainly, that this figure is given to represent the church as it shall come forth in the last days. Behold the kingdom of heaven is likened unto it. Now what is like unto it?

Let us take the book of Mormon, which a man took and hid in his field; securing it by his faith, to spring up in the last days, or in due time: let us behold it coming forth out of the ground, which is indeed accounted the least of all seeds, but behold it branching forth; yea, even towering, with lofty branches, and God-like majesty, until it becomes the greatest of all herbs: and it is truth, and it has sprouted and come forth out of the earth; and righteousness begins to look down from heaven; and God is sending down his powers, gifts and angels, to lodge in the branches thereof: The kingdom of heaven is like unto a mustard seed. Behold, then, is not this the kingdom of heaven that is raising its head in the last days, in the majesty of its God; even the church of the Latter day saints,—like an impenetrable, immovable rock in the midst of the mighty deep, exposed to storms and tempests of satan, but has, thus far, remained steadfast and is still braving the mountain waves of opposition, which are driven by the tempestuous winds of sinking crafts, have and are still dashing with tremendous foam, across its triumphing brow, urged onward with redoubled fury by the enemy of righteousness, with his pitchfork of lies, as you will see fairly represented in a cut, contained in Mr. Howe's "Mormonism Unveiled?"

And we hope that this adversary of truth will continue to stir up the sink of iniquity, that people may the more readily discern between the righteous and wicked. We also would notice one of the modern sons of Sceva, who would fain have made people believe that he could cast out devils, by a certain pamphlet (viz. the "Millenial Harbinger,") that went the rounds through our country, who felt so fully authorized to brand Jo Smith, with the appellation of Elymus the sorcerer, and to say with Paul, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord! We would reply to this gentleman—Paul we know, and Christ we know, but who are ye? And with the best of feelings, we would say to him, in the language of Paul to those who said they were John's disciples, but had not so much as heard there was a Holy Ghost, to repent and be baptised for the remission of sins by those who have legal authority, and under their hands you shall receive the Holy Ghost, according to the scriptures.

Then laid they *their* hands on them, and they received the Holy Ghost.—Acts: ch. 8, v. 17.

And, when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.—Acts: ch. 19, v. 6.

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.—Heb. ch. 6, v. 2.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!—Rom. ch. 10, v. 14–15.

But if this man will not take our admonition, but will persist in his wicked course, we hope that he will continue trying to cast out devils, that we may

have the clearer proof that the kingdom of satan is divided against itself, and consequently cannot stand: for a kingdom divided against itself, speedily hath an end. If we were disposed to take this gentleman upon his own ground and justly heap upon him that which he so readily and unjustly heaps upon others, we might go farther; we might say that he has wickedly and maliciously lied about, vilified and traduced the characters of innocent men. We might invite the gentleman to a public investigation of these matters; yea, and we do challenge him to an investigation upon any or all principles wherein he feels opposed to us, in public or in private.

We might farther say that, we could introduce him to "Mormonism Unveiled." Also to the right honorable Doct. P. Hurlburt, who is the legitimate author of the same, who is not so much a doctor of physic, as of falsehood, or by name. We could also give him an introduction to the reverend Mr. Howe, the illegitimate author of "Mormonism Unveiled," in order to give currency to the publication, as Mr. Hurlburt, about this time, was bound over to court, for threatening life. He is also an associate of the celebrated Mr. Clapp, who has of late immortalised his name by swearing that he would not believe a Mormon under oath; and by his polite introduction to said Hurlburt's wife, which cost him (as we have been informed) a round sum. Also his son Mathew testified that, the book of Mormon had been proved false an hundred times, by How's book: and also, that he would not believe a Mormon under oath. And also we could mention the reverend Mr. Bentley, who, we believe, has been actively engaged in injuring the character of his brother-in-law, viz: Elder S. Rigdon.

Now, the above statements are according to our best information: and we believe them to be true; and this is as fair a sample of the doctrine of Campbellism, as we ask, taking the statements of these gentlemen, and judging them by their fruits. And we might add many more to the black catalogue; even the ringleaders, not of the Nazarenes, for how can any good thing come out of Nazareth, but of the far-famed Mentor mob: all sons and legitimate heirs to the same spirit of Alexander Campbell, and "Mormonism Unveiled," according to the representation in the cut spoken of above.

The above cloud of darkness has long been beating with mountain waves upon the immovable rock of the church of the Latter Day Saints, and notwithstanding all this, the mustard seed is still towering its lofty branches, higher and higher, and extending itself wider and wider, and the charriot wheels of the kingdom are still rolling on, impelled by the mighty arm of Jehovah; and in spite of all opposition will still roll on until his words are all fulfilled.

Our readers will excuse us for deviating from the subject, when they take into consideration the abuses, that have been heaped upon us heretofore, which we have tamely submitted to, until forbearance is no longer required at our hands, having frequently turned both the right and left cheek, we believe it our duty now to stand up in our own defence. With these remarks we shall proceed with the subject of the gathering.

And another parable spake he unto them: The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, until the whole was leavened. It may be understood that the church of the Latter Day Saints, has taken its rise from a little leaven that was put into three witnesses. Behold, how much this is like the parable: it is fast leavening the lump, and will soon leaven the whole. But let us pass on.

All these things spake Jesus unto the multitudes, in parables, and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world: Then Jesus sent the multitude away and went into the house, and his disciples came unto him, saying, declare unto us the parable of the tares of the field. He answered and said unto them, he that soweth the good seed is the son of man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one. Now let our readers mark the expression, the field is the world; the tares are the children of the wicked one: the enemy that sowed them is the devil; the harvest is the end of the world. Let them carefully mark this

expression also, *the end of the world*, and the reapers are the angels. Now men cannot have any possible grounds to say that this is figurative, or that it does not mean what it says; for he is now explaining what he had previously spoken in parables; and according to this language, the end of the world is the destruction of the wicked; the harvest and the end of the world have an allusion directly to the human family in the last days, instead of the earth, as many have imagined, and that which shall precede the coming of the Son of man, and the restitution of all things spoken of by the mouth of all the holy prophets since the world began; and the angels are to have something to do in this great work, for they are the reapers: as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world; that is, as the servants of God go forth warning the nations, both priests and people, and as they harden their hearts and reject the light of the truth, these first being delivered over unto the buffetings of satan, and the law and the testimony being closed up, as it was with the Jews, they are left in darkness, and delivered over unto the day of burning: thus being bound up by their creeds and their bands made strong by their *priests*, are prepared for the fulfilment of the saying of the Savior: the Son of man shall send forth his angels, and gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire and there shall be wailing and gnashing of teeth.

We understand, that the work of the gathering together of the wheat into barns, or garners, is to take place while the tares are being bound over, and preparing for the day of burning: that after the day of burnings, the righteous shall shine forth like the sun, in the kingdom of their Father: who hath ears to hear let him hear.

But to illustrate more clearly upon this gathering, we have another parable. Again the kingdom of heaven is like a treasure hid in a field, the which when a man hath found, he hideth and for joy thereof, goeth and selleth all that he hath and buyeth that field: for the work after this pattern, see the church of the Latter Day Saints, selling all that they have and gathering themselves together unto a place tha they may purchase for an inheritance, that they may be together and bear each other's afflictions in the day of calamity.

Again the kingdom of heaven is like unto a merchant man seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it. For the work of this example, see men travelling to find places for Zion, and her stakes or remnants, who when they find the place for Zion, or the pearl of great price; straitway sell all that they have and buy it.

Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full they drew to shore, and sat down and gathered the good into vessels, and cast the bad away.— For the work of this pattern, behold the seed of Joseph, spreading forth the gospel net, upon the face of the earth, gathering of every kind, that the good may be saved in vessels prepared for that purpose, and the angels will take care of the bad: so shall it be at the end of the world, the angels shall come forth, and sever the wicked from among the just, and cast them into the furnace of fire, and there shall be wailing and gnashing of teeth.

Jesus saith unto them, have you understood all these things? they say unto him yea Lord: and we say yea Lord, and well might they say yea Lord, for these things are so plain and so glorious, that every Saint in the last days must respond with a hearty *amen* to them.

Then said he unto them, therefore every scribe which is instructed into the kingdom of heaven, is like unto a man that is an house holder; which bringeth forth out of his treasure things that are new and old.

For the work of this example, see the book of Mormon, coming forth out of the treasure of the heart; also the covenants given to the Latter Day Saints: also the translation of the bible: thus bringing forth out of the heart, things new and old: thus answering to three measures of meal, undergoing the purifying touch by a revelation of Jesus Christ, and the ministering of angels, who have already commenced this work in the last days, which will answer to the leaven which leavened the whole lump. Amen.

So I close but shall continue the subject in another number.

In the bonds of the new and everlasting covenant.

JOSEPH SMITH, jr.

To J. WHITMER Esq.

THOU SHALT NOT LIE.—MOSES.

Woe unto the world because of offences! for it must needs be that offences come, but woe unto that man by whom the offence cometh!—JESUS CHRIST.

DEAR BROTHER IN THE NEW COVENANT:—Presuming that the Saints wish to hear what the world says about them as the disciples of our blessed Lord and Savior, I take a little time to give you some published opinions:—to which I shall add such comments as the Spirit may suggest. With my brethren who have labored in furthering the gospel, since this church was established by revelation, I have been employed in my small capacity to assist, and I am well aware, that an opinion is had abroad by many, that, as this church claims to be the genuine church of Christ, so the members of it aught to submit to persecution, and abuse, and slander, and any thing else that the wicked think best to inflict, without redress or mercy: and also, that the elders ought to preach and give a book of Mormon when requested, because the church is a common stock concern.

Now, to give the truth on this matter, let me say, that when a person has struck me on both cheeks, a repetition looks so foreign from the laws of God and man, so contrary to the rules of humanity and justice, that I know of nothing spiritual or temporal that would debar me from self-defence.—As to giving and "common stock" if any candid man or woman, will read the book of *Doctrine and Covenants*, he or she may undeceive themselves, and learn that the church practices charity for the glory of it: not because some one praises it, and another wants honor by it.

Touching lying and slandering, I hardly know what to say; the poet has said:—

"He that steals my purse steals trash;
"Twas mine,—tis his, and has been
slave to thousands;
"—But he that robs me of my good
name,
Takes what cannot enrich him,
"But makes me poor indeed!"

Ever since the book of Mormon was published, as a people and society, the church of Latter Day Saints, has been wilfully and maliciously slandered and belied. The Rochester Observer, in 1830, came out with an obnoxious bitter article against the book of Mormon, &c. headed "Blasphemy; Blasphemy!" In meekness and humility, why was this savage thrust made at a few innocent persons? Methinks that editor would be considerably troubled to give one *good* reason why he thus wantonly, rashly, profanely and savagely published evil against his neighbors, when they had done him no wrong: nor had he any proof that one of them had transgressed the law of God, or man. Woe unto that people that honors cash and cloth more than character and truth!

This church has had to bear insults and injuries, as our fathers did taxation and bondage from great Britan, before they were able to claim and maintain their rights, but they that do good and they that do evil, have their rewards, for the judge of all the earth will do right.

Now to my purpose: the next statement I select to follow the Rochester "Blasphemy" has already had a place in the 19th number of the Evening and the Morning Star, and was copied from the Philadelphia Saturday Courier. It reads thus:

"TRAGICAL EVENT.—The following tragical story of a Mormon preacher is given by the Independent Messenger on the authority of a gentleman from the western part of the state of New York. We shall expect to see it authenticated by the western papers if it be true."

"In a town where the delusion had made numerous converts the disciples were summoned to assemble in a wild place, circumjacent to a pond, on the water of which, a gifted elder announced that he should walk and preach. The believers notified their doubting friends, and great things were anticipated. But it seems there were a few wicked Lamanites, who secretly set themselves to make mischief. Choosing their opportunity, just before the pointed day of miracles, they ascertained, by means of a raft, that the pond to be traversed was extremely shallow; a thin sheet of water covering a common swamp mire.—This mire was found to be of a consistency nearly strong enough, except within a small central space, to sustain the weight of a man. They soon discovered a line of plank laid in a particular direction completely across the pond, sunk about four inches under the surface of the water. These were so fastened down, and locked together, and so daubed with mud, as

to be quite imperceptible from the neighboring declivities. They resolved on preventing the miracle by sawing the concealed bridge in pieces, just where it crossed the deepest and most dangerous part of the pond. This was done, and left seemingly as they found it."

"The expected day arrived, the congregation placed themselves as in an amphitheatre on the surrounding slopes and the preacher appeared at the edge of the water. Presently he raised his stentorian voice and as he paced his invisible bridge with a step apparent unearthly taught and warned the people. All ears were open, and every eye strained from its socket with astonishment. But alas! just as the miracle-worker seemed to have wrought conviction of his divine power in the wondering hearts of the multitude, lo! he stepped upon one of the detached pieces of plank sallied side-ways, and-instantly plunged, floundering and sinking in the deep water mire: mingling shrieks, screams and shouts of the spectators, all in a rush of commotion were appalling. The scene was indiscribable. Even those who had spoiled the miracle, were filled with horror when they actually saw the unfortunate impostor disappear. They had not dreamed that their trick would cost him more than the fright, discomfort and disgrace of being submersed and afterwards struggling a shore; all along taking it for granted that his plank would enable him to swim, however it might treacherously fail him to walk, But the tale closes with the close of his life and the consequent close of Mormonism in that vicinity. —He sunk, and long before the confounded assembly were in a condition to afford him relief, perished a victim to his imposture."

It may be said that the Star handled this matter enough to brand it with its just doom, but let me ask its makers and publisers a few questions. As they live in what is called a *christian community*, I should like to learn what reason they had, without the aid of law, to lay a plan publicly—*to kill?*—and, again, whether it comports with sacred or common rules, to ridicule, and *bear false witness against their neighbors?* There is evidently a lying spirit abroad among the people, and one cannot do better, seeing their is manifestly such a pretention to something great, than to exclaim in the language of Paul, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ has evidently been set forth, crucified among you?"

My next article appeared in the N. Y. Daily Advertiser of July 18, 1834:

"*Mormon War*—It is stated on the authority of a letter received at Chardon, Ohio, direct from Missouri, that a body of well armed Mormons, under their chief or prophet, Joe Smith, on attempting to cross the river into Jackson county; that a battle ensued, in which the Mormons were worsted & driven back, and their leader was wounded in t h leg. It is added that he died three days after of the wound, or of amputation."

I presume the Advertiser, has never corrected this statement,—though one of the commandments says "*Thou shalt not lie.*"

Again the Philadelphia Saturday Courier of Aug. 2, 1834, treats its readers and the world, with the following:

"THE MORMONITES.—These egregious fanatics have produced quite an excitement in Missouri, and several of the western papers speak of them and their movements, as if Joe Smith, the Mormonite leader, were a modern Mahomet. The Tappanites have not excited more attention in the eastern cities. A letter from Lexington, [Mo.] under date of June 20th, says:"

"In a former letter, I wrote at some length about the Mormons, and promised to write again on the subject. They have just received a large reinforcement from the East, which makes their numbers amount to 800 or 1000 men; all armed with guns, tomahawks, knives, and from two to four braces of pistols each. They went through the county on the north of the river yesterday. We understood that the people of that county intended to stop them; and for the purpose of assisting them we raised about forty men, but could not overtake them, [the Mormons,] as they raised a dog trot, and kept it up most of the day."

A letter of a later date says:

"From my last letter, you may possibly be expecting of a severe battle between the Mormons and Jacksonians—but you will not.—We went up to Jackson county, armed with guns, knives, &c. in full expectation of meeting an enemy determined on victory or death. Nothing less could have been anticipated; for Smith, their prophet, had promised to raise all of them that should be slain in fighting the Lord's battles.

"The Jackson people offered them twice the valuation of their possessions, which was refused. They had collected in Clay county, and built a number of boats, to cross their forces over. Last Monday was, no doubt, the time they intended to cross and would, most probably have done so, had it not been for the numbers who went from this county to oppose them. Jackson county could raise about 900 men, and 400 went from Lafayette; about 300 more would have marched in a day or two, if they had been required. I know we had neither law nor gospel on our side, but self-preservation urged us to pursue that course, for we knew that our county would be the next to suffer from their presence. If they had crossed the river, I very much question if any would have been left to tell the tale. No quarter would have been given. We could have killed most of them before they got across the river.

"Smith now tells them, [the mormons,] that it does not matter about building the temple yet—that they may wait 50 or 100 years longer. Meanwhile, they will locate somewhere else. I am told there are a goodly number about to leave the country."

There is no need of any comments on this account, for it declares that *it*

has neither law nor gospel on its side, but meant to murder men, women and children, so that there should not one be left to tell the tale, notwithdtanding the decalogue says THOU SHALT NOT KILL. This article brings Mr. Smith to life again without ceremony.

I shall next present you with a short article that recently appeared in M. M. Noah's N. Y. Evening Star:

"*Heathen Temple on Lake Erie.*—That bold-faced imposter, Joe Smith, of Gold Bible and Mormon memory, has caused his poor fanatic followers to erect on the shores of Lake Erie; near Painesville, (Ohio) a stone building 58 by 78 feet with dormer windows, denominating the same the "Temple of the Lord." We should think this work of iniquity extorted out of the pockets of his dupes, as it reflects its shadows over the blue lake, would make the waters crimson with shame at the prostitution of its beautiful banks to such unhallowed purposes."

We can hardly believe that an honest man would write such a foolish, figurative statement: but when a man has failed to dupe his fellow Jews, with a New Jerusalem on Grand Island, I suppose that you cannot "crimson" [his face] with shame, at the prostitution of his life and character, to vices, that are forbidden by the law of Moses, by the law of the land, and by *every honest judge in Israel.* Let me ask, who made Noah an umpire to say whether the church of the Latter Day Saints, has not as good a right to build a house at Kirtland, for worshipping the Lord, as he had to lay a stone on Grand Island, to wheedle money from the Jews to fill his own pockets? again, let me ask what any of the Saints have done to injure Noah, or any other man, that he should wilfully ridicule them, and reproach them with iniquity? &c. &c. Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.—Isaiah 33:1.

One more example of folly, and I will cease quoting for the present: It is from the Sunday Morning News, of Nov. 15, and reads thus:

"*Good.*—Abner Kneeland, the notorious leader of the infidels in Boston, has been convicted of blasphemy before the supreme court of Mass. On three previous trials the jury could not agree upon a verdict. We cannot suggest a better course for the gray headed scoundrel than that he forthwith take up his line of march for the land of the *Mormons*, and associate himself with his brother imposter, Matthias; and to strengthen their proselytes in the faith, Fanny Wright, perhaps, may be induced to take up her residence with them. What a pretty little family the *trio* would make, with the addition of the X Dey of Algiers, X Charles, and with a few others which we cannot readily call to mind; we will toss into the caldron another Frenchman, Louis Phillippi, who can, in the course of a few months, be spared without any trouble."

The editor of this Sabbath paper, is Mr. S. J. Smith, and what evil have the Saints, (*Mormons*, as he stiles them,) done to him or his reputed city? what reason can he offer for endeavoring to reproach and ridicule a society of people, by tossing into their faces, the despised among men. His holy day paper poorly comports with the Savior's golden rule; "*All things whatsoever ye would that men should do unto you,* DO YE EVEN SO TO THEM; *for this is the law and the prophets.*"

It is a matter of astonishment to me, that intelligent men, are so apt to slander and belie their fellow beings! It must arise from the fact, that Satan is an enemy to pure religion: for Cain slew his brother because the Lord had respect to the purity of Abel's heart: Religion though based upon eternal truth, and always flourishing in the regions of glory, is treated strangely in this world. On account of abusing its light and knowledge, Cain became "a fugitive and a vagabond in the earth." For striving against the Spirit of God, and being full of violence, the inhabitants of the old world, except Noah and his family, were destroyed by the flood.

Pharaoh and his host were sunk in the Red Sea, for insulting the Saints of God: and I might go on from Moses till the final dispersion of the Jews, and the destruction of Jerusalem, after the Lord of glory was crucified, but I pause.

The hour of judgment is near, "And all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Why is it that such men as Noah, Dwight, Woodward, S. J. Smith and a phalanx of others, should be striving to put down the church of the Latter Day Saints, when they have received no injury from them? Is it because they have inhaled the cankering air, tha

has been tainted by the stenching breath of such men as Mr. Campbell, Mr. Avery, Mr. Clapp, Mr. Hurlburt, and least of all the persecutors—the dark colored man with a pitchfork? If this is the case I am sorry for them:—for a wise man ought always to hear both sides of a matter before he judges it. I shall bring no railing accusations against them: I have merely drawn a picture of what they have hastily done, that they may look upon it and consider how many innocent men, women, and children have to suffer persecution, hunger, thirst, and other afflictions, for such rash words, and foolish deeds. No wonder Lynch law is murdering throughout our once happy country; no wonder mob after mob is breaking the tender thread of law, and bursting the strong bands of society, to spread anarchy, confusion, destruction and death: no preference is made to virtue more than vice, by men in high places; and when a scourge sweeps off its thousands, the survivors, seem to have been spared only to mock at the calamity; I do sincerely hope that all that have slandered the church of Latter Day Saints will repent of their sins and folly:

"For behold and lo vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it: the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet, it shall not be stayed until the Lord come: for the indignation of the Lord is kindled against their abominations, and all their wicked works."

For the love of liberty: venerating the memory of our worthy forefathers who bled that we might live free; for the benefit of the oppressed; for the continuance of virtue, and in the blessed name of Jesus Christ, it is devoutly to be hoped that every man that has injured, or spoken evil of the church of Latter Day Saints, will be as free to make reparation, as he was to give currency to reports without foundation: that they may not remain among that class of beings, to whom the Savior's language to the Scribes, Pharisees and hypocrites, will apply: for there is a woe to such as make clean the out side of the platter; that praise virtue but never practice it; that pay tithes, for the sake of honor, and esteem men and money more than truth and meekness, and omit the "weightier matters of the law, judgment, mercy and faith."

In the love of God, and in the hope of the prosperity of the pure in heart, praying that the Lord will have mercy upon all that turn from the evil of their ways; having virtue for my aim; truth for my standard, and seeking eternity for an everlasting inheritance, I shall continue to defend the cause of goodness and humanity.

As ever

W. W. PHELPS.

To JOHN WHITMER Esq.

EGYPTIAN MUMMIES—

ANCIENT RECORDS.

The public mind has been excited, of late, by reports which have been circulated concerning certain Egyptian Mummies, and a quantity of ancient records, which were purchased by certain gentlemen in this place, last summer.

It has been said, that the purchasers of these antiquities pretend they have the body of Abraham, Abimelech, the king of the Philistines, Joseph, who was sold into Egypt, &c. &c. for the purpose of attracting the attention of the multitude, and gulling the unwary —which is utterly false.

For the purpose of correcting these, and other erroneous statements, concerning both the mummies and also the records, we give an extract of a letter written by a friend in this place, who possesses correct knowledge concerning this matter, to a gentleman who resides at a distance.

Who these ancient inhabitants of Egypt are, we do not pretend to say,—neither does it matter to us. We have no idea or expectation, that either of them are Abraham, Abimelech, or Joseph. Abraham was buried on his own possession, "in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mamre," which he purchased of the sons of Heth; Abimelech lived in the same country, and for aught we know, died there, and the children of Israel carried Joseph's bones from Egypt

when they went out under Moses. Consequently, could not have been found in Egypt in the 19th century. But the records are the most important, concerning which, we refer our readers to the extract for information.

"KIRTLAND, GEAUGA Co. O., }
December 22, 1835." }

* * * * *

Yours of the 8th Oct. furnishes matter of importance. You say truly when you say, "Verily, this is a great and marvelous work, indeed." Others may be endowed with a superior ability to myself, and thereby be the better qualified to appreciate the great condescension of our God in lighting up this earth once more with such intelligence from his presence, by the ministering of his holy angels and by his own voice. Be this as it may, with the ability I have I endeavor to be thankful.

That the Lord should again manifest something for the benefit of man in the last days, is perfectly consistent, and so exactly accords with that written by the holy prophets and apostles, that it is apparent to me, that none can reject the fulness of the gospel, except such as are led by an influence other than heavenly, or wilful blindness.—But so it is, and yet the work spreads and prospers. And considering the weak instruments engaged to spread it, it cannot but be acknowledged that the hand of our God is put forth, to roll on his work, his strange work, in the eyes of the nations. My sincere prayer is, that I may be fully qualified, by his grace, to do the part assigned me, that I may stand when he appeareth.

Upon the subject of the Egyptian records, or rather the writings of Abraham and Joseph, I may say a few words. This record is beautifully written on papyrus with black, and a small part, red ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies, hieroglyphics, &c. with many characters or letters exactly like the present, (though probably not quite so square,) form of the Hebrew without points.

These records were obtained from one of the catacombs in Egypt, near the place where once stood the renowned city of Thebes, by the celebrated French traveller Antonio Lebolo, in the year 1831. He procured license from Mehemet Ali, then Viceroy of Egypt, under the protection of Chevalier Drovetti, the French Consul, in the year 1828; employed 433 men four months and two days, (if I understood correctly, Egyptian or Turkish soldiers,) at from four to six cents per diem, each man; entered the catacomb June 7th, 1831, and obtained eleven Mummies. There were several hundred Mummies in the same catacomb: about one hundred embalmed after the first order, and deposited and placed in niches, and two or three hundred after the second and third order, and laid upon the floor or bottom of the grand cavity, the two last orders of embalmed were so decayed that they could not be removed, and only eleven of the first, found in the niches. On his way from Alexandria to Paris he put in at Trieste, and after ten days illness, expired. This was in the year 1832. Previous to his decease, he made a will of the whole to Mr. Michael H. Chandler, then in Philadelphia, Pa. his nephew, whom he supposed to have been in Ireland. Accordingly the whole were sent to Dublin, addressed according, and Mr. Chandler's friends ordered them sent to New York, where they were received at the custom house, in the winter or spring of 1833. In April of the same year Mr. Chandler paid the duties upon his Mummies, and took possession of the same. Up to this time they had not been taken out of the coffins nor the coffins opened. On opening the coffins he discovered that in connection with two of the bodies, were something rolled up with the same kind of linnen, saturated with the same bitumen, which, when examined, proved to be two rolls of papyrus, previously mentioned. I may add that two or three other small pieces of papyrus, with astronomical calculations, epitaphs, &c. were found with others of the Mummies.

When Mr. Chandler discovered that there was something with the Mummies, he supposed, or hoped it might be some diamonds or other valuable metal, and was no little chagrined when he saw his disappointment. He was immediately told, while yet in the Custom House, that there was no man in that city, who could translate his roll; but was referred by the same gentleman, (a stranger,) to Mr. Joseph

Smith, jr. who, continued he, possesses some kind of power or gitts by which he had previously translated similar characters. Bro. Smith was then unknown to Mr. Chandler, neither did he know that such a book or work as the record of the Nephites had been brought before the public. From New York he took his collection to Philadelphia, where he exhibited them for a compensation. The following is a certificate put into my hands by Mr. Chandler, which he obtained while in Philadelphia and will show the opinion of the scientific of that city:

"Having examined with considerable attention and deep interest, a number of Mummies from the Catacombs, near Thebes, in Egypt, and now exhibiting in the Arcade, we beg leave to recommend them to the observation of the curious inquirer on subjects of a period so long elapsed; probably not less than three thousand years ago.—The features of some of these Mummies are in perfect expression. The papyrus, covered with black or red ink, or paint, in excellent preservation, are very interesting. The undersigned, unsolicited by any person connected by interest with this exhibition, have voluntarily set their names hereunto, for the simple purpose of calling the attention of the public, to an interesting collection, not sufficiently known in this city."

JOHN REDMAN COXE, M. D.
RICHARD HARLAN, M. D.
J. PANCOAST, M. D.
WILLIAM P. C. BARTON, M. D.
E. F. RIVINUS, M. D.
SAMUEL G. MORGAN, M. D.

I concur in the above sentiments, concerning the collection of Mummies in the Philadelphia Arcade, and consider them highly deserving the attention of the curious.

W. E. HORNER, M. D.

While Mr. Chandler was in Philadelphia, he used every exertion to find some one who could give him the translation of his papyrus, but could not, satisfactorily, though from some few men of the first eminence, he obtained in a small degree, the translation of a few characters. Here he was referred to bro. Smith. From Philadelphia he visited Harrisburgh, and other places east of the mountains, and was frequently referred to bro. Smith for a translation of his Egyptian Relic.

It would be beyond my purpose to follow this gentleman in his different circuits to the time he visited this place the last of June, or first of July, at which time he presented bro. Smith with his papyrus. Till then neither myself nor brother Smith knew of such relics being in America. Mr. Chandler was told that his writings could be deciphered, and very politely gave me a privilege of copying some four or five different sentences or separate pieces, stating, at the same time, that unless he found some one who *could* give him a translation soon, he would carry them to London.

I am a little in advance of my narration; The morning Mr. Chandler first presented his papyrus to bro.—Smith, he was shown, by the latter, a number of characters like those upon the writings of Mr. C. which were previously copied from the plates, containing the history of the Nephites, or book of Mormon.

Being solicited by Mr. Chandler to give an opinion concerning his antiquities, or a translation of some of the characters, bro. S. gave him the interpretation of some few for his satisfaction. For your gratification I will here annex a certificate which I hold, from under the hand of Mr. Chandler, unsolicited, however, by any person in this place, which will show how far he believed bro. Smith able to unfold from these long obscured rolls the wonders contained therein:

"*Kirtland, July 6th*, 1835."

"This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, jr. in deciphering the ancient Egyptian hieroglyphic characters, in my possession, which I have, in many eminent cities, shown to the most learned: And, from the information that I could even learn, or meet with, I find that of Mr. Joseph Smith, jr. to correspond in the most minute matters."

(signed)
"MICHAEL H. CHANDLER."
"Travelling with, and proprietor of Egyptian Mummies."

The foregoing is *verbatim* as given by Mr. C. excepting the addition of punctuation, and speaks sufficiently plain without requiring comment from me. It was given previous to the purchase of the antiquities, by any person here.

The language in which this record is written is very comprehensive, and many of the hieroglyphics exceedingly striking. The evidence is apparent upon the face, that they were written by persons acquainted with the history of the creation, the fall of man, and more or less of the correct ideas of notions of the Deity. The representation of the god-head—three, yet in one, is curiously drawn to give simply, though impressively, the writers views of that exalted personage. The serpent, represented as walking, or formed in a manner to be able to walk, standing in front of, and near a female figure, is to me, one of the greatest representations I have ever seen upon paper, or a writing substance; and must go so far towards convincing the rational mind of the correctness and divine authority of the holy scriptures, and especially that part which has ever been assailed by the infidel community, as being a fiction, as to carry away, with one mighty sweep, the whole atheistical fabric, without leaving a vestage sufficient for a foundation stone. Enoch's Pillar, as mentioned by Josephus, is upon the same roll.—True, our present version of the bible does not mention this fact, though it speaks of the righteousness of Abel and the holiness of Enoch,—one slain because his offering was accepted of the Lord, and the other taken to the regions of everlasting day without being confined to the narrow limits of the tomb,or tasting death; but Josephus says that the descendants of Seth were virtuous, and possessed a great knowledge of the heavenly bodies, and, that, in consequence of the prophecy of Adam, that the world should be destroyed once by water and again by fire, Enoch wrote a history or an account of the same, and put into two pillars one of brick and the other of stone; and that the same were in being at his (Josephus') day. The inner end of the same roll, (Joseph's record,) presents a representation of the judgment: At one view you behold the Savior seated upon his throne, crowned, and holding the sceptres of righteousness and power, before whom also, are assembled the twelve tribes of Israel, the nations, languages and tongues of the earth, the kingdoms of the world over which satan is represented as reigning, Michael the archangel, holding the key of the bottomless pit, and at the same time the devil as being chained and shut up *in* the bottomless pit. But upon this last scene, I am able only to give you a *shadow*, to the real picture. I am certain it cannot be viewed without filling the mind with awe, unless the mind is far estranged from God: and I sincerely hope, that mine may never go so far estray, nor wander from those rational principles of the doctrine of our Savior, so much, as to become darkened in the least, and thereby fail to have that, to us, the greatest of all days, and the most sublime of all transactions, so impressively fixed upon the heart, that I become not like the beast, not knowing whither I am going, nor what shall be my final end!

I might continue my communication to a great length upon the different figures and characters represented upon the two rolls, but I have no doubt my subject has already become sufficiently prolix for your patience: I will therefore soon cease for the present.—When the translation of these valuable documents will be completed, I am unable to say; neither can I give you a probable idea how large volumes they will make; but judging from their size, and the comprehensivenesss of the language, one might reasonably expect to see a sufficient to develop much upon the mighty acts of the ancient men of God, and of his dealing with the children of men when they saw him face to face. Be there little or much, it must be an inestimable acquisition to our present scriptures, fulfilling, in a small degree, the word of the prophet: For the earth shall be full of the knowledge of the Lord as the waters cover the sea.

P. S. You will have understood from the foregoing, that eleven Mummies were taken from the catacomb, at the time of which I have been speaking, and nothing definite having been said as to their disposal, I may, with propriety add a few words. Seven of the said eleven were purchased by gentlemen for private museums, previous to Mr. Chandler's visit to this place, with a small quantity of papyrus, similar, (as he says,) to the astronomical representation, contained with the present two rolls, of which I previously spoke, and the remaining four by gentlemen resident here.

Though the Mummies themselves are a curiosity, and an astonishment, well calculated to arouse the mind to a reflection of past ages, when men strove, as at this day, to immortalize their names, though in another manner, yet I do not consider them of much value compared with those records which were deposited with them.

If Providence permits, I will, ere long, write you again upon the propriety of looking for additions to our present scriptures, according to their own literal reading.

Believe me to be, sir, sincerely and truly, your brother in the bonds of the new and everlasting covenant.

OLIVER COWDERY.

To Wm. Frye, Esq. Gilead, Calhoun co. Ill.

Paris, Henry co. Tenn.

Dear Brother in the Lord:—Since the 21st of Sept. I have extended the limits of my travels to Clark River Ky. Here I proclaimed the gospel, on Sabbath and Monday, and was publicly opposed by a Campbellite Priest; although weak, in and of myself, yet I wielded the sword in the name of the Lord Jesus, and prevailed.

I delivered three discourses; which included, the gospel of Jesus Christ, the authenticity of the Book of Mormon, and the scattering and gathering of the house of Israel: after which three came forward for baptism: I confirmed them, by the water side, and left them strong in the faith of the new and everlasting covenant. There are some more in this place, who will follow the example of the three which I have been speaking of. I took my leave of these my new brethren and friends, and journeyed to Taropen, where we had baptized some before.—I held two meetings in this place; after which eight presented themselves as candidates for baptism: We immediately repaired to the water, the solemnities of eternity, and the the Spirit of the Lord rested upon the congregation. I baptized 14 since the 21st of Sept.

Yours in the new covenant,

W. WOODRUFF.

To J. Whitmer.

NOTICE.

We the 70, hereby inform Hiram Strattan, that we have withdrawn our fellowship from him, until he returns to Kirtland and makes satisfaction.

SYLVESTER SMITH—Clerk.

Extract of a letter, dated, Kirtland, Dec. 6, 1835.

Dear brother:

Almost three years have passed away since I embraced the fulness of the gospel of Christ. During the above mentioned time, I have travelled probably not less than eight thousand miles, and can say of a truth, that I have been receiving additional evidences continually, that the work in which I have been engaged, is of the Lord. Since the first of December, I have seen the addition of about 130, to the church. Within a few months past I have baptized six, and in company with other elders fifteen more.

The churches in which I have labored, generally are increasing in numbers, faith, and righteousness.

Yours in the bond of the new covenant.

SAMUEL BROWN.

To J. Whitmer.

Kirtland, Dec. 12, 1835.

I embrace this opportunity to give you a brief account of my labors the past season. I left Kirtland the 8th of June, after a pleasant passage to Buffalo I went into Genessee county N.—Y. where I held a number of meetings and proclaimed the gospel without reserve. I then went to Freedom, was joined by elder Darwin Richardson, we tarried a little in Wayne county, in and near a place called Cruso Island, in this place elders Grant and Stanley had been laboring and did magnify their calling; they sowed the seed, for it has sprang up and borne fruit.

We journied on eastward having neither purse nor scrip, and was fed and lodged by the kind inhabitants, who were patrons of the truth, unto whom we proclaimed the gospel, not only in public but in private: we were kindly treated by the people in Alphratha Montgomery county. Dr. Drake was solicitous to have another interview, but with us it was not convenient: we held a few meetings in the town of Pawlet, Vt. Here at the close of one of our meetings a Campbellite, after interogating us, used the words of Aquilla and Priscilla to Apollus, for said he,

I agree with you in most points, and if you will go home with me, I will instruct you more perfectly, we thanked him and accepted the offer: we spent a number of hours in debating, (and he acted the part of a gentleman,) but in the end he acknowleged that he was not able to instruct, as he had anticipated. We crossed the Green mountains at mount Tabor, visited the brethren at Andover, I parted with brother Richardson the last of July, in N. H. he went to his friends in Franconia, labored in that vicinity, and when I last saw him, he had baptized one. I continued preaching almost daily for three weeks in Vermont, and the south part of Grafton county, N. H. I baptized three in Enfield, and have reason to believe there are others that will embrace the new and everlasting covenant. Since the last of August, my labors have been in the north part of N. H. I held a few meetings in Whitefield, baptized three and visited a number of the branches of the Latter Day Saints in the east.

I have through the mercies of my heavenly Father, been permitted to return to my brethren and friends in Kirtland, having preached above forty times, baptized six and obtained four subscribers for the Messenger and Advocate. In the bonds of the new covenant I remain your brother.

HAZEN ALDRICH.

To JOHN WHITMER Esq.

"Good understanding giveth favor, but the way of the transgressor is hard. —Solomon."

Solomon was called a wise man, and he has left much good instruction on record. Our text informs us that: "The way of the transgressor is hard." This is a fact, we have many samples to demonstrate it to the understanding of any intelligent person. We look over the pages of sacred writ and behold, we see that Adam and Eve transgressed, and what followed? in consequence of the trasgression of our ancestors, the land was cursed: "The Lord said unto Adam, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

Here followed a heavy curse not only upon man but the serpent did not escape it. In consequence of this transgression the whole human family was excluded from the presence of God: and there is but one way for fallen man to get back again, and this is by being obedient to the commandments which were promulgated for that purpose.— We do not deem it necessary to treat upon that point at present. We will refer you to some more instances: "For in the mouth of two or three witnesses every word shall be established." It came to pass in the process of time, that Cain and Abel brought offerings unto the Lord: but God had no respect unto Cain's offering; and for a very good reason, he did not offer the sacrifice required, in consequence of which he was a transgressor. Now when Cain saw that his offering was not accepted, he was wroth and slew his brother. Hear what follows: "Now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth." And all this because of transgression. We might bring many more instances to show, that "The way of the transgressor is hard." We will select Judas for our next. After Judas had ate and drank with the Savior about three years, he turned against him and betrayed him. And in consequence of his transgression he went and hanged himself, and his bowels gushed out.

It seems that transgressors always come to some bad end. We read that: "Some men's sins are open before hand going before to judgment and some men they follow after." This is very evident from this fact: some men pass smoothly along without any trouble or affliction; and live upon the luxuries of this world: at the same time they are full of all manner of abominations; While others of equal judgment and advantage, have nothing but sickness, misfortunes, and distress: and yet the Lord hath said: that he will judge every man according to his works.

We will come down to this generation and see how the Lord deals, with us. God has again condescended to give laws and precepts to the inhabitants af the earth: as he did in the days of Noah; and in the days of Moses,—

And when ever he had a people on the earth, he gave them revelations and commandments, that were adapted to their circumstances and situation.—Because, what was calculated for salvation in the days of Adam, would not have saved Noah and his family; and what would save Noah and his family; would not save Moses and the children of Israel. The revelations that were given to Moses would not save Elijah, nor Elisha, nor Isaiah, nor Ezekiel neither any of the prophets until John and from John until now.

We learn that the Lord is the same yesterday to day and forever. If the Lord is the same to day as yesterday, why not give revelation to us? the fact is he is more willing to give than we are to receive, if it were not so, would not the inhabitants of the earth be willing to receive what he has already given, and is giving in these last days? Notwithstanding the way of the transgressors is hard, the children of men hearken not to the commandments of the Lord. The Lord has given commandments in these last days and inasmuch as they are transgressed, their specified penalties must be inflicted: and thus the ways of transgressors become hard. There are many that belong to this church of Christ of Latter Day Saints who know this fact, that the way of the transgressor is hard.

It is evident that some are endeavoring to hide their faults; and when they are made manifest they are not willing to confess them. To such we say: Beware for the way of the transgressors is hard: "He that knoweth his masters will and doeth it not, must be beaten with many stripes." We firmly believe that every man will receive according to his works; and that some men's sins go to judgment before hand and other's follow after. This is true: for how could God be a just and merciful being, if he would suffer one man to live his life in pleasures and luxuries, and another in poverty and misery, for the truth's sake, and then bring them together in one kingdom to enjoy like felicities; and not bring the man that lived in transgression and in splendor, to judgment in the world to come?

We know that the wicked and rebellious glide smoothly along, notwithstanding they deny the God that bought them—and trample upon his commandments and precepts, and yet they are prospered in all that they undertake: to all such we will say with Solomon: The way of the transgressor is hard." Although this may sound as an idle tale, yet we would have all men know, they are forming characters in this world, for the next.

For any person to suppose that it will be his privilege to sit down in the kingdom of God, in peace, with Peter and the rest of the apostles, who has not obeyed the gospel, and kept the faith of the same, unto the end of his days, will eventually find that the way of the transgressor is hard.

"I would that ye should learn that it is he only who is saved, that endureth unto the end." According to scripture, those who are not faithful cannot be saved in the kingdom of God, much less those who have never obeyed the first ordinance, for an admission into the kingdom. We may talk of being saved in the kingdom of God, until the day of our death, if we obey not the ordinances of the gospel we can claim no promise;—We know of no promise in holy writ that would give us the most distant hope of being saved in the celestial kingdom of God, save it be by keeping the commandments of the blessed Redeemer, and this to the end of our days. The promises of God are conditional, and if we comply not with the conditions which are made plain to our understanding, we have no claim to the promises made to the adopted family of God: for the promises were made to those who were and are adopted through obeying the plan of salvation laid from before the foundation of the world. If it is the good will of our heavenly Father, to bestow salvation upon any part of his creation, that he has not told us of, we will adore him for that gift, as well as those which he has made known: but at the same time we will remember that: "The way of the transgressor is hard." Inasmuch as, we keep all the commandments of God, we shall be made the partakers of the blessings prefixed to his promises: Deut. V:16 to 21 verse inclusive.

If thou lovest me thou shalt serve me, and keep all my commandments.

Thou shalt remember the poor, and consecrate of thy properties for their support.

He that sinneth and repenteth not, shall be cast out of the church.

Thou shalt not be proud in thy heart, let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me.

Thou shalt not be idle; for he that is idle shall not eat the bread, nor wear the garments of the laborers.

Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those who have not hope of a glorious resurrection.

Thou shalt pay for that which thou shalt receive of thy brother.

If thy brother or sister offend many, he or she shall be chastised before many. If any one offend openly he or she shall be rebuked openly, that he or she may be ashamed.

Thou shalt take the things which thou hast received which have been given unto thee in my scriptures for a law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned if he continues.

Here we learn that we are to be governed by the laws of God, and not by the gifts of tongues, or whims and caprices of men. "The Lord trieth the righteous, but the wicked and him that loveth violence his soul hateth. Upon the wicked he will rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup."

"Good understanding gaineth favor: but the way of the transgressor is hard."

To the Editor of the Messenger and Advocate:

DEAR BROTHER—I wish to inform my friends and all others, abroad, that whenever they wish to address me thro' the Post Office, they will be kind enough to pay the postage on the same.

My friends will excuse me in this matter, as I am willing to pay postage on letters to hear from *them;* but am unwilling to pay for insults and menaces,—consequently, must refuse *all*, unpaid.

Yours in the gospel,
JOSEPH SMITH, jr.

Kirtland, Dec. 5, 1835.

*** We hereby inform our freinds, that they labor under some disadvantage in consequence of letters being addressed to some of their brethren, instead of the Editor or Publishers, which contain subscribers for the Messenger and Advocate, &c. because they are not handed to us in season:—They would therefore do well, to direct their letters relative to subscriptions, &c. to the Editor or Publishers, if they desire immediate attendance,—remember at the same time that all communications to the Editor or Publishers must be post-paid. EDITOR.

☞ Elder John Murdock is requested to come to Kirtland, as soon as he observes this notice.

☞ Six Nos. of the Star have been reprinted; the residue will be published soon.

The Messenger and Advocate has been delayed for want of paper.

NOTICE.—The high council of the church of Latter Day Saints, in Missouri, have withdrawn their fellowship from elder J. D. Fosdick, for unchristian-like conduct, till he makes satisfaction.

By order of the council.
ELIJAH FORDHAM,-*Clerk*

DIED.—In Lafayette county, Mo. on the 25 of August, Joseph Johnson, aged about 45 years.

———In Clay county Mo. on the 28 of October, Joshua Lewis, aged about 40 years.

———In this town, on Monday, 30, Nov. last, Lucy Gates, daughter of Thomas and Patty Gates, in the 23d year of her age. She formerly resided in St. Johnsbury, Vt.

———Of whoopingcough, in Kirtland, Ohio. Sylvester M. Smith; Son of Sylvester and Elizabeth Smith, aged eleven weeks and four days, after a short illness of two weeks.

——In Clay co. Mo. the 27th of November last, *Christain Whitmer*, one of the first elders of the church of Latter Day Saints, aged about 38 years. He died of severe affliction upon one of his legs, which he bore for a long time with great patience. He has gone home to his Creator rejoicing in the new and everlasting covenant. "Blessed are the dead that die in the Lord."

THE LATTER DAY SAINTS'
Messenger and Advocate,
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JOHN WHITMER,
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No subscription will be received for a less term than on year, and no paper discontinued till all arrearages are paid, except at the option of the publishers.

LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

VOL. II. No. 4.] KIRTLAND, OHIO, JANUARY, 1836. [Whole No. 16.

For the Messenger and Advocate.

BROTHER WHITMER:—

A short time since I got the 12th No. of the 4th volume of the Evangelist (as the editor calls it) my attention was particularly arrested with some quotations taken from some paper which by the by is not mentioned; but it appears from the editor's remarks on them, that they were written by somebody whom the editor calls "our respected brother Stone;" and he is spoken of as holding a very grave rank among the brethren of that faith. How the brethren of that faith are divided into ranks I am not able to say, but it appears that there is one rank which they call the grave rank, whether it ascends from this into graver gravest, or whether it descends into less grave least grave or some other way, is not for me to say, neither is it a matter of any consequence.

It would seem however that Mr. Scott thinks he [Mr. Stone] has acted injudiciously in publishing his sentiments to the world in the manner in which he did, as it has given great occasion to the *Mormons* whom Mr. Scott represents as making a great ado about it. How true or false this is, I do not know;—for my own part, all the ado I have heard about it, is in the Evangelist, and from the pen of the grave Mr. Scott its editor; for of course I conclude that he belongs to the grave rank of that brotherhood as well as Mr. Stone; for from his writings I conclude he thinks himself graver than Mr. Stone; indeed Mr. Scott seems to be too grave to either utter the sentiments of the bible, or to believe them when they are uttered by others. It is the very perfection of a false religion, to make its subjects so grave that they dare not utter the sentiments of the bible nor at all believe them, at least their gravity should be greatly disturbed.

While reading the remarks of Mr. Scott on Mr. Stone's piece, I was led to ask myself, What is the diffiiculty with Mr. Scott? What has Mr. Stone said which is calculated to so much disturb his feelings as to call forth his public disapprobation? I cannot see that Mr. Stone has done any thing more or less, than to profess belief in the things which are written in the New Testament. Now if he had quoted from the Book of Mormon, it would certainly have been but right to give Mr. Scott the privilege of objecting, though it should be the very words which are written in the old and new testament; for transcribing them into the book of Mormon would surely make them untrue; but the words quoted by Mr. Stone are found in the new testament, yes, the new testament, the very book about which Mr. Scott has said so much and written so much and professed to believe with all his heart, and called upon others to believe also.

Mr. Stone has asked, "can we in these last days claim the promise of the gift of the Holy Spirit? and answers unhesitatingly yes," and quotes the second chapter of the acts of the apostles as proof. Now that Mr. Scott should take exceptions at this is marvelous, *marvelous we say*, because who in all the world has said so much about the gospel as preached by Peter on the day of pentecost as Mr. Scott? not one man in this generation: the second chapter of the acts of the apostles has been his theme, and the pentecostean gospel the topic of his conversation, and the substance of his public ministry; and Mr. Stone has done no more, and said no more, than to profess his belief most unhesitatingly in it.

That Mr. Scott should take exceptions at this is marvelous, that he should have the affrontery to assert, that he did not believe the ancient gospel, is placing himself in the most awkward attitude in which any human being can be placed; after preaching it with the most untiring perseverance, and indefatigable exertion, and now after all his toil, and labor, openly declare he does not believe it. Mr. Scott has filled the country with his proclaiming to the people and his great zeal to get them baptized for the remission of their sins, assuring them, if they did so, they should receive the gift of the Holy Ghost, as set forth by the apostle Peter on the day of pentecost; but no sooner does Mr. Stone declare his firm belief

that those who are baptized for the remission of sins have a right to claim the gift of the Holy Spirit, and that because the apostle said so on the day of pentecost, then Mr. Scott demurrs, and declares his unbelief and undertakes to prove, or rather says that Mr. Stone's opinion is founded on mistake. And who does not know that if Mr. Stone's opinion is founded on mistake, he is in good company, for the apostle Peter's was so before; for Mr. Stone founds his belief on the apostle's declaration and that on the notable day of pentecost, that the promise of the gift of the Holy Spirit, on condition of repentence and baptism for remission of sins, was to them, and their children, and to all that are afar off, even as many as the Lord our God shall call.

That Mr. Scott should feel disposed to charge Mr. Stone with a want of gravity, because he has thus freely expressed the honest convictions of his mind is rather surprising, more particularly, as he has been such a champion for free investigation, and open and frank declaration. Mr. Scott never found fault with a baptist preacher, or a methodist preacher, for expressing his feelings in the most public manner, particularly, when he was about to leave his former connection and join the one with which he is associated; but change the scale, and it is soon found that Mr. Scott is as unfriendly to free investigation as any other. It is a fact that "as face answereth to face in water so does the heart of man to man." Mr. Scott could cry free investigation; free expression of sentiment; but as soon as he got a few flatterers around himself, he begins to plead their grave station, and manifests grief at such freedom in writing; thus shewing that he is of the same spirit as those whom he condemns.

The conduct of Mr. Scott in this instance reminds of Mr. Campbell, one of the same brotherhood in relation to Mr. Bosworth, also a preacher of the same order. Mr. Bosworth like Mr. Stone was led to inquire, seriously, whether or no, we were authorized to claim the promise of the gift of the Holy Spirit as promised by Peter on the day of pentecost. At the time his mind was called up to investigate this subject, Mr. Campbell had one of his big meetings in the town of Wadsworth Medina county Ohio,—as Mr. Bosworth resided in an adjoining town, he concluded that he had a fair opportunity of getting his mind satisfied on the subject, and not being willing to take a hasty step, he goes to the meeting and calls on Mr. Campbell, telling him in a frank manner the honest feelings of his heart, and the difficulties which existed on his mind in relation to the gift of the Holy Spirit; but what was his astonishment, instead of receiving from Mr. Campbell that kind reception which honesty and candor demands, he was told (whether gravely or not gravely I am at present not able to say,) that he ought not to have condescended for one minute to have investigated the subject, and that it was not surprising at all that the brethren should feel hurt at him for attempting to investigate it. So much for the honesty of these gentlemen when they call upon others to investigate the subject of religion.

Investigation is very commendable when it tends to advance their cause, but when it does not, silence is much better. The weakness of their cause is begining to be discovered, and they soon raise the cry do not investigate, you hold too grave a rank among the brethren, you ought not to do it. And in order to avoid investigation, this brotherhood will condescend to mean low subterfuges, to which a noble minded man would never condescend; no, he would suffer martyrdom first. Witness Mr. Campbell's recommendation of Howe's book, while he knows, as well as every person who reads it, that it is a batch of falsehoods. Mr. Booth the author of a series of letters (which have found their way into that book and forms a principle part of it,) has long since proven to the world that his letters were a bundle of falsehoods; for though he declared that he was willing to appear before any tribunal either human or divine in vindication of the truth of them, yet when called upon to do so, he dare not appear in their defence because he knew his letters were false, and would not bear the test of investigation any more than the religion of the Campbellites, which has to be hid under a refuge of misrepresentation to conceal it from the shafts of truth.

Mr. Bentley's bombast in Wethersfield in Trumbull county in this State, will not be soon forgotten, where he cursed the author of this piece, as the

Indian did the king on the other side of the hill, and decalred that he dare not meet *him* [Mr. Bentley] and investigate the subject of religion; but when he was called upon to support his challenge, and show as much boldness in my presence as he had done when he was fifty miles off, dare not venture, and to hide his shame, indulged himself in slandering my character, because he dare not expose his religion to investigation.

Let me here mention Simonds Rider as another instance of the same kind, he could blow like a porpoise when there was no person to oppose him;—but when called upon to be as bold in the presence of those whom he envied, as in their absence, he had recourse to the same means of slander and abnse: but to the credit of Simonds, we will say that since that time he has been silent on the subject, in this he has displayed more honesty than some others of his brethren.

No society has been more clearly laid before the public within a short time than the Campbellites, and they have proven themselves to be destitute of candor and honesty in their pretentions, they will cry to other sects investigate, it is through investigation that truth is brought to light say they, and then in the most bold manner declare we are ready to receive truth as soon as we can discover it, yet, in the face of all these pretentions, when they are called upon to investigate an item of the religion of the new testament, which they never have reached, that instant they have recourse to all kinds of stratagem to aviod it, and for no other reason, than they are sensible that their system will not bearc lose examination, and there is no way to keep it in existence, but hide it under falsehood.

We venture to make the following declaration without fear, and that is, there is not a Campbellite preacher possessing the common intelligence which belongs to men, who dare hazzard an investigation before the public, on the suject of the Holy Spirit as set forth in the new testament, and all the way they have to keep their followers, is to hush it into silence. But to return to Mr. Scott and Mr. Stone.

Mr. Scott's pretentions to belief in the ancient gospel is fairly put to the test, he is weighed in the balances and found wanting; Mr. Scott has come out and fairly denied the gift of the Holy Spirit as proclaimed on the day of pentecost, evidently proving that after all his pretentions he is an unbeliever in the ancient gospel; for it is in vain for him to hide himself under the vain subterfuge of modifying the promise of the gift of the Holy Spirit into something different from what the apostle did on the day of pentecost, the promise that was made by Peter was one which consisted in prophesying, seeing visions, dreaming dreams &c. and he who does not believe in this promise, is an unbeliever in the ancient gospel, he might as well say that men were not to be baptized until they had received the remission of their sins, and then say *that* was what was published on the day of pentecost, as to say that the gift of the Spirit did not consist in the power of prophesying, seeing visions, and dreaming dreams, and then say *that* was what Peter proclaimed on the day of pentecost.

Mr. Scott's observations on Mr. Stone's piece, are too pitiful to come from a man of understanding, and if Mr. Scott were not such, he might be excusable; but being the man he is, he has no cloak for his sin.

He thus replies to Mr. Stone's queries. "The answers to the above extract (refering to the questions he had quoted from Mr. Stone's piece) are all founded upon misapprehension that every one who receives the Holy Spirit must needs be able to work miracles." Why should Mr. Scott have recourse to this vain subterfuge to escape from believing the bible? Is it not plain to the least discerning, that if all did not work miracles who received the Holy Spirit, that some did, and that the Spirit was so distributed in the body, that all the gifts were in it, some had one and some another, no man ever pretended that all must work miracles, or that all did work miracles, and there is nothing said in the quotations which he has made from Mr. Stone's piece, which involves such a conclusion, this attempt of Mr. Scott is a mere stratagem to keep his followers asleep.

To prove that all the saints who received the Holy Spirit did not work miracles, he brings up the case of John the Baptist, a very unhappy case for him; for in shuning Silly he is wrecked on Charybdes.

What a hue and cry, himself, Mr.

Campbell, and others, have made abou false prophets, and all this, because say they, "God never sent a messenger into the world but he enabled him to prove his mission to be divine by miracles;" but now the case is changed, it answers the purpose of Mr. Scott better to deny this; for if he confesses it, then indeed, his brother Stone involves him in a difficulty out of which he cannot extricate himself, therefore, he is ready to assert or deny, as the case may require, and yet he is an honest man, seeking after truth. Who can believe it?

One would think that from this time forth, Messrs. Campbell, Scott, and company, would be in silence, as they have been driven to the necessity of confessing that he, of whom it was said there was no greater born of a woman, never worked a miracle to prove his mission to be divine.

Mr. Scott could not have found a case in all the books, which more effectually silences him on the subject of the messengers of the Most High proving their mission by miracles, and I hope for time to come, he will act accordingly. No man ever had a more important mission than John the Baptist: it was he who put a period to the Jewish polity: it was he who changed the services of the priesthood from sacrificing to baptizing: he was Mesiah's harbinger to announce his advent, on which depended the fate of the Jewish nation, and yet, notwithstanding the vast importance of his mission; for so important was it, that those who rejected his baptism rejected the council of God against themselves, still not one miracle was wrought to prove him to be a messenger of the Most High.

Why then have these men said so much about all the messengers sent of God having proved themselves such by working miracles, when they knew all the time it was not the fact, and at last their brother Stone has compelled them to acknowledge it, and that to their shame too.

Mr. Scott asks again: "Do all christians work miracles? they do not, what is the reason? The writer of the extract who is our beloved brother Stone, is inclined to suspect their faith. But rather than suspect the faith of all the saints who have lived since the days of miracles, and all who now live and especially his own faith, I would much prefer suspecting his reasoning, yes, I do not suspect his faith but his reasonings."

Now, never did any sayings come from any person with a worse grace than these from the pen of Mr. Scott. *This is the man* who laid the platform of his preaching on the broad heresy of the world, read his proclamation to the people of New Lisbon in 1827—but now he has discovered that all is well in Zion; it is offering indignity to the grave rank of the Campbellites to suspect the faith of all christians since the days of miracles; but is this worse than to do what he has done? he has denounced them all as heretics, and yet now he says he would not call in question the faith of those whom he has called heretics, and called on them to repent. Why should Mr. Scott. call on them to repent if their faith is not to be suspected? surely he cannot make them any safer than they are; for all things are possible to them who have faith was one of the Savior's maxims, and who will say it is not a true one, and if true, Mr. Scott may leave them where they are, for he can never place them in a better situation, for he cannot do more than make all things possible to them, and that is the case with them now if their faith is not to be suspected. So strangely inconsistent does a false religion make even men of sense.

Supposing Mr. Scott should prove that there were thousands of saints who never worked miracles. Would this prove that the apostle Peter did not tell the truth on the day of pentecost, when he promised the gift of the Holy Spirit. Did he mean to deceive, as Mr. Scott is inclined to do?

Mr. Stone, if I understand him, is not asking how many or how few worked miracles; but are we authorthorized in these last days to claim the gift of the Holy Spirit as promised in connection with the gospel, or rather as a part of the gospel published on the day of pentecost, or are we not, he thinks we are, Mr. Scott thinks not.

Mr. Scott seems willing to believe the ancient gospel, providing he can have the liberty of leaving out what he pleases and explaining the rest to suit himself: as to baptizing for the remission of sins, he has no doubt about that; but then the gift of the Holy Spirit, that must be modified, and explained. Why

must that be done? because if he lets it stand, as the apostle proclaimed it, down goes his religion, and all his pretended reformation with it, therefore, it must be explained, not for the truth's sake, but to save his religion from ruin, and his pretended authority to administer in the name of the Lord Jesus from contempt; for let him admit the fact, that the gift of the Holy Spirit is our right as much to-day as it ever was, and it will try every man's authority whether it is of God or not; for that gift was never enjoyed, only as it was administered by those who had authority to do so by direct communication from God and by his calling to themselves.

Let Mr. Scott or Mr. Stone either of them believe as firmly as they believe any other item of their religion, that it is our privilege in these last days to have the gift of the Holy Spirit as in days of old, but they will never see it enjoyed until it is administered by the laying on of the hands of those whom God has caused to be ordained unto this power, and let them once try to administer this unto them whom they baptize, and they will find that their ministry is vain; It is indeed administering this gift to the children of men, which puts to the proof who has a right to preach and who has not; but keep this gift out of view, and make it any thing and every thing but what it is, and nothing, and the world is all alike, one man has as much authority as another, and the disciples of one man, are as good as the disciples of another, and one religion as good as another.

The disciples of Ann Lee, Joanah Southcoat, the French Prophets, Jemimah Willkeson, Hull Barton, Matthias, Alexander Campbell, Walter Scott, or Methodist, Baptist, Presbyterian or any other, are all alike, as far as their salvation is concerned one is just as near eternal life as the other. It is the gift of the Holy Ghost as administered by the apostles, by the laying on of hands, which makes the difference, and it is this alone, and the society which has this power are the people of God and those who have not are not.

SIDNEY RIGDON.

DIED—In this place, after a short illness, on the 28th Jan. *Electa*, daughter of Elder Salmon Gee, aged two years six months and fifteen days.

THE INDIANS.

One of the most important points in the faith of the church of the Latter Day Saints, is, through the fulness of the everlasting gospel, the gathering of Israel;—the happy time when Jacob shall go up to the house of the Lord, to worship him in spirit and in truth; to live in holiness, when the Lord will restore his judges as at the first, and his councellors as at the beginning; when every man may sit under his own vine and fig-tree, and there will be none to molest or make afraid; when he will turn to them a pure language, and the earth will be filled with sacred knowledge as the waters cover the great deep; when it shall no longer be said, The Lord lives that brought up the children of Israel out of the Land of Egypt, but the Lord lives that brought up the children of Israel from the land of the North, and from all the lands whither he had driven them; yea, that day is one all-important to all men!—And in view of it, with all the prophets have said, before us, we feel like dropping a few ideas, in connexion with the official statements concerning the Indians, from the general Government.

In speaking of the gathering, we mean to be understood, according to scripture, the gathering of the elect of the Lord, out of every nation on earth; and bringing them to the place of the Lord of hosts, where the city of righteousness shall be built, and where the people shall be of one heart and one mind when the Savior comes; yea, where the people shall walk with God like Enoch, and be free from sin.

The word of the Lord is precious, and when we read that the vail spread over all nations, will be destroyed, and the pure in heart see God, and live with him a thousand years on earth, we want all honest men, should have a chance to gather, and build up a city of righteousness, where even the bells on the horses, shall be *holiness to the Lord.*

The book of Mormon has made known who Israel is, upon this continent, and while we behold the government of the United States gathering the Indians and locating them upon lands to be their own, how sweet it is to think that, they may one day, be gathered by the gospel. Our venerable President of these United States, speaks of the Indians as follows:—

"The plan of removing the Aboriginal People who yet remain within the settled portions of the United States, to the country west of the Mississippi river, approaches its consummation. It was adopted on the most mature consideration of the condition of this race, and ought to be persisted in till the object is accomplished, and prosecuted with as much vigor as a just regard to their circumstances will permit, and as fast as their consent can be obtained. All preceeding experiments for the improvement of the Indians have failed. It seems now to be an established fact, that they cannot live in contact with a civilized community and prosper. Ages of fruitless endeavors have, at length, brought us to a knowledge of this principle of intercommunication with them. The past we cannot recall, but the future we can provide for. Independently of the treaty stipulations into which we have entered with the various tribes, for the usufructuary rights they have ceded to us, no one can doubt the moral duty of the Government of the United States to protect, and if possible, to preserve and perpetuate, the scattered remnants of this race, which are left within our borders. In the discharge of this duty, an extensive region in the West has been assigned for their permanent residence. It has been divided into districts, and allotted among them. Many have already removed, and others are preparing to go; and with the exception of two small bands, living in Ohio and Indiana, not exceeding fifteen hundred persons, and of the Cherokees, all the tribes on the east side of the Mississippi, and extending from Lake Michigan to Florida, have entered into engagements which will lead to their transplantation.

The plan for their removal and re-establishment is founded upon the knowledge we have gained of their character and habits, and has been dictated by a spirit of enlarged liberality. A territory exceeding in extent that relinquished has been granted to each tribe. Of its climate, fertility, and capacity to support an Indian population, the representations are highly favorable. To these districts the Indians are removed at the expense of the United States; and, with certain supplies of clothing, arms, ammunition, and other indispensable articles, they are also furnished gratuitously with provision for the period of a year after their arrival at their new homes. In that time, from the nature of the country, and of the products raised by them, they can subsist themselves by agricultural labor, if they choose to resort to that mode of life; If they do not, they are upon the skirts of the great praries, where countless herds of Buffalo roam, and a short time suffices to adapt their own habits to the changes which a change of the animals destined for their food may require. Ample arrangements have also been made for the support of schools: in some instances council houses and churches are to be erected, dwellings constructed for the chiefs, and mills for common use. Funds have been set apart for the maintenance of the poor; the most necessary mechanical arts have been introduced, and blacksmiths, gunsmiths, wheelwrights, millwrights, &c. are supported among them. Steel and iron, and sometimes salt, are purchased for them; and ploughs, and other farming utensils, domestic animals, looms, spinning wheels, cards, &c. are presented to them. And besides these beneficial arrangments, annuities are, in all cases, paid, amounting, in some instances, to more than thirty dollars for each individual of the tribe, and in all cases sufficiently great, if justly divided and prudently expended, to enable them, in addition to their own exertions, to live comfortably. And as a stimulus for exertion, it is now provided by law that "in all cases of the appointment of interpreters, or other persons employed for the benefit of the Indians, a preference shall be given to persons of Indian descent, if such can be found who are properly qualified for the discharge of the duties."

Such are the arrangements for the physical comfort, and for the moral improvement of the Indians. The necessary measures for their political advancement, and for their separation from our citizens, have not been neglected. The pledge of the U. States has been given by Congress, that the country destined for the residence of this people, shall be forever "secured and guarantied to them." A country, west of Missouri and Arkansas, has been assigned to them, into which the white settlements are not to be pushed. No political communities can be formed in that extensive region, excep-

those which are established by the Indians themselves, or by the United States for them, and with their concurrence. A barrier has thus been raised, for their protection against the encroachments of our citizens, and guarding the Indians as far as possible, from those evils which have brought them to their present condition. Summary authority has been given, by law, to destroy all ardent spirits found in their country, without waiting the doubtful result and slow process of a legal seizure. I consider the absolute and unconditional interdiction of this article, among these people, as the first and great step in their melioration. Halfway measures will answer no purpose. These cannot successfully contend against the cupidity of the seller, and the overpowering appetite of the buyer.—And the destructive effects of the trafic are marked in every page of the history of our Indian intercourse.

Some general legislation seems necessary for the regulation of the relations which will exist in this new state of things between the Government and people of the United States and these transplanted Indian tribes; and for the establishment among the latter, and with their own consent, of some principles of intercommunication, which their juxtaposition will call for; that moral may be substituted for physical force; the authority of a few and simple laws for the tomahawk; and that an end may be put to those bloody wars, whose prosecution seems to have made part of their social system.

After the further details of this arrangement are completed, with a very general supervision over them, they ought to be left to the progress of events. These, I indulge the hope, will secure their prosperity and improvement; and a large portion of the moral debt we owe them will then be paid."

In addition to the above we extract the following from the Report on Indian affairs, made to Congress at the present session:—we add and arrange according to circumstances, &c.

The united nation of Chippewas, Ottowas and Pottawatamies, about 1000 in number removed since September, 1834, possess five millions of acres of land, on the east side of the Missouri, and lying northwest of the northwest corner of the State of Missouri. [All these tribes may be rated at about 7000.]

The Choctaws, about 19,000 in number, have fifteen millions of acres lying between Red river and the Canadian.

A small band of Quapaws, two or three hundred perhaps, near 95,000 acres between the western boundary of the State of Missouri, and the eastern boundary of the Osages.

The Creeks, about 3 or 4000, have thirteen millions, one hundred and forty thousand acres, on Arkansas, and Canadian rivers.

The Seminoles and other Florida Indians to the number of say 25,000, included as the owners of the above, 13,140,000 acres.

The Cherokees, amounting to, say 16,000, have thirteen millions of acres near the 36th degree of North Latitude.

The Kickapoos, something less than 1000, have 160,000, north of Fort Leavenworth.

The Delawares, nearly 1000, have 2,200,000 acres west and south of the Kickapoos.

The Shawnees, 12 or 1400 have 1, 600,000 acres, south side of Kanzas river.

The Ottowas, about 200, have 30,000 acres, south of the Shawnees.

The Weas, Piankeshaws, Peoria, and Kaskaskias, say 500, in all, have 260,000 acres, south of the Shawnees.

The Senecas, and Shawnees, say 500, have 100,000 acres, on the western boundaries of the State of Missouri.

Of the native tribes west of the Mississippi, the report is as follows:—

Sioux	27,500
Ioways	1,200
Sacs of the Missouri	500
Omahas	1,400
Ottoes and Missourias	1,600
Pawnees	10,000
Camanches	7,000
Mandans	15,000
Minatares	15,000
Assinaboins	8,000
Crees	3,000
Gros Ventres	3,000
Crows	4,500
Quapaws	450
Caddoes	*2,000
Poncas	800
Osages	5,120
Kanzas	1,471
Sacs	4,800

Arickarees	3,000
Cheyennes	2,000
Blackfeet	30,000
Foxes	1,600
Arrepahas, Kioways, &c.	1,400

*The agent has reported these Indians at upwards of two thousand.

In giving the above sketch of the Red men of the United States, many important items concerning their removal, location, rations, mechanics, expenses, religion, &c. &c. have been deferred till a more convenient season. The joy that we shall feel, in common with every *honest* American; and the joy that will eventually fill their bosoms, on account of *nationalizing* them—will be glory enough, when it comes, to show, that gathering them to themselves, and *for themselves*, to be associated with themselves, is a wise measure, and reflects the highest honor upon our Government. May they all be gathered in peace, and form a happy union among themselves. To which thousands may shout, *Esto perpetua.*—P.

Let every man learn his Duty.

We frequently hear the disciples of Christ say, if we knew our duty we should be willing to observe it. It is an easy matter to obtain a knowledge of our duties, for God deals with us upon rational and intelligent principles, he condemns us not for what we know not, but for what we know and observe not.

It is not reasonable to suppose, that we shall be judged by a law, that we have not, but inasmuch as we have a law given to us, and we do not seek every just and lawful opportunity to make ourselves acquainted with said law, we must not think to escape the penalties annexed to it, because we were not acquainted with it, when it was in our power to obtain a knowledge thereof.

Any person who is in possession of the Bible, Book of Mormon, and Book of Covenants, need not go through the streets and inquire what he must do to be saved: for these three Books contain the precepts and commandments of our blessed Redeemer: and inasmuch as any individual, who is in possession of these Books desires to know what to do to be saved. We answer study and practice the precepts contained in them, and peace and happiness, joy and satisfaction in the Holy Ghost, will be the consequence in this world, and eternal life in the world to come.

We frequently see individuals conducting in such a manner, that they themselves know will exclude them from the kingdom of heaven if they persist in their ways, but because of willfulness and bigotry, they would rather be excluded from the church of Christ than acknowledge facts and make amendments, and restitution to those whom they have injured. Stubbornness, willfulness and tradition is what excludes or hinders men from coming into the kingdom of God and not ignorance. Know ye not, that he who has no understanding it remaineth with God to do with them as seemeth him good. If God has created a being and has not given it intelligence would he be just to condemn it upon the same principle, that he would one whom he had endowed with intelligence? no; for an individual, or nation that has no law given to them, become a law unto themselves. But the law by which God judges idiots he has not revealed to us: we can only judge from the principle upon which he has said that he would judge the world, and that is upon the principle of testimony; for God never condemned a nation until he had warned them of what should come upon them, for instance he sent Noah a preacher of righteousness, to warn the generation in which he lived, that they should repent of their sins, or he would send the floods upon them, and destroy them. And for a proof of that fact, God gave commandment to Noah to build an ark: but that generation laughed Noah to scorn, and gave no heed to the testimony which God was pleased to give them: They still endeavered to justify themselves, and persisted in their own ways & did as seemed them good: but after God had warned them sufficiently, he brought the floods upon them as he had declared to them, by the mouth of Noah.

In the days of Moses, we have another beautiful sample of the dealings of God with the human family. God raised up Moses to deliver his people out of bondage, for the cry of oppression came up into the ears of the Lord of Sabbaoth, and he remembered the

covenant which he had made with Abraham, that he would bring him up out of the land of Egypt. Therefore he sent Moses, and showed forth his power to Pharioh of Egypt, by small means, but he would not let the children of Israel go, until the first-born of Egypt were slain: notwithstanding he had shown testimony after testimony, and the power of God exerted, time after time, in the deliverance of his people, yet Pharioh could not believe the testimonies that were sent from the Lord, but followed the children of Israel until he found himself and army, overwhelmed in the midst of the Red Sea: and thus God triumphed gloriously: and his people were delivered from bondage.

And again, look at Mordicai, for a sample if you please of the interposition of the power of God in the deliverance of the poor, meek, and oppressed. The Lord has always interposed when his people had suffered enough, and will he not do so again? yes verily, inasmuch as his saints became sufficiently meek.

After God had wrought so great a deliverance for the children of Israel, it was not long before they rebelled against him, and murmured against Moses, until he (God) was angry with them and slew many of them in the wilderness. Because of wickedness, hardness of heart, and unbelief the children of Israel were scattered to the four winds of heaven: no doubt but many would say in those days, as in our day, if I knew the will of God, I would observe it? This presupposes that a man does not believe what is written. Now if the Protestants, can be saved, when they have the Bible only, do you not suppose that a Latter Day Saint can be saved with the Bible, Book of Mormon, and Book of Covenants. Yes verily, the only difficulties are in observing the precepts contained in them, and believing that they are what they purport to be.

The Book of Covenants, shows what a man must do, to become a fit subject for baptism; and after he is baptized, it shows him how he is to receive the Holy Ghost, and what he is to do on the Sabbath day, to please his heavenly Father, &c. &c.

We have sample after sample, in holy writ giving line upon line, and precept upon precept, and knowledge upon knowledge, until God in his providence has again established his church, and has commenced to fulfil his promises which he has made to our forefathers. To bring about this great work, it behooved the Creator of all good, to make known to his children the plan of salvation: and while he did this, he also commenced to fulfill what he had caused to be spoken by the mouths of his holy prophets, we read: And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. If John saw an angel fly through the midst of heaven, &c. when at the same time the gospel was committed to himself and others, why could they not promulgate it as well as the angel. The fact is, John saw things past, present, and to come, and after so many generations have passed away, the time at length arrived, when the angel should commit the gospel to be preached to the children of men. If not so let the world begin to look for an angel to fly through the midst of heaven—commissioned to preach the gospel, a stranger sight than the Book of Mormon: and we presume would have no more followers or believers; for if the inhabitants of the earth would not believe the Savior, no marvel that they will not believe the Book of Mormon.

The work of the Lord has been despised in all ages and generations; and wickedness, rebellion, and unbelief is a predominant evil among the inhabitants of the earth. We might ask why did not the Jews believe that Jesus was the Christ? One reason is, he did not come in the atitude of a *King* or *Monarch*, through the royal blood, but he came in a humiliating manner, and was cradled in a manger, and this was beneath the dignity of the highminded pharisees; they could not receive a Messiah, who came in so humble a posture. Because of their selfrighteousness they mistook his first coming and supposed that he was then coming to restore the house of Israel according to the prediction of the prophets. This is brought to our understanding when we read some of the questions asked by his disciples: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Isra-

el? And he said unto them, it is not for you to know the times, or the seasons which the Father hath put in his own power." The disciples knew that the kingdom of Israel must be restored, therefore, they asked whether the time had arrived, but he gave no descisive answer.

It is marvelous in our eyes, to look on this generation and behold them with all their knowledge and sagacious minds, ready to say, if the Book of Mormon had come forth by Andrew Jackson, Henry Clay, John Q. Adams, or some of the Reverend D. D's. in our generation, then it would be received with all faith and patience in humble submission to these men, but of the Lord it cannot be received with a heart of gratitude, because he is not so much esteemed by them. However this proves the sayings of the Savior to be true: Not many *noble*, not many *wise* are chosen.

But to become sanctified by truth, we must learn what it is, and after we have learned it, we must obey it. And here is the difficulty: every man seeks his own convenience, for this reason the ordinances are changed, the law is broken, and the inhabitants of the earth have become corrupt. But the Lord informs us by the mouth of Isaiah, when speaking of the restoration of the house of Israel: And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first and thy counsellors as at the beginning: Afterward thou shalt be called the City of righteousness, the faithful City. Zion shall be redeemed with judgment, [that is with wisdom, prudence, descretion &c.] and her converts with righteousness; [that is by sanctifying themselves and obeying the truth &c.]

As we have before said, so say we again, any individual with the Bible, Book of Mormon, and Book of Covenants in his hand need not be asking what he shall do to be saved, for it is plainly written in them; that every man shall receive according as his work shall be. Now if a man or woman, lies, swears, steals, commits adultery, or delights in the vain things of this world, such as pride, lust of the eye or flesh, do they not know that this is derogatory to the precepts contained in these Books; and if they persist in those things, they need not marvel if they find themselves shut out from the presence of God in a day to come. We can only say, inasmuch as you will keep the commandments of God, it will be well with you, and inasmuch as you keep them not you must suffer the consequence; every man must be his own judge, in matters of religion: deny a man this privilege, and his agency is destroyed, and he is miserable at once: For the freedom of the soul and liberty of conscience, are two principles that are dear to every man, and when taken from him, will sink him in despondency.

Therefore for this purpose the all *Wise Creator* put forth his hand and caused the constitution of these United States to be formed in such a manner, that his work might commence and flourish, without infringing upon other men's rights, or his children being molested in theirs, inasmuch as these laws are observed: for God rules in the heavens above and in the earth beneath.

BEWARE OF DELUSION!

It is somewhat diverting, to see men of understanding afraid of being deluded. Our ears are frequently saluted with the cry, beware of Mormon delusion. We are inclined to think that the Mormons, so called, must be in possession of some instinct that is not common to man: or why so much fear expressed of delusion? Let us examine this matter for a few moments: perhaps, we may find some resons.

First, we are sensible that the protestants have built upon a foundation which is very dubious. They say, we hope, we believe, we are built upon the rock of eternal ages: but their hopes and their faith are intermingled with fear. And for the best of reasons, the fact is, they have not been built upon that rock which the Savior said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Why? because it is built upon a rock. One party or sect takes one portion of the word of God, and another takes another portion, and thus they build: and one saith, I am built upon the rock, and another saith, I am built upon the rock: They are all built upon holy writ. How shal we know whether they are built upo the rock or not? If there is no sig

given, then one man's say so,is as good as another's; provided his reasons are as good. Let us examine the scriptures. Mark, XVI: 15,16,17 and 18. And he said unto them, [his apostles,] &c.

Here is a sign given: "These signs shall follow them that believe, They shall heal the sick,cast out devils," &c. &c. We ask for these signs. We look among the Presbyterians: no such signs there. We look among the Methodist, Episcopalians, Baptists, Universalists, &c. &c. &c.: but, we find none of these signs.

Now we ask, are they built upon the rock, upon which the ancients built? no. If they are, they are built of different materials, consequently they must be hay wood, or stubble.

But here comes a sect called "Mormons." They lay hands on the sick and they recover: Beware, least you are captivated by these poor, deluded Mormons, and your property is confiscated. No matter if the soul is lost. But if the property is confiscated; their God is confiscated; and their all is confiscated: And surely they are deluded. You touch a protestant's property, and you touch his god; for he it is whom he worships.— [Cov. page 75, §1, ¶3.]

As soon as any of the signs, spoken of by the Savior, follow a sect of people; and the work of God begins to rise out of darkness and obscurity, the adversary sends forth all the lies, and calumny, that he can invent,by the aid of a wicked and adulterous generation: to impede the progress of the work of the Lord. And then cry delusion,false prophets, &c.

The Savior, while speaking to some of his servants,says: "Contend against no church save it be the church of the devil." Now the question would arise, How many churches are there? We shall consult some of Nephi's writing; And he saith unto me, Behold, there is, save it be two churches: the one is the church of the Lamb of God, and the other is the church of the devil." [Book of Mormon, page 33.]

But here is that piece of deception, the book of Mormon, that choice treasure, a way mark to happiness, a stepstone to the kingdom of God; yes, the diploma of the elders of the church of Christ of Latter Day Saints: A messenger sent forth to prepare the way for the return of the house of Israel; it has caused thousands to rejoice already in the prospects that are laying before them. But the vanity, the unbelief, the darkness, and wickedness of this generation; has caused many to fulfill the predictions of Nephi, He saith: "Many will say in that day, a Bible, a Bible,we have got a Bible &c." These things are fulfilling in the eyes of a wicked and gainsaying generation. And yet they say: Lo, here is Christ and lo there:" But the Savior saith believe them not: for they are blind leading the blind. We ask again where are the signs spoken of by Mark. [Mark XVI: 15,16,17, & 18.] O! ye inhabitants of the earth, judge ye a righteous judgement. "By your fruits ye shall be known."

In ancient days they that believed, healed the sick, cast out devils, and spoke with new tongues, &c. Where are the fruits of the believer in this generation. We know that none of the signs spoken of by Mark, are manifest in the world.

The Latter Day Saints are, progressing slowly: and as they advance in grace and righteousness, they obtain the gifts set forth, in their proper order. Here is a mystery: Why do not all these gifts follow the Latter Day Saints, if they are built upon the rock? We will also ask a question. Why cannot an infant walk alone?

All the slangs, falsehoods, and persecutions, that are flooding this continent, against the book of Mormon and the work of the Lord in our days; remind us of the following saying: "If we let him thus alone, all men will believe on him; and the Romans shall come and take away our place and nation. And one of them being named Caiphas,being the high priest that same year, said unto them, ye know nothing at all."

It is evident that the great godess of this generation is in danger of being exposed, in consequence of the forthcoming of the book of Mormon: which book speaks against priestcraft. The Lord has said: "And it shall come to pass, that there shall be a great work in the land even among the Gentiles: for their folly and their abominations shall be made manifest, in the eyes of all people: for I am God and mine arm is not shortened and I will show miracles, signs and wonders, unto all those

who believe on my name." But we expect to see in this generation, as they saw in the days of the Savior, men who would not believe even the things that they saw with their own eyes. Look at the apostles if you please for an example: The Savior told them before his death, that he should rise the third day; but after his resurrection, what said Thomas, he did not believe until after he had thrust his hand in his side, &c. he was however persuaded to believe in the fulfilment of the words of the Savior: "My sheep hear my voice and follow me." We have no doubt, but the elect will hearken; hear, understand, receive, and obey the truth, no matter how many cry false prophet, deception, gold Bible, delusion! delusion!! We are sensible, that every person must stand or fall for himself, and we are confident that every one will receive according to his works. If a person has been lying, will he not receive the reward of a liar; or evil speaking of his neighbor; or false swearing, or any other abomination; will he not receive the reward of his works? We know that the most vile, most base, most wicked, and most unprincipled heathen, cries delusion, false prophet, Jo Smith, gold Bible. But what astonishes us, is, that those who call themselves the disciples of Jesus, will cry the same things: and why? we conclude it is because they are of the same spirit.

"A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for out of the abundance of the heart the mouth speaketh."

The following is an extract from a private letter written by an intimate acquaintance and friend of ours, to his brother, resident in the state of N. Y. The deep interest felt for the scattered remnants of Judah, is such, that every item touching this afflicted people, must be received with eagerness. We have not room for the whole letter, but it will appear in our next.

Kirtland Ohio, February 1, 1836.

DEAR BROTHER:—

Those who are favored with light are bound, more or less, to communicate, at least a portion to their fellow men; and as we are required to respect our own flesh, the kindred ties which bind the human heart are inseparable, in the bosoms of men of God, and have the first claim in all cases where their salvation is concerned. This fact is so evident from scripture and analogy, that I need not occupy this sheet with arguments upon the subject.

I am not however, under the necessity of saying to you, that duty to the Lord requires you to believe *this* particular form of doctrine, neither to disbelieve the other; but have reason to be thankful that it has pleased God to give us *both* hearts and minds which were willing to forsake that which was *old* and ready to vanish away, or rather, to exchange it for that which is *new and everlasting.*

In one of my private letters to you, some time since, I promised a short detail of a conversation I held in the city of New York, last fall, with a very learned and intelligent Jew, upon the subject of the Messiah, and of the return and glories of Israel, in the last days; and owing to a constant press of business, since my return, up to this hour, I have been prevented from redeeming my pledge.

For your better understanding, I will just say, that a part of my business in the city, was to purchase a quantity of Hebrew books,—Bibles, Lexicons, &c. and was refered, particularly, to the gentleman, of whom I am about to write, for information and advise as to such as were genuine and correct, as myself was unacquainted with that language, and in consequence of my frequent interviews during my purchase, and the kindness and warmth with which I was as frequently received, I must say, for a *stranger* I had become quite intimate, so much so that I conversed upon whatever subject I wished, with freedom.

After finishing my business I had designed taking the ten o'clock (A. M.) boat, which intersected with the rail road and stage line, to Philadelphia; but owing to some little delay was prevented. I had previously engaged by promise to call on my aged friend, the Jew, at 8 o'clock the same morning, and carry some letters to relatives of his resident in Ohio; and at the time, informed him that I might *providentially* be disappointed in my wish to return home via Philadelphia and Pittsburgh.

He said—"For *your* sake, I hope you may not be disappointed; but for *mine*, I hope you may, and if you are, you will return via the Lake, in which case you will not leave the city till 5 o'clock P. M. and if you are destined to take the latter route I feel to *press* upon you to give me a promise of calling on me again, when, you will be releaved from concern and perplexity attendant on purchasing books of so much importance, and we can the more freely converse upon subjects of moment and interest."

I must confess, that though I expected to leave at 7 o'clock, yet, the feeling manner with which this aged and learned Rabbi addressed me, excited in my bosom a desire greater than ever, to visit him again, and I accordingly gave him my word upon those conditions, without any hesitancy.

After finishing the remaining part of my business, I returned to fulfil my engagements with my aged friend; and after the usual salutations, seated ourselves for further conversation. I listened with intense interest to his relation of the prophets, and of the arrangement of the several books of the holy scriptures. Finally, it came my turn to speak, and I addressed him more particularly upon the literal fulfilment of certain of the prophets, in substance, as follows:

You being a Jew by faith, and brought up in the Jews' religion, of course do *not* believe that that personage, who by many was called the Messiah, who was on earth some eighteen hundred years since, was the one spoken of by the prophets, for whom the house of Israel looked, and through whom, or by whose power, they expected redemption?

Jew.—"I do not."

Certainly, we are not to be held accountable for disbelieving without evidence; but as an individual, *I* have a testimony, which with myself, amounts to a certainty, Indeed, I can say, in truth, that I *know* him to have been and to be, the true Messiah.

Jew:—Very well, I do not say you have not,—I cannot say you have not; but I can say, *I* have not; and I presume there is no question or item which can be agitated upon that all-important subject that I have not carefully examined; and from a close and candid perusal of the prophets, have come to the firm conclusion, that I am justifiable in my belief. Yet, in saying this, do not understand me to have the least objection to your believing as you wish—most certainly I have none."

Then you still look for a Messiah to come that has not yet come?

Jew:—I do—I believe the prophets"

My aged friend, although as I said, that I have an infallible evidence that the Messiah has already come, and in the precise manner which the prophets prescribe, yet, since you have affirmed that on them rests your evidence that he has *not* come, certainly I will appeal to them with pleasure. But first, will you be *so* kind as to answer this query?

Admit, for a moment, your belief to be correct—say the Messiah has not made his appearance—that all the heavenly hosts are waiting with that anxiety and reverence becoming superior beings, to shout the fulfilment of the word of Jehovah long since given to his holy prophets, that the Deliverer of Israel, the King of Jacob, has now come: admit this, and when he comes will he suffer afflictions of body, or death?

Jew:—"I conclude not."

At a meeting of the seventy Elders held in Kirtland on the 27th of Dec., we were informed of the spread which the mighty work of God has taken by their means the past season. They have traveled, through the assisting grace of God, and preached the fulness of the everlasting gospel in various States and generally with good success; many have been convinced, and 175 baptized into the Kingdom of Jesus, notwithstanding many treat the proclamation of the last days with neglect, yet others seem disposed for eternal life, and receive it with a joy which none but the faithful can realize; and when the Lord in accordance with his word pours out the gift of the Holy Ghost upon those who believe and are baptized for the remission of sins they are enabled to bear a testimony to their neighbors in favor of the work and so the mighty wheel rolls on like a bright cloud in the heavens unchecked by the efforts of men.

The seventy Elders bear testimony of the goodness of God in the outpouring of his Spirit upon them, which has enabled them to wax exceedingly bold

in proclaiming the truth and in preparing the way before them, bearing them up by his mighty arm, giving them wisdom to stand against the wisdom of this world and filling their hearts with joy unspeakable, so that they have been made to rejoice in tribulation and not count their lives dear or any loss or suffering which they endure for Christ's sake: having put their trust in Jesus who endured the contradiction of sinners before them, dispised shame, accomplished the work which was given him to do, overcome the grave, and is set down on the right hand of God waiting for his foes to be made his footstool; in short, the relation of the seventy reminds us of that given by the seventy disciples whom the Saviour sent out, two by two, into all the cities and villages whither he himself would come. They went forth by his commandment, preached according to his directions, and when they had filled their mission, returned rejoicing in the power which had been given unto them; but the Saviour advised them not to rejoice in this but rather that their names were written in heaven; of this, we would remind the Latter Day Seventy that they may not rejoice on the account of the power which God has given them but because their names are written in the Lamb's book of life, never to be blotted out; and remember always that the Kingdom of heaven in the last days is likened unto a grain of mustard seed, which is first concealed in the earth from the sight of man,then springing up a tender blade, but in the end towering aloft a mighty plant, and filling the whole earth. So we hope, and more than hope, for we have the word and promise of the Lord, that these seventy Elders will arise by the grace of God, go forth among the nations of the earth and preach the gospel in its fulness and power to every creature under heaven, and gather up the elect of God out of every nation, and bring them to Zion with songs; yea from the ends of the earth shall be heard songs, even glory to the righteous; that Israel may be brought back from their dispersion to their own lands in multitudes like doves to their windows before a gathering tempest which threatens destruction to all that are unhapily left in the field: that Zion may be builded, a holy city, and become a rejoicing as at the first: that it be built to be thrown down no more forever, for the Lord shall watch over her, to build up and not to throw down saith the Lord and the saints shall long enjoy the work of their hands; but the wicked with all their expectations must be cut off, for the consumption determined upon the whole earth, must be accomplished, and these seventy elders seem to be well fitted to act a conspicuous part in this great and last work of God on earth. They are worthy young men, strong, active, energetic, determined in the name of the Lord to go forward and persevere to the end; relying on the mighty arm of Jehovah, praying always to the God of Daniel, for wisdom, understanding, strength, power, and all things, that they may war a good warfare,overcome enemies, wax valiant in the truth, thrust in the gospel sickle by the power of God, and gather a rich harvest of the sanctified from the field of destruction which must soon be burned.

May the Lord speed them on their mighty errand, that the work may be done and well done, the righteous gathered, sanctified, and made meet for their Father's kingdom; and be looking forth unto the coming of the Son of Man in the clouds of heaven with power and great glory. When the kingdoms of this world will be shaken, the man of sin destroyed, everlasting righteousness brought in, the knowledge and glory of God cover the earth; Saints be exalted and rejoice; earth purified by fire which shall burn like an oven; wickedness consumed; satan bound; Christ reign; and all the redeemed, out of every nation, with him forever and ever: and all the fulness of celestial glory be enjoyed by the Saints in the presence of God and the Lamb: Even so: Amen. Come Lord Jesus.

SYLVESTER SMITH, *Clerk.*

Extracts of letters received since December 1.

Eldrr J. Blakesley and G. Dutcher, write from Woodville, N. Y. "The cause of our Redeemer in these regions, is gaining frinds: We have baptized 3 since we last wrote."

Elders Curtis and Bracken write from Charlestown, Ia. "We labored in Clark Co. and baptized 11, and ordained one Elder: also baptized 3 in Scott co. Many are believing in these regions."

Elder David Evans writes from Richland co. O. and says: "The Lord is moving on his work in this section of country. Since the 28th of Oct. last, I have baptized 18. 11 in Knox co. 5 in the church at Perry, 2 near New Portage.

Elder W. Woodruff writes from Tennessee, Jan. 2, 1836. "During the last year, I travelled 3,248 miles, held 170 meetings, baptized 43 persons; procured 22 subscribers for the Messenger and Advocate; also 73 on the petition to the Governor of Missouri; wrote 18 letters, and ordained two Teachers and one Deacon. Held three debates &c."

Kirtland Dec. 22, 1835.

Dear brother in the Lord:

I left Clay co. Mo. Sept. 11, 1834, in company with elder M. Phelps, on a mission to publish glad tidings of great joy to the inhabitants of the earth: we journeyed and preached for the space of four months and four days, held forty one meetings, baptized 16 and ordained one elder, and one teacher in Calhoon co. Ill. From this place travelled in company with elder A Lyman, held thirty eight meetings, and baptized 6 in Madison co. Ill. Travelled alone, held twenty five meetings, baptized 10, and ordained one elder and one priest in Madison co. Ill.

Met elder Higbee in Clinton co. Ill. on the first of May, 1835. We travelled and proclaimed the gospel fifty six times, baptized 46, and ordained three elders in Hamilton co. Ill. Arived in Kirtland the 11 day of August, 1835. Went to work on the house of the Lord, worked 51 days.

Left Kirtland on the 15 day of Oct. in company with elder G. M. Hinkle, to publish salvation to the inhabitants of the earth. Travelled about two hundred miles, preached sixty times, and built up a small church in the towns of Bedford and Independence, Cuyahoga co. Ohio, consisting of 12 members, Thus through the grace of God, I have labored for better than a year, in company with the above named elders, and I hope that the Lord will remember in mercy, the inhabitants among whom we have labored, and bring many of them, to see the error of their ways; and obey the gospel of our Lord and Savior Jesus Christ. May the Lord keep and preserve those, who have been born into the kingdom of our God, blameless unto his kingdom and coming.

Yours in the bonds of love,

ELISHA H. GROVES.

To JOHN WHITMER Esq.

Hamilton co. Illinois, Nov. 2, 1835.

DEAR BROTHER:

I left Clay co. Mo.—on the 23 of December, 1834—in company with elder J. Holbrook, we travelled and preached until we arrived at Salt River church. From this place I journeyed with Elder W. Ivy, we journeyed as far as Montgomery co.—Ill. preached by the way and baptized two. From thence we journeyed to Bedford co. Tennessee: we tarried in this State about two months. The people flocked from every quarter, to hear preaching, many were convinced of the truth, but few obeyed the gospel. We baptized five in this State; we left Bedford co. the first day of June; arrived at Hamilton co. Ill. the 8th day of same month, here we tarried, and labored in company with elders E. H.—Groves and I. Higbee about three weeks, and baptized 33. After this Groves and Higbee left for Kirtland, elder Ivy and myself baptized seven, after the afore mentioned brethren left us. Elder Ivy left here the 29 of September, since he left, I baptized two more, I expect to baptize a number more in this place, who believe the work of the Lord. The Lord is blessing his children here with some of the gifts of the gospel.

I remain your brother in the new covenant, MILTON HOLMES.

To J. WHITMER Esq.

Kirtland, Dec. 6, 1835.

Dear brother:

We left Kirtland the 21 of May last, and proceeded to Buffalo by water; from thence journeyed east, preaching as often as we could get a congregation convened. Tarried two weeks in Savanna, Wayne co. N. Y. held 14 meetings, found the people anxious to hear, and many believing: from thence we went to Butternuts, Otsego co. preached in that region about two months, found considerable opposition, baptized seven, whom we left rejoicing in the truth, besides many believing.

We then returned to Savanna, where we baptized five more, stayed about two weeks, and went to greenwood, Stuben co. N. Y. where we found a little branch of about 30 members, we preached twice and baptized one: and from this place we returned to Kirtland, arrived the 15 day of Oct.

H. STANLEY,
J. GRANT.

To J. WHITMER.

J. WHITMER, Esq. SIR:—

I must ask pardon of the portion of your readers whom it may concern for a neglect to present to you the following circumstance for publication before this time.

At our Conference in Bradford Mass. it was proved that the character and conduct of Elder James Paten, of North Providence R. I. rendered him unworthy of a place in the church of the 'Latter Day Saints.' His licence had been called for before this by some official member of the church in that quarter, but he refused to deliver it up. The conference therefore voted that he should be published.

I am, Sir, Yours
in the Bonds of
the New Covenant.
ORSON HYDE,
Clerk of Conference.

Kirtland Jan. 12, 1835.

Extract of G. Burket's letter, dated, Wood river, Ill.

Dear brother:

After laboring for a season in the branch of the church of Latter Day Saints, through the providence of our God, I have baptized four, in Madison co. Ill.

Yours &c.
G. BURKET.

To J. WHITMER.

HOSANNA TO GOD AND THE LAMB.

TUNE—*American Star.*

The Spirit of God like a fire is burning;
The latter day glory begins to come forth;
The visions and blessings of old are returning;
The angels are coming to visit the earth.
We'll sing & we'll shout with the armies of heaven:
Hosanna, hosanna to God an the Lamb!
Let glory to them in the highest be given,
Henceforth and forever: amen and amen!

The Lord is extending the saints' understanding—
Restoring their judges and all as at first;
The knowledge and power of God are expanding:
The vail o'er the earth is beginning to burst.
We'll sing and we'll shout &c.

We call in our solemn assemblies, in spirit,
To spread forth the kingdom of heaven abroad,
That we through our faith may begin to inherit
The visions, and blessings, and glories of God.
We'll sing and we'll shout &c.

We'll wash, and be wash'd, and with oil be anointed
Withal not omitting the washing of feet:
For he that receiveth his PENNY appointed,
Must surely be clean at the harvest of wheat.
We'll sing and we'll shout &c.

Old Israel that fled from the world for his freedom,
Must come with the cloud and the pillar, amain:,
A Moses, and Aaron, and Joshua lead him,
And feed him on manna from heaven again.
We'll sing and we'll shout &c.

How blessed the day when the lamb and the lion
Shall lie down together without any ire;
And Ephraim be crown'd with his blessing in Zion,
As Jesus descends with his chariots of fire!
We'll sing & we'll shout with *His* armies of heaven:
Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and forever: amen and amen.

The glorious day is rolling on—
All glory to the Lord!
When fair as at creation's dawn
The earth will be restor'd.

A perfect harvest then will crown
The renovated soil;
And rich abundance drop around,
Without corroding toil:

For in its own primeval bloom,
Will nature smile again:
And blossoms streaming with perfume,
Adorn the verdant plain.

The saints will then, with pure delight,
Possess the holy land;
And walk with Jesus Christ in white,
And in his presence stand.

What glorious prospects! can we claim
These hopes, and call them our's?
Yes, if through faith in Jesus' name,
We conquer satan's pow'rs.

If we, like Jesus bear the cross—
Like him despise the shame;
And count all earthly things but dross,
For his most holy name.

Then while the pow'rs of darkness rage,
With glory in our view,
In Jesus' strength let us engage,
To press to Zion too.

For Zion will like Eden bloom;
And Jesus come to reign—
The Saints immortal from the tomb
With angels meet again.

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.
Vol. II. No. 5.] KIRTLAND, OHIO, FEBRUARY, 1836. [Whole No. 17.

The following communications have been handed to us for publication, we have given them entire. Truth can loose nothing by investigation, and error cannot gain any thing.

DEAR BROTHER:

It was with much pleasure that I read yours of the 16th August, and shall now, with equal pleasure, examine some of its most important features.

I. You say "the plan of salvation was devised in Heaven," I say so too; II. You say "that that plan was on the principle of revelations, miracles," &c. And that plan you say "*I utterly deny*," I presume you think so, but you are mistaken.

Now my Brother, I say to you, that that plan of salvation which was devised in heaven, would always have remained in heaven had it not been made known to men by *revelation*.—There was no other way they could learn it, Human wisdom could never have sought it out, and the book of nature could never have taught it.

The design of revelation was, then, 1. To make known the being of God, 2. To make known his will, and 3. To make known the consequence of doing, or not doing his will. Two queries now arise, 1. How was this revelation made to men? 2. How can we know that it is a revelation from God?

I. How was the revelation made to men? Was it made directly to every individual for whose benefit it was designed? Or was it made to individuals, who were *chosen* and *commissioned* to instruct the rest of mankind? That it was not made to every individual it needs no argument to prove. It follows then that it was made by individuals chosen and commissioned to instruct the rest of the human family.—On their veracity then are we dependant, for our knowledge of the way of salvation.

II. How can we know that their communication is a revelation from God? Will their bare assertion satisfy us that God speaks by them? I say no. We must have evidence or we cannot believe. But what evidence will satisfy? Nothing short of a miracle can.—If a person should say that he had a communication from God, and then to convince us that God did speak by him—should say to a dead man, arise! and he should rise up. Or he should command the elements, and they should obey him, the winds should cease to blow, and the waters to flow; these miracles done, would be sufficient evidence that God spoke by him. But these miracles would need to be done publicly, in the presence of friends and foes, that there might be no ground for *cavil*. And these miracles would need to be continued until the revelation was completed, and no longer.

Now my Brother I believe in a plan of salvation, devised in heaven, and revealed to the world, by individuals chosen and commissioned for that purpose,—And those individuals were, Moses and the Prophets, Jesus Christ and the Apostles,—And those individuals sustained their pretensions by many, and splendid miracles.

Moses delivered his dispensation and sustained it by miracles to the satisfaction of the Hebrews, and to the confusion of their enemies. Jesus Christ and his Apostles revealed the Gospel, and the whole Gospel; and backed it up by the most splendid miracles ever wrought. The winds and the sea; the dead, and the devils, all obeyed them. And when their revelation was completed, the Gospel fully revealed, their miracles ceased, they were no longer needed. The Gospel having been fully made known, by the holy Apostles and Prophets. Paul denounces a curse on those who should presume to preach any other. And I awfully fear for those false Prophets, and false teachers, who are publishing to the world for gospel, that which Moses and the prophets, Christ and the Apostles never taught, may God pity them and save them from the delusion.

Again you say "that visions, dreams, miracles &c. were given for the perfecting of the saints"—"and that they cannot be perfect without them" In what Book, Chap. and verse is it said that visions, dreams, miracles, &c. are given for the perfecting of the saints? You say that you are willing that the Bible should be the test. To the Bible I appeal. Now Brother, tell me where

it is written—Paul says that "Apostles, Prophets, Evangelists, Pastors and Teachers" were given for that purpose, Eph. IV. 11, 12. But he says nothing about dreams and visions being given for the perfecting of the saints.

1. Did not *Jesus Christ*, and his *Apostles* deliver the Gospel, and the *whole* Gospel to the world? 2. And did they not receive it by *revelation* from God? 3. Were not the miracles they wrought, expressly to *convince the world*, that they were divinely authorised teachers, and that what they taught was from God? 4. And were not the miracles which they wrought, abundantly sufficient to confirm the fact that, God spoke by them? 1. If they delivered the *whole Gospel.* What more is there to be revealed—Or what reasons have we to expect more revelations? 2. And if no *New revelation* is to be made, Why should miracles be continued? Now my Brother I am candid in these queries, and that you may know where I am, I say to you, that I answer the first four queries all in the affirmation, and in reference to the last two, I say, I have no reason to expect any more revelation, consequently no more miracles. These are my honest convictions, after much prayerful investigation of the subject.

Now, so sure as that I have answered the first four questions correctly, so sure, we find the *whole* Gospel in the writings of the Apostles and evangelists,—And if we find the *whole there*, any after revelation, can be no part of the Gospel, because a whole can receive no additions to it of the same.—The *whole Constitution* of the United States was given, at the organization of the General Government,—Hence it admits of no after additions. So the *whole Gospel* was given in the days of the Apostles, and it admits of no additions, or diminution. Hence, when a man teaches the same that Christ and the apostles taught, he reveals nothing, he only publishes that which was before revealed, and if he teaches any thing which they did not, he teaches no part of the Gospel of Christ, for that was all taught before. It must be then, "another Gospel," And any who presume to teach another has reason to fear Paul's curse.

Now my Brother, I wish you and some of the wisest of your Mormon teachers to make out my errors, and teach me a better way if you can. I wish you, and them also, to give a candid answer to my queries. Come now, do not shun a fair investigation, truth will suffer nothing by it. You think I am in error,—That I am not in the kingdom of God,—And that I must come into that new work in order to be saved. Now Brother, if I am wrong I am worth righting, and I am willing to be righted. If I am not safe, I am worth saving, and willing to be saved. And I think that you are deceived, and many others, and I want a chance to show you wherein.—And I am willing to spend some time, and some paper and ink to do it, whether I succeed, or not. And on my part I say, if you, or any of your people can, and will answer my honest objections to your theory, I shall be a Mormon.

I am as ever, Your
Affectionate Brother,
O. BARR.

E. BARR.
Conneaut, Sept. 22nd, 1835.

Kirtland, November 15, 1835.

Elder O. BARR,

DEAR SIR:—A letter written by you to your brother of this place, was put into my hands by him some time since, with a request that I should answer it. A press of business prevented me from doing it until now.

I can say that it is with a degree of pleasure, that I avail myself of the opportunity of forming an acquaintance with a stranger, by investigating an item of our holy religion, believing that there is nothing in this world, which could profit us more, than a fair and candid investigation of the subject of revealed religion: being myself a firm believer in revelation.

Before I proceed to answer your four principal queries, I will notice some things said in the preceeding part of your letter. You say, "The design of revelation, was, then, 1st To make known the being of God." To this I must object, and my reasons for so doing are the following. Revelations from God were at all times the result of the faith of those who received them; for without faith it is impossible to please him." [God] Now if revelations were the result of the *faith* of those who received them, this faith could not exist, without the persons

having it, had personally an idea of the being of God. "For how can they believe on him of whom they have not heard" is an apostolic maxim, founded both in reason and revelation. This being the fact, no revelation could come only through those who previously had the idea of the being of God.

With regard to the idea of the being of God, it has doubtless been a matter of tradition, since the creation of Adam our common parent, who at his creation stood in the presence of his God, and beheld him face to face, and had the most perfect knowledge of his existence; and having this knowledge, he communicated it to his posterity, and thus the idea of the being of God came among men. And this idea being among men, some of them sought unto God by reason of the faith they had in the being of God, and obtained the revelation of his will.

You ask, "How was the revelation made to man? Was it made directly to every individual for whose benefit it was designed, or was it made to individuals, who were *chosen and commissioned* to instruct the rest of mankind? That it was not made to every individual it needs no argument to prove. It follows then that it was made by individuals chosen and commissioned to instruct the rest of the human family.—On their veracity then we are dependant for our knowledge of the way of salvation."

If I understand you in these last expressions "That we are dependant on the veracity of some men for our knowledge of the way of salvation" I must object to it with every feeling of my heart. Indeed sir, I consider the assertion a contradiction in terms. It is impossible for one man to be dependant on another for his *knowledge* of the way of salvation. The first idea that a man has of the way of salvation, he may have, by reason of the credence he gives to the word of others; but his *knowledge* of the way of salvation depends on something very different from this. Nothing less than a revelation from God directly to ourselves can give us knowledge of the way of salvation; however strong our faith may be in it, still, it is a very different thing to have knowledge of it.

While I am on the subject of revelations, and by way of reply to your observations on that subject,—Let me observe, that though there were men chosen of God through whom he gave revelations to the world, yet it does not follow of necessity, that those for whose use the revelations were given, had no other way of testing their truth, but the veracity of those through whom they came. This would to all intents be staying ourselves on man, and making flesh our arm; which is strictly forbidden in the word of the Lord.

I conceive Sir, that the heavens have always been accessible to the saints of God, and that God who gave revelations would also give testimony to the truth of them by his spirit, to those who sought it in sincerity and truth. So that the saints at no period of the world, were indebted to the veracity of inspired men alone for their firm reliance on revelations.

You ask again, "How can we know that their communication is a revelation from God? Will their bare assertion satisfy us that God speaks by them? I say no. We must have evidence or we cannot believe. But what evidence will satisfy? Nothing short of a miracle can."

To the idea of our being confined to a miracle, to know that a communication was or is a revelation, I must object; for it would justify the Jews in rejecting the prophecies of Isaiah, Jeremiah and others; for we have no account of their ever working a miracle to prove to the Jews that their communications were a revelation from God. The Jews must have found it out some other way, and if they could not have done it, they were justified in rejecting them as impostors, and not sent of God. I think Sir, if you were to consider this subject again, you would find that according to the faith of all believers in the old and new testament, you have espoused an untenable ground, in saying that a miracle is the only way by which we can determine that a communication is a revelation from God; for there are a great many things in the scriptures, that the persons delivering them never confirmed them by a miracle.

The Jews on this principle, were surely justifiable in refusing to acknowledge Jeremiah as a prophet of God, and his communication, as revelation; for he never pretended to confirm them by a miracle; though he was greatly abused by the Jews and insulted, (at

one time cast into a pit, at another incarcerated,) but no miracle was wrought to prove to the Jews that they were persecuting a prophet of the living God, and that he was delivering to them the word of the Lord; and if mankind are justifiable in rejecting every thing as a revelation only what is confirmed by miracles, they were surely justified also.

This is a conclusion Sir which I conclude is at war with both your faith and practice, yet, it is fairly deducible from your premises, and the only one that can be deduced from them. So that your own faith and practice are at war with your assertion contained in your letter.

On the subject of confirming revelations by miracles, you descend to particulars. You say, "If a person should say that he had a communication from God, and then to convince us that God did speak by him, should say to a dead man, arise! and he should rise up.—Or should command the elements, and they should obey him, the wind should cease to blow, and the waters to flow, these miracles done, would be sufficient evidence that God spoke by him. But these miracles would need to be done publicly, in the presence of friends and foes, that there might be no ground for cavil. And these miracles would need to be continued until the revelation was completed, and no longer."

All the reply I wish to make to this lengthy quotation is this. Where is it recorded, that the prophecies of Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Zachariah, Zephaniah, Joel, Haggai, Micha, with a number of others were ever established as you have said a revelation must be confirmed, in order to receive credence. I think Sir, you would be perplexed to find it, indeed there is no such thing written, and yet, you believe these prophecies to be a revelation, and consider the Jews to have been bound by them, at the time they were written, notwithstanding they were unattended with the evidence necessary to give them the character of revelations, if your assertions in the above quotations are correct.

I must confess Sir, believing as you do, I cannot see the consistency of your course. It does seem to me, that in order for you to be consistent with yourself, you must exclude from the canaonical books all those which have not the evidence above required, and if you do this, you will certainly lessen the quantum of our revelation very much.

As to Moses and some of the prophets performing splendid miracles there is no dispute. Neither as to Christ and his apostles: but to use the prophets indiscriminately, it cannot be done in truth; for there are some of them of whose miracles we have no account, neither have we evidence that they wrought any. But the most objectionable part of this assertion is the conclusion which you draw from them, and that is, because Moses and some of the prophets wrought miracles, and Jesus Christ and his apostles did so also, that from these facts you draw the sweeping conclusion, that we are not authorized to receive a communication as a revelation, unless it is confirmed by such miracles as you are pleased to mention. But to pass on to your four queries.

They stand thus. "1. Did not *Jesus Christ* and his *apostles* declare the gospel, and the *whole* gospel to the world? 2. And did they not receive it by *revelation* from God? 3. Will not the miracles they wrought expressly to *convince the world* that they were divinely authorized teachers, and that what they taught was from God?—4. And were not the miracles which they wrought abundantly sufficient to confirm the fact that God spoke by them?" On these four principle queries you ask the following questions.—1. "If they delivered the *whole gospel*, What more is there to be revealed?—Or what reasons have we to expect more revelations? 2. And if no new revelation is to be made, Why should miracles be continued?"

In order to reply to these queries, I will in the first place correct a singular mistake, which runs through your whole letter upon the subject of miracles. You seem to think that the object of miracles was to confirm revelation, at least take this thought away from your letter and what you have said would be without meaning. Now a greater mistake than this, could not exist in the mind of man. You talk about Moses and the prophets, Jesus and the apostles working miracles, to confirm the scriptures as though there were no other characters in the world

who had wrought miracles but them.

I should think from your writings that you had never duly considered the commission given to the twelve apostles. Which reads thus. "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved, and he that believeth not shall be damned. And these signs shall follow *them* that believe, *not the apostles*, but those that believed on their word. They were to lay hands on the sick. They were to take up serpents. If they were to drink any deadly thing it should not hurt them. Mark then dear Sir particularly, that the signs were not to follow the apostles themselves; but those who should believe on their word: there is no exception, here both men and women were alike included.—These signs shall follow *them* that believe, making no exceptions.

Now if Jesus and the apostles wrought miracles to prove that they were Messengers sent of God, and that God spoke by them; for what purpose do you think those wrought miracles, who believed on their word? was it to prove to themselves that the apostles were men of God? Not so most assuredly, but something else, and what was that something? Why to prove to the world, that they were the churches of Jesus Christ. Now Sir as you argue that there can be no apostles and revelators unless they can prove their mission to be divine by miracles, so, upon the same principle I argue that there can be no Church of Christ unless they can prove themselves to be so by miracles; and the very same evidence which is brought to prove one of these things will prove the other. And there is no reasonable man, who is conscientiously convinced that there can be no apostles unless they can prove their mission by miracles, but must also be convinced that there are no Churches of Christ unless they prove it by miracles also. For argue that the ancient apostles did so, and the argument is equally as strong that the ancient churches did so also, and the rule will quadrate: it will meet at every corner.

I have been no little surprised to to hear men contending with all the zeal of their nature to guard the world against receiving any man as a messenger of heaven unless he can prove his mission by miracles; and yet call any thing and every thing the church of Christ, miracles or no miracles.—There is nothing in the world more pleasing than consistency (I mean to the candid mind) and no man can be consistent with himself, who says that he is forbidden to receive any man as an apostle unless he can work miracles, and yet say that he is authorized to acknowledge a society as the church of Christ, without that society having the gifts which were in the ancient churches.

After saying so much upon the subject of miracles, I shall return to your queries.

Having seen then, that the power of miracles as it existed among the former day saints was of such a nature as to put it as much out of our power to claim the right of being churches of Christ as for us to claim apostleship, your queries will be very easily answered.

Let it be observed then, that there is no dispute, as to the apostles having fully preached the gospel, and of their having proved themselves to be messengers sent of God; but the point of difference, if any, is this, that the whole religious world have departed from the gospel as preached by Christ and his apostles; and what the world now preaches is not the gospel, which was preached by the Savior and his apostles; and that the whole religious world without excepting one sect, is in danger of the curse which Paul pronounced on the head of those who preach another gospel, as there is not one single sect of all the sects who preach the gospel that Paul preached, and the Galatians received, and as you said, so say I, "I awfully fear for those false Prophets and false teachers, who are publishing to the world for gospel what Moses and the prophets, Christ and the apostles never taught, may God pity them and save them from the delusion."

I wish you to understand distinctly that I believe as much as you can believe, that Christ and his apostles preached the gospel, and the *whole* gospel; but I also believe that it was a very different thing from what is now preached for gospel in the world. Let me invite your attention to some of the differences between the gospel of Christ and what is now proclaimed

in the world.

The first difference that I shall mention, is that of the priesthood. That gospel had a priesthood attached to it, which had the power of getting revelations, and obtaining visions, as well as the ministering of angels. They had power to administer in the name of the Lord Jesus to the sick, and in his name to rebuke diseases of all kinds; they had also power to give the Holy Spirit by the laying on of the hands; they obtained revelations, not only for their own direction in the world, but for that of the churches also that they had raised up. So that they were truly ministers of Christ sent forth to minister in his name to all who would believe, and by means of this ministry, and power, they could build up the kingdom of Christ among men, and establish his cause in the world. The gospel that men preach in these days have no such ministry or priesthood: the priesthood of modern times has no such power or authority. No revelations; no ministring of angels; no heavenly visions; no ministering of the Holy Spirit by the laying on of the hands; and yet, claim to be the ministers of Christ, acting under the same commission, and the same authority as they did. Surely the disparity is too great not to be seen by the least discerning. Will you be so kind as to show me how this great difference can exist, and yet the two priesthoods be the same priesthood, acting under the same commission, and the priesthood of the same gospel? For take the priesthood away by which the gospel was administered, and of what avail is the gospel? the answer is, it is of none; for the gospel is only of use to men, when there is somebody to administer it to them.

The second grand difference is the different effects which are produced by the two. The gospel preached by the Savior and his apostles produced the most marvelous effects, the persons who were administered to by the priesthood of that gospel, found themselves in possession of something very different from the rest of mankind. They too could lay hands on the sick and they would recover, they could take up serpents and they could not hurt them, they could drink any deadly thing and yet be unhurt. They also had the power of getting revelations, of seeing visions, of prophesying of enjoying the ministering of angels as well as many other marvelous things, which are no where found among those who embrace the gospel of Modern times, but enjoyed by all those who received the gospel administered by the apostles.

Now Sir, I should be glad to know how it is that the same gospel can be preached by the same authority, and the effects be in every respect different? The gospels which are now preached possess not one single characteristic which distinguished the gospel preached by the Savior and his apostles. Neither is there the least resemblance between the effects of the two. One was attended by power, and by the gifts of the Holy Spirit. The other is unattended by power, or by the gifts of the Holy Spirit. Both those who preach them, and those who receive them, reason as you have done in your letter, to prove that both the power and gifts of the Holy Spirit which always attended the gospel, are done away; but still contend for the same gospel they say, and for the same commission, and yet declare that the effects of both have ceased. This surely is marvelous, a great deal more so, than that there should be revelations in the last days.

If I should ask by what power did the former day saints heal the sick, cast out devils, raise the dead, take up serpents, drink deadly things and yet not be hurt, work miracles, speak with tongues, interpret tongues, prophesy, dream dreams, see visions, &c. &c.— The answer would be, that it was by the power of the gospel by which they did such things, as administered by the Savior and his apostles. And this is what is proposed in the gospel as proclaimed by the former day saints, and if those who received it did not enjoy these blessings, they did not receive the blessings proposed to them in the gospel.

This then, is what I contend for; that the gospel as proclaimed by the Savior and his apostles, and as written in the new testament has disappeared with the ministry thereof; and this is the reason why revelation has ceased, and the power of the Holy Spirit known no more. If the gospel of the new testament was proclaimed, all the effects of it would follow those

who received it,—So that the same order of things would be on the earth now, as was then.

You ask "If they revealed the whole gospel, what reason have we to expect any more revelation."

Let me ask a question in connection with this If the world has departed from the gospel revealed by the Savior and his apostles so as to lose both its ministry and its effects, how will the God of heaven restore it to them again but by revealing unto them that they are wrong, and showing to them and that by revelation too, wherein they are wrong, that they may repent and turn to him and obtain forgiveness?—Or can you show me when it was, that a generation of people had apostatized from the truth, and ever turned back to it again without revelation being given unto them?

When you answer these questions I will answer yours.

Now Sir, having noticed every thing in your letter which I consider of importance I submit it to your inspection, desiring that you would reply as fully as the case requires, hoping that this communication will be received in as good feelings as it was written.

In consideration of high respect, I subscribe myself your friend and well wisher, SIDNEY RIGDON.

EXTRACTS OF LETTERS.

Elder Wilford Woodruff writes from Eagle Creek Benton Co. Tenn. I have baptized 8 persons since December 18.

The following is a list of the different Branches in my circuit, which extends about 200 miles,

Eagle Creek, branch,	15	members in good standing.
Chalklevel branch,	21	do
Cyprus do	10	do
Acadamy do	8	do
Blood River do	11	do
Taropen branch in Kentucky	31	members in good standing.
Daymons Creek do	8	

Elder C. Rich writes from Eugene, Ia. I have preached some in the west part of Ill. in company with Elder Wixam. We baptized five and many were convinced of the truth of the gospel.

Elder J. Blakesly writes from Mexico, N. Y. I am now in the County of Oswego, laboring in the towns of Mexico and Palermo, where I first preached the word on the evening of the first day of January 1836. I have baptized 13 since I last wrote. The greatest door is opened for preaching in these regions that I ever saw.

Elder Solomon Wixam rites from Crooked Creek, Schuyler Co. Ill. The work of the Lord is still gaining influence in this place. I have baptized 9 since I last wrote. The church in this place numbers 18 in good standing.

NOTICE

Is hereby given to all whom it may concern, that Messrs. T. B. Marsh and others, denominated the "Twelve", while on their mission to the East, last season, received a letter from the Presidency of the church in which they were censured for neglecting to teach the Church in Freedom Cattaraugus County N. Y., the necessity of contributing of their earthly substance for the building of the House of the Lord in this place. The rebuke from the Presidency, (as the undersigned has been informed) was predicated upon a letter addressed by him, to the Presidents or some one of them, stating that they, the Twelve taught no such thing The undersigned, although actuated by the purest motives at the time he wrote believing he had stated nothing but the truth, has since become satisfied from the best of evidence, that, that particular item in their instructions was not omitted as he had represented, he, therefore, most deeply regrets it, being sensible as he now is, that he was the cause (although innocent) of wounding the best of feelings, and depressing spirits buoyant with hope, while in a field of useful labor at a distance from home. W. A. COWDERY.

Kirtland, March 7th 1836.

CONFERENCE NOTICE.

Notice is hereby given, that a conference will be held at the house of Br. S. Utley Chalkleve, Benton Co Ten. on the 28 and 29 of May next.

Messenger and Advocate.

KIRTLAND, OHIO, FFBRUARY, 1836.

I am the way, the truth, and the life. —JESUS.

When we read the New Testament, and compare the life of the Savior with those who profess to be his followers, and see the great contrast between them; we are led to exclaim, they have all gone out of the way, and none doeth good; no not one.

We look abroad and behold, the exertions of men to promulgate what they are disposed to call the gospel.—We see *Missionaries* going forth clothed with the power of a diploma from some Acedemy to disseminate glad tidings of great joy. Such authorities are good as far as men are concerned in a temporal point of view. Query, are such commissions ratified in heaven? and if not, can men with these authorities be instrumental in the hands of God in preparing men to dwell in his presence; or does it merely serve to moralize men? We leave this to be determined by our readers.

Again, suppose a gentleman from France, would come forward and produce a license for Judge *signed in France*, according to the regular authority; and would step forward and determine a case in the State of Ohio, having no authority save that which he had obtained in France, would his decision be valid? No. Suppose we take the New Testament, and read:—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."—Matthew 28: 19,20. Were these sayings to us in this generation or were they to the apostles only? No doubt they were to the Apostles, and to none else. All will admit that the Apostolic church has fled into the wilderness, and if so, has their authority not fled with them?

Where shall we go to get authority to proclaim the gospel? one would readily exclaim go to God; but here is a difficulty, God does not reveal himself to us. How then can we know whether we are accepted of him or not? how can we know whether it would be pleasing to God to preach the gospel that the apostles preached, and built up churches in the name of Jesus, and did many mighty miracles, such as healing the sick, casting out devils? &c. Paul saith, "He that preacheth any other gospel than that which we have preached let him be accursed."

Let us examine for a moment what it was that Paul preached, & how he came by his authority. Now the things that Paul preached agreed with the things that Peter and the rest of the apostles preached; Notwithstanding he (Paul) declares that the things that he preached he received not of man, neither of men; but of God through Jesus Christ: he declares that he saw none of the apostles for three years save James the Lord's brother. Notwithstanding the Savior himself had been on earth, and had taught twelve men all things concerning his kingdom, and they were at the same time on the earth in full authority to preach the gospel, and build up the kingdom of God; yet, he revealed himself to this man, when at the same time all things were prepared and he had arisen, and ascended on high, and sat down on the right hand of the Father. Strange to say that God in the days of the apostles, should reveal himself personally to Paul, when he had given to Peter the keys of the kingdom, and had instructed him and the rest of the apostles, respecting his church and kingdom: but so it was. These circumstances demonstrate to us that God works as seemeth him good, and revealeth himself to whom he will, and commissioneth his servants, in a manner that dubiety can have no place in their bosoms; but like the apostles can with all boldness declare the truth, because they have a perfect knowledge of it. Paul had not received his commission of man, therefore, he had no fear of man, but he feared God; he says, "Woe is me if I preach not the gospel." Where is the woe for a man of this generation, if he preach not the gospel? show us a man that has a woe pronounced upon him if he preach not the gospel, and we will show you a man that is commissioned of the *Lord of glory*, and he like Paul, will preach the gospel with power and demonstration of the Holy Ghost; with signs following. For he will follow him who saith, "*I am the*

way, the truth, and the life."

To become a follower of any person, we must become as he is, or do what he has left for us to do. the Savior says: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do." Here we would ask a question, where is the man that understands or can know whether he has finished the work that was given him to do, without a revelation from God? Any man that has a knowledge of this thing must have a revelation.

Again the Savior says; "The work that I see my Father do that I do."—We have heard many men say, if a person is good and pious they will be saved in the kingdom of God. The Savior was baptized in Jordan by the hands of John; if he had been sprinkled by him, would he have done the will of him who hath sent him? Judge ye. *I am the way and the truth and the life.* If we follow the way the Messiah went we conclude it would not answer the purpose when we are called to account for our deeds, if we had stepped aside from the way by having a few drops of water sprinkled on us, instead of going down into Jordan and coming straightway up out of the water. Neither do we believe that it would be our privilege to claim a seat in the celestial kingdom of God with the apostles and those who have come up through much tribulation, when we have feasted upon the riches of the earth, and spent our days in idleness and vanity, by worshiping a God of imagination without body or parts, or any substance, of our own formation. It is a fact, that there are as many gods worshipped as there are denominations, for instance, the Universalists worship a god that embraces all the workmanship of his hands in mercy, consequently saves all in his kingdom, good bad or indifferent. The Presbyterians worship a god that has created some for happiness and others for misery. The Methodists worship a god without body or parts: and thus one differs from another. We should have but little or no hesitancy in saying, that we believe all those who are true and faithful to their creeds and covenants, and practice them with honesty of heart, will in due time, more than realize their expectations.

The God that the Latter Day Saints worship, differs from all other gods, that are worshipped in these last days, in many respects, he is impartial, he is just, he is merciful, he is longsuffering and of tender mery, he judges all men according to their works, he gives all things that are calculated to do his children good as far as it serves to promote their happiness and gorify himself. When he is called upon he answers, when counsel is asked of him he gives freely, as it is written in his word. He is that God who spoke to Abraham, to Isaac, to Jacob, to Moses, to Isaiah, to Peter, James and John, and in these last days he has spoken, to Joseph. It is that God who never changes, who is the same to-day as yesterday and forever, it is that God who has created the heavens and the earth, and does his work by faith as Paul saith to his Hebrew brethren:—"Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear. In short, he is the great I AM, that was, and is, and is to come.—Without faith it is impossible to please God. Therefore by faith we can ascertain to a certainty that there is a God, by faith in his word we can obtain a perfect knowledge of it: "Ask and ye shall receive, knock and it shall be opened unto you." If these promises cannot be fulfilled to us when we ask, what benefit are they to us? If these promises are for us, why not claim them? and be benefited by them. Is it possible for God to lie? and if it is not, will he not give us when we ask aright? and if he will answer our prayers, can we not ask him to show us the way that he would delight to have us walk in; if so, then no doubt he will show us the way his Son walked in, for he saith: *"I am the way, and the truth and the life."* For us to cavil about our belief, when we have the word of God before us, is folly in the highest degree; yea, it is worse than folly, for it serves to make us miserable rather than happy, it serves to condemn us rather than justify. The fact is plain, if God will judge us by a law that we cannot understand, he cannot justify himself: but if the law is plain and we ourselves have pervert-

ed it, then God will be justified and we condemned. This generation seems to act, in matters of religion just as if this life were an eternity, and the life to come probationary. It seems so inconsistent for a man to disregard truth, and embrace error; to believe a lie, and reject the truth; to spread falsehoods and suppress facts; to screen the guilty, and disregard the cries of the innocent. Can it be possible that a man can be a disciple of Jesus, who assists to break the laws of a free and republican government?—The Savior saith; "I am not come to destroy but to build up." If we build up righteousness we must set our faces like flints againts wickedness. The Savior taught all, and expounded all things to his disciples, and rebuked evil doers with sharpness. Supposing God should call a man and commission him from on high and send him forth to preach his gospel and build up his kingdom, and the said servant should use the language of the Savior; and begin to say to this generation as the Savior did to the Scribes, Pharisees and Lawyers: what would be said of him? we presume that some of our good and pious men, would do as did the Jews, they would seek his life.

By tracing the history of the different ages, we find that when God sent servants to warn the people, the first thing that was proposed was away with such a fellow. The church of God was built up on the earth from time to time, but never remained on the earth long at a time.

The selfrighteous combined with the wicked and ungodly sought the destruction of the saints of God, and have heretofore accomplished their object.—All will acknowledge that the church of the Lamb of God has fled into the wilderness: Now if the church is in the wilderness; we ask, where are the disciples of Christ? We judge, if the church has gone into the wilderness, and remains there, the disciples are there also; consequently this generation must be in an awful dilemma. If the church comes forth out of the wilderness, then may we not look for its primitive order? If it should change from its primitive order, how shall we know it when it comes? May we not look with propriety for the predictions of the Savior to be fulfilled, in this our day and generation; "Lo here is Christ or there; believe it not. For there shall arise false christs and false prophets, and shall show great signs and wonders; insomuch, that if it were possible, they shall deceive the very elect." But it is not possible for them to be deceived. The elect of God will ask and receive, they will knock and it will be opened unto them; they will inquire and know of a surety; they will build upon the Rock even Jesus; they will seek until they find the good old way and walk therein: And when they get in it, they will know of a surety, that they are Christ's and Christ is God's: when this is accomplished, there is not much danger of being deceived by Lo here and Lo there. Inasmuch as we seek with all our hearts, might, mind, and strength, we will have but little difficulty in finding the way that leads to eternal bliss: "*I am the way, and the truth, and the life.*"

Kirtland, Feb. 26, 1836.

The several quorums met in the House of the Lord, to conclude the business concerning the ordination of official members in the church of Christ, of Latter Day Saints.

O. Cowdery Orson Hyde and Sylvester Smith were nominated and seconded to draft rules, and regulations concerning licenses. Vote called, and unanimously passed.

Thomas Burdick was nominated and seconded to officiate as Clerk, to record licenses. Vote called and unanimously passed.

Kirtland, Ohio, March. 3, 1836.

The following authorities of the church of Latter Day Saints assembled in the House of the Lord according to adjournment for the purpose of transacting business for the church Viz. the Presidency of the church. The Twelve apostles of the Lamb, the twelve High Counselors of the Church in Kirtland, The twelve High Counsellors of the church in Zion. The Bishop and his counselors of Kirtland, The Bishop and counsellors of Zion, The seven Presidents of the Seventies, the President and counsellors of the High Priests the President and counsellors of the Elders, The President and counsellors of Priests: The President and counsellors of the Teachers, and the President and counsellors of the Deacons. Opened by singing and Prayer.

The committee appointed on the 24 of February to draft resolutions for the better regulation of Licensing the official members of said church, made their report, which was read three times by the chairman of said committee, after which an addition was made to the 6th articles, extending the power of the chairman and clerk pro-tem pore to act in the absence of the standing chairman and clerk. The following is a copy of the report of a committee appointed by the authorities of the church of Latter Day Saints, assembled in the House of the Lord in Kirtland, Feb. 24th 1836, for the purpose of drafting resolutions to regulate the manner of licenses to the official members of said church which were to be presented to said authorities for their consideration.

Whereas the records of the several conferences, held by the Elders of the church, and the ordination of many of the official members of the same, in many cases, have been imperfectly kept since the organization, to avoid ever after, any inconvenience, difficulty or injury in consequence of such neglect your committee recommend.

1 That all licenses hereafter granted by these authorities assembled as a quorum, or by general conferences held for the purpose of transacting the business of the church, to be recorded at full length by a clerk, appointed for that purpose in a book to be kept in this branch of the church until it shall be thought advisable by the heads of the church, to order other books and appoint other clerks to record licenses as above. And that said recording clerk be required to endorse a certificate, under his own hand and signature on the back of said licenses, specifying the time when, and place where such licenses were recorded, and also a reference to the letter and page of the book containing the same.

2 That this quorum appoint two persons to sign Licenses given as aforesaid, one as chairman, and the other as clerk of conference, and that it shall be th duty of said person appointed to sign licenses as clerk of Conferences, immediately thereafter, to deliver the same into the hands of the recording clerk.

3 That all general conferences abroad give each individual, whom they ordain, a certificate signed by the chairman and clerk of said conference, stating the time and place of such conference, and the office to which the individual has been ordained; and that when such certificate has been forwarded to the person hereafter authorized to sign licenses as clerk of conference, such person shall, together with the chairman of conference, immediately sign a license, and said clerk of conference shall, after the same has been recorded, forward it to the proper person.

4 That all official members in good standing and fellowship in the various branches of this church, be requested to forward their present licenses accompanied by a certificate of their virtuous walk before the Lord, signed by the chairman and clerk of the general conference, or by the clerk of the branch of the church, in which such official member resides, by the advice and direction of such church to the clerk of conference, whose duty it shall be to fill a new license as directed in the 3d article: And that all licenses signed recorded and endorsed, as specified in the first article, shall be considered good and valid to all intents and purposes in the business, and spiritual affairs of this church as a religious society, or before any court of record of this or any other country wherein preachers of the Gospel are entitled to special privileges, answering in all respects as an original record without the necessity of refering to any other document.

5 That the recording clerk be required to publish quarterly in a paper published by some member or members of the church, a list of names of the several persons for whom he has recorded licenses within the last quarter.

6 That this quorum appoint two persons to sign as chairman and clerk of conferences, Pro tempore licenses for the standing chairman and clerk, who shall be appointed as named in the 2d article and also to act in their absence in signing other licenses, as specified in the foregoing article.

Kirtland Feb. 27 1836.

O. COWDERY. }
O. HYDE. } Committee.
S. SMITH. }

The several bodies were then called upon for their decision upon the foregoing report. The Deacons being first called upon gave a unanimous vote, in

favor of the same. The Teachers were then called upon and voted unanimously in favor of the report. The quorum of Priests received it by a unanimous vote. The Bishop and council of Kirtland received it unanimously. The Bishop and council of Zion received it without a dissenting voice. The Elders passed it unanimously. The High Priests also. The Presidents of the seventies, The High counsellors of Zion, The High counsellors of Kirtland, The Twelve Apostles and the Presidencies, all concurred in the reception of said report.

Joseph Smith *Jr.* was nominated as chairman and Frederick G. Williams as clerk.

Sidney Rigdon as chairman and Oliver Cowdery as clerk pro tempore.—

The several bodies were then called to vote upon the above nominations which passed by unanimous votes.

The resolutions offered to the quorums on the 12th of February regulating ordinations were then read, when a decision was had after which they passed unanimously. Council closed by prayer of Bishop Patridge

Oliver Cowdery, Clerk

Kirtland, Ohio. Feb. 1, 1836.

DEAR BROTHER:

Those who are favored with light are bound, more or less, to communicate, at least a portion to their fellowmen; and as we are required to respect our own flesh, the kindred ties which bind the human heart are inseparable, in the bosoms of men of God, and have the first claim in all cases where their salvation is concerned. This fact is so evident from scripture and analogy, that I need not occupy this sheet with arguments upon the subject.

I am not, however, under the necessity of saying to you, that duty to the Lord requires you to believe *this* particular form of doctrine, neither to disbelieve the other, but have reason to be thankful that it has pleased God to give us *both* hearts and minds which were willing to forsake that which was *old* and ready to vanish away, or rather, to exchange it for that which *is new and everlasting.*

In one of my private letters to you, some time since, I promised a short detail of a conversation I held in the city of New-York, last fall, with a very learned and intelligent Jew, upon the subject of the Messiah, and of the return and glories of Israel, in the last days; and owing to a constant press of business, since my return, up to this hour, I have been prevented from redeeming my pledge.

For your better understanding, I will just say, that a part of my business in the city, was to purchase a quantity of Hebrew books,—bibles, lexicans, &c. and was referred, particularly, to the gentleman, of whom I am about to write, for information and advice as to such as were genuine and correct, as myself was unacquainted with that language; and in consequence of my frequent interviews during my purchase, and the kindness and warmth with which I was as frequently received, I must say, for a *stranger* I had become quite intimate, so much so that I conversed upon whatever subject I wished, with freedom.

After finishing my business I had designed taking the ten o'clock A. M. boat, which intersected with the rail road and stage line, to Philadelphia; but owing to some little delay was prevented. I had previously engaged by promise, to call on my aged friend, the Jew, at 8 o'clock the same morning, and carry some letters to relatives of his resident in Ohio; and at the time, informed him that I might *providentially* be disappointed in my wish to return home via Phil'a. and Pittsburgh. He said—"For *your* sake, I hope you may not be disappointed; but for *mine*, I hope you may and if you are, you will return via the Lake, in which case you will not leave the city till 5 o'clock P. M. and if you are destined to take the latter route, I feel to *press* upon you to give me a promise of calling on me again, when, you will be relieved from concern and perplexity attendant on purchasing books of so much importance, and we can more freely converse upon subjects of moment and interest."

I must confess, though I expected to leave at 10, yet the feeling manner with which this aged and learned Rabbi addressed me, excited in my bosom a desire greater than ever, to visit

him again, and I accordingly gave him my word upon those conditions, without any hesitancy.

After finishing the remaining part of my business, I returned to fulfil my engagements with my aged friend; and after the usual salutations, seated ourselves for further conversation. I listened with intense interest to his relation of the prophets, and of the arrangement of the several books of the holy scriptures. Finally, it came my turn to speak, and I addressed him more particularly upon the literal fulfilment of certain of the prophets, in substance, as follows:

You being a Jew by birth, and brought up in the Jewish religion, of course do *not* believe that that personage, who by many is called the Messiah, who was on earth some eighteen hundred years since, was the one spoken of by the prophets, for whom the house of Israel looked, and through whom, or by whose power, they expected redemption?

Jew;—"I do not."

Certainly, we are not to be held accountable for disbelieving without evidence; but as an individual, I have a testimony, which with myself, amounts to a certainty. Indeed, I can say, in truth, that I *know* him to have been and to be, the true Messiah.

Jew:—"Very well, I do not say you have not; I cannot say you have not; but I can say, I have not; and I presume there is no question or item which can be agitated upon that all important subject that I have not carefully examined; and from a close and candid perusal of the prophets, have come to the firm conclusion, that I am justifiable in my belief. Yet, in saying this, do not understand me to have the least objection to your believing as you wish—most certainly I have none."

Then you still look for a Messiah to come that has not yet come.

Jew:—I do—I believe the prophets."

My aged friend, although as I said, that I have an infallible evidence that the Messiah has already come, and in the precise manner which the prophets prescribe, yet, since you have affirmed that on them rests your evidence that he has *not* come, certainly I will appeal to them with pleasure. But first, will you be *so* kind as to answer this query.

Admit, for a moment, your belief to be correct—say the Messiah has not made his appearance—that all the heavenly hosts are waiting with that anxiety and reverence becoming superior beings, to shout the fulfilment of the word of Jehovah long since given to his holy prophets, that the Deliverer of Israel, the King of Jacob, has not come: admit this, and when he comes will he suffer afflictions of body, or death?

Jew:—"I conclude not."

Then be so kind as to tell me the meaning of the following language of the prophet Zechariah? "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications: and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

Jew:—"That is an incorrect translation: here is the importance of understanding the Hebrew Scriptures."

I am not particularly tenacious upon this short text, neither have I time to give you my reasons for believing it in its present form: I am wiling to pass over this; but you will be kind enough to remove a greater difficulty out of my path. Isaiah says: "Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath bourne our griefs, and carried our sorrows: yet we did esteem him stricken of God and afflicted.

Jew:—You must take this chapter in connexion with the one which precedes it, and without particular reference to the one we cannot come at the prophets meaning, as he wished to be understood, in the other."

I am not unwilling to connect the two chapters; and must further confess myself to be immersed in mystery, unless I interpret them as I have been accustomed; for certainly the visage of some person was to be marred *more*

than any man, and his form more than the sons of men.

It appears to me, and ever has, that the prophet was not speaking this of himself; for he continues in the chapter first commenced, and says. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed.

No one, possessing mere humanity could be required to bear such affliction. Indeed, it would be altogether useless, as the language is so broad that it at least includes a nation—"All we like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

The figure is a plain one, as will appear in the chapter, of an offering like a lamb that an atonement must be made for men; and to suppose the person here spoken of to be a *mere man*, would be saying at once, that one man can atone, by his blood, for the sins of another, and possess also the power to come forth from the dead; for this character was to be "cut off out of the land of the living, he was to make his grave with the wicked, and with the rich in his death;" and after this he was to see of the travail of his soul and be satisfied; because he had poured out his soul unto death,—he was to divide the spoil with the strong."

If I am to admit that this individual was a man, then perhaps the great query in my mind is in part solved, at least, so far as this chapter is concerned; but, there are still serious obstacles, and I shall be under the necessity of soliciting your aid in removing them.

We read, Isa. 7:14, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This, all will agree, in short, means God.—It is also said Isa. 9:6, "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE." Again it is said, Ps. 2:7, "Thou art my Son; this day have I begotten thee." Micah also says, 5:2, "But thou, Bethlehem Ephratah, though thou art little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."

From those ancient inspired men we learn the fact, that, not only a Son was to be sent; but that that Son was to be no less than an *everlasting Father, a mighty God, a Prince of peace!* that from Bethlehem this illustrious personage was to come forth, and when he should come forth, was to be lead as a sheep to the slaughter, be numbered with transgressors, bear the sins of many, and be smitten for the children of men; but suffer this affliction to make intercession for the transgressors.

Now, if I am to believe all spoken by these holy men, consider myself amenable before the bar of Jehovah for every jot and tittle of the same, and then say that the Son of God, (for such I must call him, according to the Psalmist,) was not to suffer afflictions of body, to make intercession for his people, I do most sincerely hope, that some one, more wise than myself, will instruct me in the way of truth and convert me from the error of my way.—For I do believe in the literal fulfilment of the prophets, to a word:—For as certainly as I believe that God lead Israel from Egypt, by his outstretched arm, with power and majesty, and placed him in the land of Canaan, so do I believe that he will bring him from the land of the north, from the midst of the earth, and from the islands of the seas, and give them that country which he promised to their father Abraham. Or I believe he will say to the north, Give up. and to the south, Keep not back! bring my sons from afar, and my daughters from the ends of the earth. I believe, that so great will be the favor manifest to that long afflicted people, that ten men will take hold of the skirt of a Jew, in all nations where they have been driven, and say, "We will go with you; for we have learned that God is with you." And that so eager will be many to assist that people, that they will carry them upon horses, in chariots, in litters, upon mules and swift beasts. I believe also, that great glory will be shown when the return of the house of Jacob is being completed—a cloud will go before

them by day, and a pillar of fire by night—God will utterly destroy the tongue of the Egyptian sea, and shake his hand over the river and cause men to go over on dry ground. And I further believe, that all nations will be assembled against Jerusalem to battle, and at that critical and distressing moment, the Lord God will make his appearance,—when his feet will stand upon the mount of Olives, and that mount be separated, and a valley be left.—After which I also believe, that he will show himself to his people, of the house of Israel; they look on him whom they have pierced, see the wounds in his hands and in his side, and acknowledge him to be their Lord and their Messiah!

You see, then my belief concerning the Messiah.—that he has *once* come, and that he will come again; that Israel has *once* been gathered, and that he will be gathered again, and that all who will not turn from the plain declaration of the prophets, (as the great day of God's power is near,) will be watching for the glorious time long since shown to the fathers.

The time having nearly expired, I gave my aged friend the parting hand when with tears he bad me farewell and God speed, saying, that if we differed relative to the first coming of the Messiah, we agreed concerning his second coming and the return of Israel, which last two items were his hope and his all.

Excuse haste and imperfections, and believe me to be as ever,—most sincerely, your brother, ———C.

Elder F. Nickerson writes from Yarmouth Mass. I left Cataraugus Co. the last of November, and journeyed as far east as Cape Cod, and taught all by the way of the glorious things of the kingdom, which God has been pleased to reveal in these last days. Held several meetings by the way, and many seemed to be convinced of the truth, this I judge from the inquiries that were made. Had many opportunities with those who profess to be the great men of the earth; and many ministers so called. I can freely say the Spirit of the Lord has been with me.

Since I arrived at Cape Cod, I have held 24 public meetings; the people have been very attentive. I have held two meetings in a Methodist house one in the courthouse, two in a hall and the remainder in a school and private houses.

I have baptized 6 in this place, and there are many more convinced, and seemingly ready to obey the commandments with their whole hearts. My brethren according to the flesh are very rich as to this world's goods, and have built a very elegant meeting house in the Orthodox order, a few of the members have a form of Godliness, but all deny the power thereof: and the minister over them is very hard.

I have taken much pains in all my movements, and 2 of the 3 have condescended to ask me to pray with them; I have great anxiety for them and all people. After I arrived here the Methodist and Orthodox opened protracted meetings which continue yet, and the first men in the place came with their carriages and carried the people 4 or 5 miles, so as to have them hear. Cape Cod is much stirred up, there is more use for bibles, than before I came.

I was at one of their protracted meetings by agreement, that I should have an opportunity of addressing the people: But after they got together, they said I should not.—

After this, two came forward and offered themselves as candidates for baptism, one was a Methodist in high standing. I requested one hour to set forth the gospel, but was utterly refused. I made an appointment, on the shores of Bogs River where we repaired with a cloud of witnesses, here I administered the ordinance of baptism, the solemnities of eternity seemed to rest on the congregation and the Spirit of God on the candidates. The letters that have been in circulation against br. Smith and the church, are now in every paper in this quarter; but I think they will do no harm, for honest men will look in the bible for truth in preference to a News Paper.

We the high council of Kirtland, hereby inform Jacob Shibley, Daniel Brownwell, Peter Brownwell and Cornelius P. Lott, that we have withdrawn our fellowship from them for disobeying the commandments of the Lord, until they make satisfaction.

JOHN SMITH, *Ch'n.*
CYRUS SMALLING, *Clerk.*

OBITUARY.

DIED—In Clay co. Mo. Jan. 31, ALTA HANCOCK, consort of Elder SOLOMON HANCOCK,—disease Chills and Fever—Aged 40 years. She has been a member of the Church of Latter Day Saints for 5 years—she has ever been strong in the faith, and remained so until her last moments,—when the time of her departure had come, she rejoiced in the Lord. She has left a testimony that she will come forth in the morning of the first resurrection, and will be clothed upon with glory and immortality: "The Lord hath given and the Lord hath taken away, and blessed be the name of the Lord."

—— At Eagle Creek, Benton co. Ten. Dec. 24, Deacon CASWELL MATLOCK, Aged 27 years. He was a worthy member, and died in the hope of a glorious immortality. "Blessed are the dead that die in the Lord."

—— In Wayne township, Wayne co. Ohio, Jan. 11, ELISABETH HOUGH consort of DAVID HOUGH, aged 52 years 11 months and 21 days.

Sister Hough has been a worthy member of the church of the Latter Day Saints about 4 years, and died in the faith of the new and everlasting Covenant, and in hope of a blessed immortality.

—— In Springfield, Pa. Feb. 21, DAVID THOMPSON, aged 63 years.

—— In Norton, Medina co. Ohio, Feb. 6, CURTIS STODDARD jr. son of CURTIS and PAMELA STODDARD, of a short illness—aged twenty one years.

Our circumstances were such that it was out of our power, to publish the February number sooner. We deeply regret that our readers have been obliged to look and look again, and then be disappointed in their anticipations.

The great presure of business, the preparation and attendance of the *solemn assembly dedication of the house of the Lord*; and want of paper are the reasons of the delay beyond our usual time: but we hope we shall be enabled to issue our numbers more timely for the future.

Kirtland, Dec. 12, 1835.

Dear brother:

I left Clay co. Mo. on the 6 day of January, in company with elder C. W. Patten. We have been the means in the hands of the Lord of establishing a branch of the church, of Latter Day Saints, in Edwards county Illinois, containing 25 members: In Laurence county, same state, we baptized three. From that place I journeyed and arrived at Kirtland, O. April 25. And since this time I have been in the State of N. Y. and baptized 15.

As ever,

SOLOMON HANCOCK.

To J. WHITMER.

How good it is to sing,
And praise our heav'nly King,
For all his blessings to the just.
Let Saints adore his name,
And spread abroad his fame,
And always in his mercy trust.

O may the day soon come,
When Israel gather'd home,
Shall worship God with one consent;
And dwell again in peace,
Their seed like stars increase,
That glitter in the firmament.

Rejoice, rejoice, O earth!
In songs of sacred birth,
And heaven raise the anthem higher:
Yes, let the angels sing,
And make the heavens ring,
With music from the holy choir.

Until the veil shall rend,
And Christ the Lord descend,
To reign on earth a thousand years:
The saints shall then be blest,
And safe in Zion rest,
While none molests or makes them fear.

Then none shall need to say,
"Know thou the perfect way"
For men shall know both great and small.
And righteousness extend,
To earth's remotest end,
And God be God, and Lord of all!

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LATTER DAY SAINTS
MESSENGER AND ADVOCATE.

Vol. II. No. 6] KIRTLAND, OHIO, MARCH, 1836. [Whole No. 18.

Conneaut Feb. 29th 1836.

MR. SIDNEY RIGDON,

Sir, yours of Dec. 1835 was duly received, and has been candidly, and I think impartially examined, and as the subject of religion is one of infinit importance, so it demands our most serious and prayerfull consideration, To err on some *minor* points, is but the fruits of our imperfect judgments, but to be mistaken in some of the *cardinal* points of religion, may involve us in a dilemma awful in its nature, & eternal in its consequences, Hence, to know God's will, demands our most serious enquiry, and to do it, calls for the most diligent application of all our powers—

While I acknowledge the kind spirit in which you have been pleased to notice my letter to my brother Ebenezer, I indulge the fond hope, that in the same spirit of christian kindness, you will answer two or three more of my interrogatories, founded on some remarks in your letter, remarks, which to me are new, and containing ideas of vast importance,—Ideas, on which, I have not been in the habit of reflecting, yet, ideas which I wish not to *receive*, or *reject*, without candidly examining. My queries, Sir, were originated by your remark "that the Gospel as proclaimed by the Savior and his Apostles, and as written in the new testament *has disappeared.*"—You will therefore confer a signal favor on me, and satisfy my inquiring mind, by giving a deffinite answer to the fellowing interogatories. 1, What is the Gospel? Is what is now written in the NEW TESTAMENT the Gospel? Is it the whole Gospel? 2. Where is the Gospel? 3. Have the Mormons got the Gospel? Have they got the whole Gospel?

Dear Sir, as those queries engross my whole thoughts on this interesting topic, I hope you will indulge me with an explicit answer to each, when I pledge myself to notice candidly, your whole communication.

Hoping that this correspondence may result in God's glory, and our best interest, I subscribe myself,

Yours in Christian kindness,

S. RIGDON. O. BARR.

Kirtland, March, 1836.

Mr. O. BARR,

SIR:—Yours of February has come to hand, by which you request me to answer a number of questions; this is something which I did not expect, as I intended in mine to you to be so explicit as to have rendered your interrogatories unnecessary, particularly, on the points on which you have required information, in this, it appears by yours, I have failed.

You ask me, "What is the gospel?" In answering this question I think I will render it unnecessary to give a formal answer to the rest of your queries, as I shall answer them all by answering this one.

I answer then in the language of the New Testament Romans 1: 16, "The gospel is the power of God unto salvation, to all that believe:" or in other words, it is God's scheme of saving men, and this scheme is made known in the New Testament, which scheme of things (or gospel) consists in putting men in possession of the power of God; for it is God's *power* to save men, and how is it God's power unto salvation? Answer by putting those who receive it into possession of the power of God. Hence says the Savior when he commissioned the apostles at Jerusalem to preach the gospel. These signs shall follow them that believe, that is the power of God shall rest upon them. When Peter proclaimed the gospel on the day of pentecost; after he told the Jews that they must repent and be baptised for the remission of sins, he told them that they should receive the gift of the Holy Spirit, and by that, they were to prophecy, dream dreams, see visions &c. plainly showing that they were to be made partakes of the *power* of God unto salvation.

And when the apostles went forth from Jerusalem to proclaim the gospel, those who received it at their hand, or from their mouth spake with tongues, and prophesied, shewing to all that they had received of the power of God.

In the 12th chapter of the 1st epistle to the Corithians the apostle Paul sets this so plainly before the mind, that

none need mistake, he says in the 28th verse "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Such then was the way by which God administered his power to the children of men as set forth in the New Testament, and such was the gospel proclaimed by those commissioned by the Savior himself, and this, *and this only* is the order of things set forth in the New Testament. When I say that this order of things has disappeared from among men, I say no more than you and all the protestant world says also; and if this is not the gospel order? pray what is it? and if it is the gospel order, you agree with me that it has disappeared.

The whole matter then comes to this, that the gospel as set forth in the New Testament, is an order of things through which men were made partakers of the power of God while in the flesh, and that by one man administering to another by the authority of God in the name of Jesus Christ, this is what is called the gospel in the New Testament. It was enjoyed by the ministery of Apostles, Prophets, Evangelists &c. and through the ministry of these men the power of God was received; they administered to the believers by the laying on of the hands, and the power of God attended, and thus men in days of old received the power of God unto salvation, and it was because of this, that the gospel is called the power of God unto salvation.

You ask if we have the gospel, and where is the gospel?

I answer that the power of administering in the name of the Lord Jesus to men through which they were made partakers of the power of God, was never enjoyed by any of the human family but by the revelation of Jesus Christ as Paul got it, if we have got the gospel that is the way we have got it, and this power we profess to have, and we obtained it by the ministering of Holy Messengers.

Thus I have answered your queries in as few words as possible in order to cut the work short in righteousness.

I shall await your reply to my whole communication, hoping I shall not have to wait long.

Believe me, Yours in
the best of feelings,
S. RIGDON.

Kirtland, Ohio, March 27th, 1836.

Previous notice having been given, the Church of the Latter Day Saints met this day in the House of the Lord to dedicate it to him. The congregation began to assemble before 8 o'clock A. M. and thronged the doors until 9, when the Presidents of the church who assisted in seating the congregation, were reluctantly compelled to order the door-keepers to close the doors; every seat and aisle were crowded.—One thousand persons were now silently and solemnly waiting to hear the word of the Lord from the mouth of his servants in the sacred desk. President S. Rigdon began the services of the day, by reading the 96th and 24th Psalms. An excellent choir of singers, led by M. C. Davis sung the following Hymn:

TUNE—*Sterling.*

Ere long the vail will rend in twain,
The King descend with all his train;
The earth shall shake with awful fright,
And all creation feel his might.

The trump of God, it long shall sound,
And raise the nations under ground;
Throughout the vast domain of heav'n
The voice echoes, the sound is given.

Lift up your heads ye saints in peace,
The Savior comes for your release;
The day of the redeem'd has come,
The saints shall all be welcom'd home.

behold the church, it soars on high,
To meet the saints amid the sky;
To hail the King in clouds of fire,
And strike and tune th' immortal lyre.

Hosanna now the trump shall sound,
Proclaim the joys of heav'n around,
When all the saints together join,
In songs of love, and all divine.

With Enoch here we all shall meet,
And worship at Messiah's feet,
Unite our hands and hearts in love,
And reign on thrones with Christ above.

The city that was seen of old
Whose walls were jasper, and streets gold
We'll now inherit thron'd in might:
The Father and the Son's delight.

Celestial crowns we shall receive,
And glories great our God shall give,
While loud hosannas we'll proclaim,
And sound aloud the Saviors name.

Our hearts and tongues all joined in one,
A loud hosanna to proclaim,
While all the heav'ns shall shout again,
And all creation say, Amen.

President Rigdon then in an able, devout and appropriate manner, addressed the throne of Grace. The following Hymn was then sung:

TUNE—*Weymouth.*

O happy souls who pray
Where God appoints to hear!
O happy saints w..o pay
Their constant service there!
We praise him still;
And happy we;
We love the way
To Zion's hill.

No burning heats by day,
Nor blasts of evening air,
Shall take our health away,
If God be with us there:
He is our sun,
And he our shade,
To guard the head
By night or noon.

God is the only Lord,
Our shield and our defence;
With gifts his hand is stor'd:
We draw our blessings thence.
He will bestow
On Jacobs race,
Pecuiar grace,
And glory too.

The speaker (S. Rigdon,) selected the 8th chapter of Matthew, the 18, 19 and 20th verses from which, he proposed to address the congregation, confining himself more closely to the 20th verse—He spoke two hours and a half in his usual, forcible and logical manner. At one time in the course of his remarks he was rather pathetic, than otherwise, which drew tears from many eyes. He was then taking a retrospective view of the toils, privations and anxieties of those who had labored upon the walls of the house to erect them. And added, there were those who had wet them with their tears, in the silent shades of night, while they were praying to the God of Heaven, to protect them, and stay the unhallowed hands of ruthless spoilers, who had uttered a prophecy when the foundation was laid, that the walls would never be reared. This was only a short digression from the main thread of his discourse, which he soon resumed.

Here it may not be improper to give a synopsis of the discourse for the satisfaction of our readers who were not privileged as we were with hearing it. The speaker assumed as a postulate, what we presume no one was disposed to deny, (viz:) that in the days of the Savior there were Synagogues, where the Jews worshipped God, and in addition to them, the splendid Temple at Jerusalem. Yet, when on a certain occasion, one proposed to follow him whithersoever he went, He though heir of all things cried out like one in the bitterness of his soul in abject poverty, The Foxes have holes, &c.—This, said the speaker, was evidence to his mind, that the Most High did not put his name there, and that he did not accept the worship of those who payed their vows and adorations there. This was evident from the fact that they would not receive him, but thrust him from them, saying, away with him, crucify him! crucify him! It was therefore abundantly evident that his spirit did not dwell in them. They were the degenerate sons of noble sires: but they had long since slain the Prophets and Seers through whom the Lord revealed himself to the children of men. They were not led by revelation, *This*, said the speaker, was the grand difficulty among them. Their unbelief in present revelation. He further remarked, that, their unbelief in present revelation was the means of dividing that generation into the various sects and parties that existed. They were sincere worshipers, but their worship was not required of them, nor was it acceptable to God.—The Redeemer himself who knew the hearts of all men, called them a generation of vipers. It was proof positive to his mind, that there being Pharisees, Sadducees, Herodians and Essens, and all differing from each other, that they were led by the precepts and commandments of men. Each had something peculiar to himself, but all agreed in one point, (viz:) to oppose the Redeemer. So that we discover he could with the utmost propriety, exclaim, notwithstanding their synagogue and Temple worship, The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head. He took occasion here to remark that such diversity of sentiment ever had, and ever would obtain when people were not led by present revelation. This brought him to the inevitable conclusion that the various sects of the pres-

ent day, from their manifesting the same spirit, rested under the same condemnation with those who were coeval with the Savior. He admitted there were many houses: many sufficiently great, built for the worship of God, but not one except this, on the face of the whole earth, that was built by divine revelation, and were it not for this, the dear Redeemer might in this day of science, this day of intelligence, this day of religion, say to those who would follow him, The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head.

Here his whole soul appeared to be fired with his subject. Arguments, strong and conclusive seemed almost to vie with each other for utterance. Indeed, there was no sophistry in his reasoning, no plausible hypothesis on which the whole rested, but on the contrary plain scripture facts. Therefore his deductions and inferences were logical and conclusive.

The comparison drawn between the different religious sects of ancient and modern times, was perfectly natural, and simple yet it was done in that confident, masterly manner, accompanied with those incontrovertable proofs of his position, that was directly calculated to cheer and gladden the hearts of the Saints, but to draw down the indignation of the sectarian world upon him, and we have no doubt, had our speaker uttered the same sentiments, with the same proof of their correctness, had there been those present that we might name, his voice would doubtless have been drowned as was that of the ancient apostle in the Athenian Temple, when his auditors cried incessantly for about two hours "Great is Diana of the Ephesians."

But to conclude, we can truly say no one unacquainted with the manner of delivery and style of our speaker can, from reading form any adequate idea of the powerful effect he is capable of producing in the minds of his hearers.: And to say on this occasion he showed himself master of his subject and did well, would be doing him injustice; to say he acquitted himself with honor or did very well, would be detracting from his real merit; and to say that he did *exceeding* well; would be only halting praise.

After closing his discourse he presented Joseph Smith jr. to the church as a Prophet and Seer. The Presidents of the church then all in their seats, acknowledged him as such by rising. The vote was unanimous in the affirmative.

The question was then put, and carried without a manifest dissenting sentiment to each of the different grades or quorums of church officers respectively and then to the congregation.—The following hymn was then sung:

TUNE—*Hosanna.*

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam;
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come:

When all that was promis'd the saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: Come home!

We'll love one another and never dissemble,
But cease to do evil and ever be one;
And while the ungodly are fearing and trembling,
We'll watch for the day when the Savior shall come:

When all that was promis'd the saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: Come home!

In faith we'll rely on the arm of Jehovah,
To guide through these last days of trouble and gloom;
And after the scourges and harvest are over,
We'll rise with the just, when the Savior doth come:

Then all that was promis'd the saints will be given,
And they will be crown'd as the angel of heaven:
And earth will appear as the garden of Eden,
And Christ and his people will ever be one.

Services closed for the forenoon.

Intermission was about 15 minutes during which none left their seats except a few females, who from having left their infants with their friends, were compelled to do so to take care of them. The P. M. services commenced by singing the following hymn:

TUNE—*Adam-ondi-Ahman.*

This earth was once a garden place,
Wi h all her glories common;
And men did live a holy race,
And worship Jesus face to face,
In Adam-ondi-Ahman.

We read that Enoch walk'd with God,
Above the power of Mammon:
While Zion spread hers li abroad,
And saints and angels sung aloud,
In Adam-ondi-Ahman.

Her land was good and greatly blest,
Beyond old Israel's Canaan:
Her fame was known from east to west:
Her peace was great, and pure the rest
Of Adam-ondi-Ahman.

Hosanna to such days to come—
The Savior's second comin'—
When all the earth in glorious bloom,
Affords the saints a holy home
Like Adam-ondi-Ahman.

President J. Smith jr. then rose, and after a few preliminary remarks, presented the several Presidents of the church, then present, to the several quorums respectively, and then to the church as being equal with himself, acknowledging them to be Prophets and Seers. The vote was unanimous in the affirmative in every instance.—Each of the different quorums was presented in its turn to all the rest, and then to the church, and received and acknowledged by all the rest, in their several stations without a man set dissenting sentiment.

President J. Smith jr. then addressed the congregation in a manner calculated to instruct the understanding, rather than please the ear, and at or about the close of his remarks, he prophesied to all, that inasmuch as they would uphold these men in their several stations, alluding to the different quorums in the church, the Lord would bless them; yea, in the name of Christ, the blessings of Heaven shall be yours. And when the Lord's anointed go forth to proclaim the word, bearing testimony to this generation, if they receive it, they shall be blessed, but if not, the judgments of God will follow close upon them, until *that* city or *that* house, that rejects them, shall be left desolate. The following hymn was then sung:

TUNE—*Dalston.*

How pleas'd and blest was I,
To hear the people cry,
"Come, let us seek our God to-day!"
Yes, with a cheerful zeal,
We'll haste to Zion's hill,
And there our vows and honors pay.

Zion thrice happy place,
Adorn'd with wondrous grace,
And walls of strength embrace thee round!
In thee our tribes appear,
To pray, and praise, and hear
The sacred gospel's joyful sound.

There David's greater Son
Has fix'd his royal throne;
He sits for grace and judgment there:
He bids the saint be glad,
He makes the sinner sad,
And humble souls rejoice with fear.

May peace attend thy gate,
And joy within thee wait,
To bless the soul of every guest:
The man that seeks thy peace,
And wishes thine increase,
A thousand blessings on him rest!

My tongue repeats her vows,
"Peace to this sacred house!
For here my friends and kindred dwell:"
And since my glorious God
Makes thee his blest abode,
My soul shall ever love thee well.

He then offered the dedication prayer, which was as follows:

THANKS be to thy name, O Lord God of Israel, who keepest covenant and shewest mercy unto thy servants, who walk uprightly before thee with all their hearts: thou who hast commanded thy servants to build an house to thy name in this place. (Kirtland.) And now thou beholdest, O Lord, that so thy servants have done, according to thy commandment. And now we ask thee, holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation can be administered to the children of men: we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build; for thou knowest that we have done this work through great tribulation: and out of our poverty we have given of our substance to build a house to thy name, that the Son of Man might have a place to manifest himself to his people.

And as thou hast said, in a revelation given unto us, calling us thy friends, saying—"Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: Seek learning, even by study, and also by faith.

"Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God: that your incomings may be in the name of the

Lord; that your out goings may be in the name of the Lord: that all your salutations may be in the name of the Lord, with uplifted hands to the Most High."

And now, holy Father, we ask thee to assist us, thy people with thy grace in calling our solemn assembly, that it may be done to thy honor, and to thy divine acceptance, and in a manner that we may be found worthy, in thy sight, to secure a fulfilment of the promises which thou hast made unto us thy people, in the revelations given unto us: that thy glory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house; and that all people who shall enter upon the threshhold of the Lord's house may feel thy power and be constrained to acknowladge that thou hast sanctified it, and that it is thy house, a place of thy holiness.

And do thou grant, holy Father, that all those who shall worship in this house, may be taught words of wisdom out of the best books, and that they may seek learning, even by study, and also by faith; as thou hast said; and that they may grow up in thee and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing: and that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory, and of God, even thy house: that all the incomings of thy people, into this house, may be in the name of the Lord; that all their outgoings, from this house, may be in the name of the Lord; that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High; and that no unclean thing shall be permitted to come into thy house to pollute it.

And when thy people transgress, any of them, they may speedily repent and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained, to be poured out upon those who shall reverence thee in this thy house.

And we ask thee, holy Father, that thy servants may go forth from this house, armed with thy power, and that thy name may be upon them and thy glory be round about them, and thin angels have charge over them; and from this place they may bear exceeding great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil that which thou has spoken by the mouths of thy prophets concerning the last days.

We ask thee, holy Father, to establish the people that shall worship and honorably hold a name and standing in this thy house, to all generations, and for eternity, that no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself; that no combination of wickeuness shall have power to rise up and prevail over thy people, upon whom thy name shall be put in this house: and if any people shall rise against this people, that thine angerbe kindled against them: and if they shall smite this people, thou wilt smite them—thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

We ask thee, holy Father, to confound, and astonish, and bring to shame, and confusion, all those who have spread lying reports abroad over the world against thy servant, or servants, if they will not repent when the everlasting gospel shall be proclaimed in their ears, and that all their works may be brought to nought, and be swept away by the hail, and by the judgments, which thou wilt send upon them in thine anger, that there may be an end to lyings and slanders against thy people: for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name for which they have suffered these things; therefore we plead before thee for a full and complete deliverance from under this yoke. Break it off O Lord: break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work!

O Jehovah, have mercy upon this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out forever. Let the annointing of thy ministers be sealed upon them with power from on high: let it be fulfilled upon them as upon those on the day of Pentacost: let the gift of tongues be poured out upon thy

people, even cloven tongues as of fire, and the interpretation thereof. And let thy house be filled, as with a rushing mighty wind, with thy glory.

Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word, they may seal up the law, and prepare the hearts of thy saints for all those judgements thou art about to send, in thy wrath, upon the inhabitants of the earth, because of their transgressions, that thy people may not faint in the day of trouble.

And whatever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion, or to her stakes, the places of thine appointment, with songs of everlasting joy,—and until this be accomplished let not thy judgments fall upon that city.

And whatever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken, by the mouths of thy prophets; but deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. O Lord, we delight not in the destruction of our fellow men: their souls are precious before thee; but thy word must be fulfilled:—help thy servants to say, with thy grace assisting them, thy will be done, O Lord, and not ours.

We know that thou hast spoken by the mouth of thy prophets, terrible things concerning the wicked, in the last days, that thou wilt pour out thy judgments, without measure: therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law and bind up the testimony, that they may be prepared against the day of burning.

We ask thee, holy Father, to remember those who have been driven by the inhabitants of Jackson county, Missouri, from the lands of their inheritance, and break off, O Lord, this yoke of affliction, that has been put upon them. Thou knowest, O Lord, that they have been greatly oppressed, and afflicted, by wicked men, and our hearts flow out in sorrow because of their grievous burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their innocent ones to ascend up in thine ears, and their blood to come up in testimony before thee, and not make a display of thy power in their behalf?

Have mercy, O Lord, upon that wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found; but if they will not, make bare thine arm O Lord, and redeem that which thou didst appoint a Zion unto thy people!

And if it can not be otherwise, that the cause of thy people may not fail before thee, may thine anger be kindled and thine indignation fall upon them, that they may be wasted away, both root and branch from under heaven; but in as much as they will repent, thou art gracious and merciful, and will turn away thy wrath, when thou lookest upon the face of thine anointed.

Have mercy, O Lord, upon all the nations of the earth: have mercy upon the rulers of our land: may those principles which were so honorably and nobly defended: viz. the constitution of our land, by our fathers, be established forever. Remember the kings, the princes, the nobles, and the great ones of the earth, and all people; and the churches: all the poor, the needy and the afflicted ones of the earth, that their hearts may be softened when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all, that all the ends of the earth may know that we thy servants have heard thy voice, and that thou hast sent us, that from among all these thy servants, the sons of Jacob, may gather out the righteous to build a holy city to thy name, as thou hast commanded them.

We ask thee to appoint unto Zion other stakes besides this one, which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.

Now these words, O Lord, we have spoken before thee, concerning the evelations and commandments which

thou hast given unto us, who are identified with the Gentiles;—But thou knowest that we have a great love for the children of Jacob who have been scattered upon the mountains; for a long time in a cloudy and dark day.

We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed; and the yoke of bondage may begin to be broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father, and cause that the remnants of Jacob, who have been cursed and smitten, because of their transgression, to be converted from their wild and savage condition, to the fulness of the everlasting gospel, that they may lay down their weapons of bloodshed and cease their rebellions. And may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

O Lord, remember thy servant Joseph Smith, jr. and all his afflictions and persecutions, how he has covenanted with Jehovah and vowed to thee, O mighty God of Jacob, and the commandments which thou hast given unto him, and that he hath sincerely strove to do thy will.—Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence, and preserved by thy fostering hand. Have mercy upon all their immediate connexions, that their prejudices may be broken up, and swept away as with a flood, that they may be converted and redeemed with Israel and know that thou art God. Remember, O Lord, the presidents, even all the presidents of thy church, that thy right hand may exalt them with all their families, and their immediate connexions, that their names may be perpetuated and had in everlasting remembrance from generation to generation.

Remember all thy church, O Lord, with all their families, and all their immediate connexions, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hast set up without hands, may become a great mountain and fill the whole earth, that thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners, and be addorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth, that thy glory may fill the earth.

That when the trump shall sound for the dead, we shall be caught up in the cloud to meet thee, that we may ever be with the Lord, that our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings. O Lord, God Almighty, hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honor, power, majesty, might, dominion, truth, justice, judgement, mercy and an infinity of fulness, from everlasting to everlasting.

O hear, O hear, O hear us, O Lord, and answer these petitions, and accept the dedication of this house, unto thee, the work of our hands, which we have built unto thy name; and also this church to put upon it thy name. And help us by the power of thy Spirit, that we may mingle our voices with those bright shining seraphs, around thy throne with acclamations of praise, singing hosanna to God and the Lamb: and let these thine annointed ones be clothed with salvation, and thy saints shout aloud for joy. AMEN AND AMEN

The choir then sung a hymn.

TUNE—*Hosanna.*

The Spirit of God like a fire is burning;
The latter day glory begins to come forth;
The visions and blessings of old are returning,
The angels are coming to visit the earth.
We'll sing & we'll shout with the armies of heaven,
Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and forever: amen and amen!

The Lord is extending the saints' understanding—
Restoring their judges and all as at first;
The knowledge and power of God are expanding:
The vail o'er the earth is beginning to burst.
We'll sing and we'll shout &c.

We call in our solemn assemblies, in spirit,
To spread forth the kingdom of heaven abroad,
That we through our faith may begin to inherit
The visions, and blessings, and glories of God.
We'll sing and we'll shout &c.

We'll wash, and be wash'd, and with oil be anointed
Withal not omitting the washing of feet:
For he that receiveth his PENNY appointed,
Must surely be clean at the harvest of wheat.
We'll sing and we'll shout &c.

Oh Israel that fled from the world for his freedom,
Must come with the cloud and the pillar, amain:
A Moses, and Aaron, and Joshua lead him,
And feed him on manna from heaven again.
We'll sing and we'll shout &c.

How blessed the day when the lamb and the lion
Shall lie down together without any ir ;
And Ephraim be crown'd with his blessing in Zion,
As Jesus descends with his chariots of fire!
We'll sing & we'll shout with *His* armies of heaven:
Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and forever: amen and amen.

President Smith then asked the several quorums separately and then the congregation, if they accepted the prayer. The vote was, in every instance, unanimous in the affimative.

The Eucharist was administered.—D. C. Smith blessed the bread and wine and they were distributed by several Elders present, to the church.

President J. Smith jr. then arose and bore record of his mission. D. C. Smith bore record of the truth of the work of the Lord in which we are engaged.

President O. Cowdery spoke and testified of the truth of the book of Mormon, and of the work of the Lord in these last days.

President F. G. Williams bore record that a Holy Angel of God, came and set between him and J. Smith sen. while the house was being dedicated.

President Hyrum Smith, (one of the building committee) made some appropriate remarks concerning the house, congratulating those who had endured so many toils and privations to erect it. That it was the Lord's house built by his commandment and he would bless them.

President S. Rigdon then made a few appropriate closing remarks; and a short prayer which was ended with loud acclamations of Hosanna! Hosanna! Hosanna to God and the Lamb, Amen, Amen and Amen! Three times. Elder B. Young, one of the Twelve, gave a short address in tongues; Elder D. W. Patten interpreted and gave a short exhortation in tongues himself; after which, President J. Smith jr. blessed the congregation in the name of the Lord, and at a little past four P. M. the whole exercise closed and the congregation dispersed.

We further add that we should do violence to our own feelings and injustice to the real merit of our brethren and friends who attended the meeting, were we here to withhold a meed of praise, which we think is their just due; not only for their quiet demeanor during the whole exercise, which lasted more than eight hours, but for their great liberality in contributing of their earthly substance for the relief of the building committee, who were yet somewhat involved. As this was to be a day of sacrifice, as well as of fasting,—There was a man placed at each door in the morning to receive the voluntary donations of those who entered. On counting the collection it amounted to nine hundred and sixty three dollars.

Kirtland, Ohio, March, 1833.

Dear Parents:

Although I have written you several times upon the subject of religion, since I bid you adieu, to go at the command of God and proclaim the gospel; and perhaps, have wearied your patience, yet you will excuse me when I declare to you, that it is from a sense of duty I owe to my Heavenly Futher, and to you my earthly parents, that I manifest such deep interest upon this subject. In my former communications to you I have not failed to speak of the gospel, and invite you to lay aside your prejudice and investigate it. And knowing that it is of the first importance, that the fundamental principles of the doctrine of Christ, should be well understood, and that your opportunities for obtaining this knowledge are limited, I shall confine my remarks more particularly to that subject: you no doubt will marvel that such an expression should drop from my pen; knowing that you have been professors of religion, (at least) from my childhood. Although I stand in that relation to you, in which the Savior says a teacher is without honor, being of your own household. Yet do not consider me assuming, for my desire is your salvation and the glory of God; and the things which I shall declare are those which I know and most assuredly believe. But I pray you in the name of Christ to dismiss your surprise, and divest your mind of prejudice, and prepossession, and every other consideration which is unconnected with the subject of the gospel of Christ, and this once hear me patiently.

I would observe then in the commencement of my remarks upon this subject, that the gospel is a scheme of

things which was devised in eternity. "For the Lamb (Christ) was slain from the foundation of the world," to effect the redemption of the same.—Rev. 13: 8;—And the salvation of the human family has been conducted by the undeviating hand of God upon the same principle precisely, in all ages of the world; and ever will be, so long as He remains an unchangable Being, and manages the salvation of his creatures himself. The apostle Paul in his 2nd Epistle to Timothy 1: 10, informs us that "Life and immortality was brought to light through the gospel." If Enoch, who walked with his Maker 300 years and was not found, because God had translated him, is enjoying immortality, it was in consequence of his extensive knowledge of the gospel. If Noah, who was instructed of God to prepare an ark to the saving of himself and house; and by his testimony alone, condemned the whole self-righteous antedeluvian world; and became heir of the righteousness which is by faith, and is now in the enjoyment of life and immortality; he most assuredly understood the gospel. If Elijah, who smote the rolling floods of Jordan, and caused its waters to stand upright on either hand, while he passed over on dry ground; was wafted to the fair climes of immortality, and eternal life, by the fiery chariots of Israel and the horsemen thereof; it was because of the atonement of Christ, and his knowledge of, and obedience to the Gospel. And again, "The scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Gal. 3: 8. But enough has already been said to establish the antiquity of the gospel, and do away the contracted idea which many entertain, that the first and only dispensation of the gospel that ever was, or ever will be committed to man, was introduced in the days of the Savior.

You can but see, that this idea is at issue with the testimony of the Apostle, who declares. "That life and immortality were brought to light through the gospel." Consequently if these saints whose names are written above, with a multitude of others, who through faith on the Son of God, and in obedience to the gospel, have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, are now enjoying "life and immortality," it is on account of the atonement of Christ, and the power of his redemption. And this same Apostle, who was not converted to the christian religion, until years after the death of the Savior, says, that a dispensation of the gospel was committed unto him. 1st Corinthians 9: 17.

The fact is, the gospel is the same in all ages of the world, and when God calls a man, either by his voice from the heavens, by the revelation of angels, or by the spirit of prophecy; to warn the inhabitants of the earth of approaching danger, and cry repentance unto them; a dispensation of the gospel is committed to his charge, independant of any commission or dispensation committed to others. He alone can act under that commission; his successors cannot take it up, and legally act under it. If they attain to this high calling, it must be in the same way, and from the same authority, and the same benefits will result to those who obey their teachings: because if God sends a messenger, it will be by the power of the Holy Ghost, and that spirit will testify to the same plan of salvation, whether it dwell in the heart of Enoch, Noah, Abraham, Isaiah, St. Paul, Joseph; or even in the heart of your unworthy son who is now inditing these lines to you, with his heart raised in prayer to God, that it may be done according to his will, and find access to the hearts of his dear parents, and be a means of bringing them to a knowledge of the truth. But whether I shall succeed in this or not, God only knows; be this as it may, a dispensation of the gospel has been committed unto me; not by the will of man, but by the revelation of Jesus Christ: and I am determined by the grace of God, to rid my garments of the blood of all men, whether parents, brethren, sisters, Kings, rulers, priests or people, and leave the event in the hand of Him, who holds the destinies of all mankind. And I pray my Heavenly Father, that it may be recorded in the archives of heaven for an everlasting memorial, that I

have endeavored in this letter to discharge my duty to my parents in preaching the gospel to them; and if I never am permitted to meet them until we meet at the judgment seat of Christ, where the secrets of all hearts will be made manifest; then, if not before, you will know, that pure charity dictated in my heart, what I am now communicating to you. But to return.

It is evident then, that all those who do not believe in direct communication from heaven, by the voice of God, by the revelation of angels, nor by the spirit of prophecy; and at the same time claim to be the servants of Christ; have run before they were sent, are acting without authority, are going in the ways of Cain, and running greedily after the errors of Balaam for reward; and if they repent not, will perish in the gainsayings of Babylon.

Therefore, having spoken in general terms of the power, and glorious effects of the gospel, I will now endeavor to show what it was in the days of the Savior, which will settle the question; what it ever has been, and ever will be. And I have an inexhaustable fountain, from which to abduce testimony upon this subject, viz. the Bible book of Mormon, and the book of Covenants, containing the revelations of Jesus Christ, given to us in this generation; which all harmonize most perfectly: but being well aware of your unbelief in the two latter: I shall only call in question the former for testimony on which you say, to predicate your faith; and if you do in reality believe in its doctrines, there will be no difficulty in your believing in the record of the Nephites, and all the revelations that God is disposed to confer upon us in the latter days, and their will be no difference in our faith: but you also, will be what the world calls a mormon.

Now to the law and the testimony; if any man speak not according to these, it is because there is no light in him. In John 3: 5, we find these words, "Jesus answered, Verily, Verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." It appears that a learned Pharisee, a ruler of the Jews; who had come to Jesus by night, (probably because his doctrine was held in disrepute,) had expressed to him his conviction, that he was a teacher come from God. The blessed Jesus proceeded immediately to instruct him what was indispensibly necessary for him to do, to inherit that kingdom; which was to be born of water, and the spirit. Mark the expression; "Except a man be born of water and the spirit," not of the spirit first and then of the water, if you please. See how broad the declaration, a man, that is, any man among all the ranks of men, that would inherit the kingdom God, must submit to this order of things.

It is evident that Nicodemus believed, from the frank confession he made on that occasion, which was the first step, and Jesus informed him that water baptism was the second, and the Holy Spirit the third. You may say that repentance is left out of the question; not so, repentance is nothing more nor less than a reformation, which is to break off from our sins.—How break off from our sins? by turning unto God. How turn unto God? by obeying his commandments, and manifest our faith and repentance by obedience. "For why call ye me Lord, Lord, and do not the things which I say?" Luke 6: 46. As far as it was exhibited on that occasion, this plan of salvation corresponds precisely with the proclamation which the Savior commanded the Apostles to declare in all the world to every creature; viz: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: &c. Mark 16: 16,17,18. This expression of the Savior is just as broad as the other, that is, that any creature under the whole heaven that is capable of understanding this simple declaration, (which is adopted to the weakest capacity,) who will obey it, shall be saved "and he that believeth not shall be damned.

Perhaps you are ready to infer from this expression that baptism is not a saving ordinance; because the Savior did not repeat it, but only said, "He that believeth not shall be damned." If this be the case he might better have left it out of the commission to his Apostles, it was making use of words without meaning: and indeed, if it be a fact, that the baptism of water is not necessary the Savior invali-

dates his own testimony and that of his servants, for he declared to Nicodemus, that he could not enter the kingdom of Heaven without it. But we shall contend, that no such inference can be drawn from this expression, for he declared that not only belief was necessary for salvation but baptism also: and it follows of course, that, if belief and baptism are required of those that would be saved a neglect to attend to these duties would damn them. And hence, a repetition of the word baptism, would have been altogether superfluous: for instance, if an individual was requested to go to a certian place; if he could not be induced to take the first step; he would not take the second. So a man who does not believe, will not be baptized, and if the word of the Lord be true he will be damned.

Let us now see whether the Apostles followed the instruction given them in the commission, we will call on Peter, for he held the keys of the kingdom. "And when the day of Pentecost was fully come; he opened the door for the reception of candidates; the glorious occurrences of that day are recorded in the 2nd chapter of Acts. And when his powerful reasoning caused many to cry out, and enquire what they should do. What did he reply to them? Did he instruct them to weep and lament before God until they obtained religion, and tell them that baptism was unessential, (as our orthodox divines do at the present day.) Did he cite them to the anxous seats, to the secret chambers, or wilderness, and say, lo, there is Christ? Did he tell them that they could obtain salvation by crying, Lord, Lord, without doing the things which the Savior had sent him to declare to them? No, none of these things; for Peter was in possession of that spirit, that brings all things to our remembrance; and he had not forgotten the Savior's instructions, but unhesitatingly cried out, "Repent and be baptized every one of you in the name of Jesus Christ, not because your sins are remitted; but for the remission of sins, and ye shall receive the gift of the Holy Ghost.—For the promise is unto you, and your children, and to all that are afar off; even as many as the Lord our God shall call."

The question now is; what did this thing called repentance consist in? the answer is at hand. "Then they that gladly received his word were baptized." This then is repentance or reformation, to gladly receive the word when it is declared by the servant of God, and straitway manifest our belief and reformation, for corresponding good works, which is obedience. And Peter says, as many as God has called that will do these things, shall receive the gift of the Holy Ghost. If we do not extend our limits beyond Peter's, afar off, I think we can with confidence declare the same things.—Our next object is to ascertain, how it was, that this gift, the Holy Ghost, was confered upon the saints, after having been baptized by water.

We learn from the 8th chapter of Acts, that Philip went down to Samaria, and preached Christ unto them: and the people with one accord gave heed to his teachings and were baptized, both men and women, (but no children, for they were whole; and cosequently need no Physician, and Philip did not feel disposed to offer an indignity to the attonement of Christ by baptizing them.) The news of Philip's success soon reached Jerusalem, and the Apostles immediately dispatched Peter and John, who when they were come down prayed for them, and laid their hands on them, that they might receive the Holy Ghost.—"For as yet, he had fallen on none of them, only they had been baptized in the name of the Lord Jesus. When they had received this ordinance, the Holy Spirit fell upon them; and the presumption is, that they spoke with tongues and prophesied. For Simon, on seeing that the Holy Ghost was given through the laying on of hands, proposed to purchase it.

It appears that Philip did not have authority to administer this ordinance; and if those disciples could have received the gift of the Holy Ghost, without the ordinance of laying on of hands; the Lord sent Peter and John from Jerusalem to Samaria on a foolish errand. Again, Acts 19, we are informed that Paul found at Ephesus certain disciples who had been baptized, yet had not heard of the Holy Ghost; he prayed for them, and laid hands on them, and they received the Holy Ghost, and spoke with tongues and prophesied. One more testimony

from St. Paul, we find recorded in his epistle to the Hebrews 6: 12, where he informs us that baptism, and laying on of hands are some of the first principles of the doctrine of Christ.

We might adduce much corroborating testimony to establish the first principles of the gospel; but it is enough, if God ever inspired St. Paul and Peter to teach these things he never did, nor never will inspire another man to contradict them; they followed the instructions given them by the Savior, and carried out his plan of salvation in all the ordinances of his kingdom; and he that will not believe their testimony, would not believe though one should rise from the dead. But I hasten.

The effects that the Holy Ghost produced upon those who received it, are laid down in the first epistle to the Corinthians, 12, 13 and 14th chapters. And the Apostle tells us that they are the body of Christ, in which there should be no schism; take away any of these, and there is a schism. Look at all the churches in christendom; (the church of the Latter Day Saints excepted,) and see the contention that exists among them. Ask yourself the reason; is not this the only answer? they all deny some of these gifts which constitute the body of Christ: Can we deny these, without denying Christ? Surely not; it is in vain for us to say they are not needed, neither Christ nor his servants ever declared any such thing, it cannot be found. Scripture, reason, and common sense teach us, that the like cause will produce the like effect; the Holy Ghost is the same that it was before the world began.—To be sure St Paul says that prophecy shall fail, tongues shall cease, and knowledge vanish away; for they are all enjoyed only in part: but when that day of perfection is ushered in, when we shall see as we are seen, and know as we are known; then there will be no need of an imperfect knowledge. He also declares, Eph. 4th, "When Christ ascended upon high, he gave gifts unto men; Prophets, Apostles, Pastors, Evangelists, &c. for the perfecting of the saints, and work of the ministry, until we all come in the unity of the faith." No rational person will pretend to say that, that day has arrived; and if these gifts of the Holy Ghost were necessary to perfect the saints then; can they be perfected now without them? I answer, no.—Will any now deny them who is in possession of the Holy Ghost? I answer in the negative; no man speaking by the spirit of God, can call Jesus accursed; and without the Holy Ghost there is no salvation; this is the doctrine that Paul preached, who said, If any man or even an angel from Heaven preach any other gospel, let him be accursed: And so say I, and the heart of every servant of God will respond, Amen.

With peculiar feelings I conclude these remarks, realizing the great responsibility that I am under to God, for the manner in which I teach mankind those things which involve eternal consequences: And this responsibility seems to be augmented when I take into consideration, that I am addressing those of my own flesh and blood. But I feel that God approbates what I have written, and I entreat of you to peruse the foregoing lines as for eternity, and may the Lord sanctify them to your salvation, and ultimately bring us to an everlasting inheritance in his celestial Kingdom for Christ's sake, Amen.

W. PARRISH.

Messenger and Advocate.

KIRTLAND, OHIO, MARCH, 1836.

ADDRESS

To the patrons of the Latter Day Saints' Messenger and Advocate.

It becomes my duty to inform you, that in consequence of other business, and other duties which call my immediate attention, my labors in the editorial department of this paper must cease for the present; and as this is the case, I must beg leave to make some remarks, as I am about being freed from this great responsibility. I will here say that for the increase of patronage for nine months past, so gratuitously bestowed upon unmerited talents, you have necessarily obliged me to tender you my deepest heart-felt gratitude. I still indulge a hope, notwithstanding the Advocate is about being transferred into other hands, that it will continue to

receive its present support, and a rapid increase to its present subscription list, inasmuch as the prospects are flourishing, and the future editor's *talents* are deserving of patronage; I indulge a hope, that great good may be done by this means: and more especially in these last days, while "Darkness covers the earth and gross darkness the people."

Almost six years have passed, since the church of Christ has been established: many and various are the scenes, that have passed before my eyes, since its commencement, during which time, we have been favored with the privilege, of making known to the world our belief in regard to salvation.

I take occasion here to add, that I rejoice exceedingly that this *Herald of truth* is in being, and I enjoy the privilege of resigning it into so good and able hands as Pres. O. Cowdery whose character and standing in society need no commendation from me where he is personally known: for he is known to be a man of piety, of candor, of truth, of integrity, of feeling for the welfare of the human family, and in short, he is a man of God: God acknowledge him as such in his revealed will: and should we not do so too?

While I reflect on leaving the editorial department, such a complicated mass of ideas burst upon my mind, that it is not possible to communicate them all. The great and responsible relation which a man sustains in occupying this station, to his fellow man, will have a tendency to humble, rather than exalt him in his own eyes; for he truly becomes a servant of all; and his words are left on record for present and future generations to scrutinize.

However there is consolation attached to these responsibilities, that gladdens the heart of an honest and humble saint, even a servant of servants: For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.—It is those things, which the world by their wisdom count foolishness, which converts the soul, and will prepare it to dwell in the presence of God, in the day of the Lord Jesus. "God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea; and things which are not, to bring to nought things that are."

While I reflect on the above sayings of the holy writer, it gladdens my heart, that I enjoy the privilege of living in this age of the world, when God in his kind providence, has began to work for the good of his long dispersed *covenant people*; when he has again made manifest his will, and has called servants by his own voice out of the heavens, and by the ministering of angels, and by his Holy Spirit; and has chosen the weak and simple to confound the wisdom of the wise: and to raise up and bring the church of the Lamb up out of the wilderness of wickedness, fair as the sun and clear as the moon. Which church took its rise April 6, 1830; and has thus far come up through much persecution and great tribulation.

It may not be amiss in this place, to give a statement to the world concerning the work of the Lord, as I have been a member of this church of Latter Day Saints from its beginning; to say that the book of Mormon is a revelation from God, I have no hesitancy; but with all confidence have signed my name to it as such; and I hope, that my patrons will indulge me in speaking freely on this subject, as I am about leaving the editorial department—Therefore I desire to testify to all that will come to the knowledge of this address; that I have most assuredly seen the plates from whence the book of

Mormon is translated, and that I have handled these plates, and know of a surety that Joseph Smith, jr. has translated the book of Mormon by the gift and power of God, and in this thing the wisdom of the wise most assuredly has perished: therefore, know ye, O ye inhabitants of the earth, wherever this address may come, that I have in this thing freed my garments of your blood, whether you believe or disbelieve the statements of your unworthy friend and well-wisher.

It is no trifling matter to sport with the souls of men, and make merchandise of them; I can say, with a clear conscience before God and man, that I have sought no man's goods, houses or lands, gold or silver; but had in view for my chief object, the welfare of the children of men, because I know that I have been called of God, to assist in bringing forth his work in these last days, and to help to establish it, that as many souls as would believe, and obey the truth, might be saved in his kingdom; and also assist in bringing about the restoration of the house of Israel, that they might magnify his name, for what he has done and is doing for the fulfilment of the prophecies of all the holy prophets that have written on this great and importont subject, since the days of Adam, to this present time: and while I have been in the editorial department, I have endeavored to write, obtain and select such matter as was calculated to promote the cause of God, as far as my judgment was capable of discerning: and wherein I may have erred, I am conscientious and innocent; but do cheerfully and humbly ask pardon of those whose feelings in any wise I may have injured; by digressing in the least, from the strictest path of rectitude.

I would do injustice to my own feelings, if I did not here notice, still further the work of the Lord in these last days: The revelations and commandments given to us, are, in my estimation, equally true with the book of Mormon, and equally necessary for salvation, it is necessary to live by every word that proceedeth from the mouth of God: and I know that the Bible, book of Mormon and book of Doctrine and Covenants of the church of Christ of Latter Day Saints, contain the revealed will of heaven. I further know that God will continue to reveal himself to his church and people, until he has gathered his *elect* into his *fold*, and prepared them to dwell in his presence.

Men at times depend upon the say of others, and are influenced by their persuasions to embrace different systems. This is correct, inasmuch as the principle is a just one: God always commissioned certain men, to proclaim his precepts to the remainder of the generation in which they lived; and if they heeded not their sayings, they were under condemnation.

Though weak may have been my arguments and feeble my exertions, to persuade others to believe as myself, the few months I have labored in this department, I trust, I have been the means of doing some good to my fellow men. If I were not sensible that I have been doing the will of my heavenly Father, I should regret, that I had ever suffered my name to become public; I could not endure the idea of having been the means of persuading men to detract from truth, and embrace error: it has been a principle in my heart to embrace truth, and reject error; and I trust it will remain in my heart forever.

I feel it my duty to say, to the Elders who have been laboring in the cause of our blessed Reedeemer, and have taken the trouble, to procure subscribers for the Messenger and Advocate, they have my sincere thanks,

and shall ever occupy a conspicuous portion of my gratitude. There are others who have been somewhat negligent in this thing, which is owing perhaps, in part, for want of proper instruction upon this point; not realizing that this *periodical* is opening and preparing many places, for such as are travelling to proclaim the gospel of our blessed Redeemer; whereas, if it had not been for this means, would have been closed and impenitrable. I desire therefore, that the Elders of the church of Latter Day Saints will avail themselves of every opportunity that presents itself of procuring subscribers for this paper, not for pecuniary interests, but for the welfare of the children of men. I hope that the Elders will do all the good in their power, as this is a day of "Warning and not of many words." Therefore, I trust you will have the spirit of God in your hearts to guide you into all truth, until the knowledge of God shall cover the earth as the waters cover the great deep, and the saints of God are gathered together, and Zion becomes the joy of the whole earth.

JOHN WHITMER.

☞ Those who are in arrears for the Messenger and Advocate, will please forward the amount to Oliver Cowdery; with the exception of those who reside in Missouri, they will please settle their arrears with John Whitmer. We hope that our friends will bear in mind, that paper, ink, and labor, cannot be obtained without the money; therefore, we are under the necessity to call on those who are indebted to us for assistance, which will be thankfully received.

Euclid, February,—1836

I would respectfully represent to you, that through my instrumentality, and the grace of our God, there has been raised up in this place, a small branch of a church of Latter Day Saints, consisting of sixteen members. This little branch of our Heavenly Father's Kingdom has never before been represented. You will notice them in the Messenger and Advocate as you see proper.

Yours truly

A. J. SQUIRES.

J. Whitmer Esq.

Arise ye saints of Latter Days,
And sing your great Redeemers praise;
With joyful hearts arise:
Let ev'ry voice in accents tower,
Till heav'nly blessings on us pour
Down through the parting skies!

Hosanna! let the echo spring,
Triumphant on exulting wing,
Above the pow'rs of hell;
Until with God we do prevail,
And view the things within the vail,
And in his presence dwell.

Hosanna! let the angels say,
Who dwell in realms of endless day,
With Enoch's perfect band!
Amen, amen, let earth resound,
And all the saints where e'er they're found.
Repair to Zion's land.

Go forth ye heralds of our God,
Proclaim his gospel far abroad,
In ev'ry foreign clime:
Go visit lands and isles unknown,
In ev'ry realm, in ev'ry zone,
Till time with you shall end.

Then rise and join the hallow'd throng,
Who sing the everlasting song,
In an eternal strain,
Of "Holy holy, King of kings,
Who wast, and art," while heaven rings,
And seraphs shout Amen!

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

VOL. II. NO. 7.] KIRTLAND, OHIO, APRIL, 1836. [Whole No. 19.

For the Messenger and Advocate.

BROTHER O. COWDERY:

Dear Sir—This place having recently been visited by a gentleman who advocated the principles or doctrines of those who are called abolitionists; if you deem the following reflections of any service, or think they will have a tendency to correct the opinions of the southern public, relative to the views and sentiments I believe, as an individual, and am able to say, from personal knowledge, are the feelings of others, you are at liberty to give them publicity in the columns of the Advocate. I am promoted to this course in consequence, in one respect, of many elders having gone into the Southern States, besides, there now being many in that country who have already embraced the fulness of the gospel, as revealed through the book of Mormon,—having learned, by experience, that the enemy of truth does not slumber, nor cease his exertions to bias the minds of communities against the servants of the Lord, by stiring up the indignation of men upon all matters of importance or interest.

Thinking, perhaps, that the sound might go out, that "an abolitionist" had held forth several times to this community, and that the public feeling was not aroused to create mobs or disturbances, leaving the impression that all he said was concurred in, and received as gospel and the word of salvation. I am happy to say, that no violence or breach of the public peace was attempted, so far from this, that all except a very few, attended to their own avocations and left the gentleman to hold forth his own arguments to nearly naked walls.

I am aware, that many who profess to preach the gospel, complain against their brethren of the same faith, who reside in the south, and are ready to withdraw the hand of fellowship because they will not renounce the principle of slavery and raise their voice against every thing of the kind. This must be a tender point, and one which should call forth the candid reflection of all men, and especially before they advance in an opposition calculated to lay waste the fair States of the South, and set loose, upon the world a community of people who might peradventure, overrun our country and violate the most sacred principles of human society,—chastity and virtue.

No one will pretend to say, that the people of the free states are as capable of knowing the evils of slavery as those who hold them. If slavery is an evil, who, could we expect, would first learn it? Would the people of the free states, or would the slave states? All must readily admit, that the latter would first learn this fact. If the fact was learned first by those immediately concerned, who would be more capable than they of prescribing a remedy?

And besides, are not those who hold slaves, persons of ability, discernment and candor? Do they not expect to give an account at the bar of God for their conduct in this life? It may, no doubt, with propriety be said, that many who hold slaves live without the fear of God before their eyes, and, the same may be said of many in the free states. Then who is to be the judge in this matter?

So long, then, as those of the free states are not interested in the freedom of the slaves, any other than upon the mere principles of equal rights and of the gospel, and are ready to admit that there are men of piety who reside in the South, who are immediately concerned, and until *they* complain, and call for assistance, why not cease their clamor, and no further urge the slave to acts of murder, and the master to vigorous discipline, rendering both miserable, and unprepared to pursue that course which might otherwise lead them both to better their condition? I do not believe that the people of the North have any more right to say that the South *shall not* hold slaves, than the South have to say the North *shall*.

And further, what benefit will it ever be to the slave for persons to run over the free states, and excite indignation against their masters in the minds of thousands and tens of thousands who understand nothing relative

to their circumstances or conditions? I mean particularly those who have never travelled in the South, and scarcely seen a negro in all their life. How any community can ever be excited with the chatter of such persons —boys and others who are too indolent to obtain their living by honest industry, and are incapable of pursuing any occupation of a professional nature, is unaccountable to me. And when I see persons in the free states signing documents against slavery, it is no less, in my mind, than an array of influence, and a declaration of hostilities against the people of the South! What can divide our Union sooner, God only knows!

After having expressed myself so freely upon this subject, I do not doubt but those who have been forward in raising their voice against the South, will cry out against me as being uncharitable, unfeeling and unkind—wholly unacquainted with the gospel of Christ. It is my privilege then, to name certain passages from the bible, and examine the teachings of the ancients upon this matter, as the fact is uncontrovertable, that the first mention we have of slavery is found in the holy bible, pronounced by a man who was perfect in his generation and walked with God. And so far from that prediction's being averse from the mind of God it remains as a lasting monument of the decree of Jehovah, to the shame and confusion of all who have cried out against the South, in consequence of their holding the sons of Ham in servitude!

"And he said cursed *be* Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed *be* the Lord God of Shem; and Canaan shall be his servant.—God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."—Gen, 8: 25,26,27.

Trace the history of the world from this notable event down to this day, and you will find the fulfilment of this singular prophecy. What could have been the design of the Almighty in this wonderful occurrence is not for me to say; but I can say, that the curse is not yet taken off the sons of Canaan, neither will be until it is affected by as great power as caused it to come; and the people who interfere the least with the decrees and purposes of God in this matter, will come under the least condemnation before him; and those who are determined to pursue a course which shows an opposition and a feverish restlessness against the designs of the Lord, will learn, when perhaps it is too late for their own good, that God can do his own work without the aid of those who are not dictated by his counsel.

I must not pass over a notice of the history of Abraham, of whom so much is spoken in the scriptures. If we can credit the account, God conversed with him from time to time, and directed him in the way he should walk, saying, "I am the Almighty God: walk before me and be thou perfect." Paul says that the gospel was preached to this man. And it is further said, that he had sheep and oxen, men-servants and maid-servants, &c. From this I conclude, that if the principle had been an evil one, in the midst of the communications made to this holy man, he would have been instructed differently. And if he was instructed against holding men-servants and maid-servants, he never ceased to do it; consequently must have incurred the displeasure of the Lord and thereby lost his blessings—which was not the fact.

Some may urge, that the names, man-servant and maid-servant, only mean hired persons who were at liberty to leave their masters or employers at any time. But we can easily settle this point by turning to the history of Abraham's descendants, when governed by a law given from the mouth of the Lord himself. I know that when an Israelite had been brought into servitude in consequence of debt, or otherwise, at the seventh year he went from the task of his former master or employer; but to no other people or nation was this granted in the law to Israel. And if, after a man had served six years, he did not wish to be free, then the master was to bring him unto the judges, boar his ear with an awl, and that man was "to serve him forever." The conclusion I draw from this, is that this people were led and governed by revelation, and if such a law was wrong God only is to be blamed, and abolitionists are not responsible.

Now, before proceeding any farther, I wish to ask one or two questions:—Were the apostles men of God, and did they preach the gospel? I have no

doubt but those who believe the bible will admit these facts, and that they also knew the mind and will of God concerning what they wrote to the churches which they were instrumental in building up.

This being admitted, the matter can be put to rest without much argument, if we look at a few items in the New Testament. Paul says:

"Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eye service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart: With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him." Eph. 6: 5,6,-7,8,9.

Here is a lesson which might be profitable for all to learn, and the principle upon which the church was anciently governed, is so plainly set forth, that any eye of truth might see and understand. Here, certainly are represented the master and servant; and so far from instructions to the servant to leave his master, he is commanded to be in obedience, as unto the Lord: the master in turn is required to treat them with kindness before God, understanding, at the same time that he is to give an account.—The hand of fellowsnip is not withdrawn from him in consequence of having servants.

The same writer, in his first epistle to Timothy, the sixth chapter, and the five first verses, says:

"Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

This is so perfectly plain, that I see no need of comment. The scripture stands for itself, and I believe that these men were better qualified to teach the will of God, than all the abolitionists in the world.

Before closing this communication, I beg leave to drop a word to the travelling elders: You know, brethren, that great responsibility rests upon you, and that you are accountable to God for all you teach the world. In my opinion, you will do well to search the book of Covenants, in which you will see the belief of the church concerning masters and servants. All men are to be taught to repent; but we have no right to interfere with slaves contrary to the mind and will of their masters. In fact, it would be much better and more prudent, not to preach at all to slaves, until after their masters are converted: and then, teach the master to use them with kindness, remembering that they are accountable to God, and that servants are bound to serve their masters, with singleness of heart, without murmuring. I do, most sincerely hope, that no one who is authorized from this church to preach the gospel, will so far depart from the scripture as to be found stirring up strife and sedition against our brethren of the South. Having spoken frankly and freely, I leave all in the hands of God, who will direct all things for his glory and the accomplishment of his work.

Praying that God may spare you to do much good in this life, I subscribe myself your brother in the Lord.

JOSEPH SMITH, jr.

Mr. Editor:

The following extract of a letter written to a friend in the State of N. Y. may be of some consequence to the numerous readers of the Messenger and advocate: if you think so you are at liberty to insert it in its columns.

Dear Sir:—Yours of a recent date has been received and read, I trust, with that attention which the nature of the subject requires. Every man has his peculiarities, his peculiar feelings, his peculiar taste, and his mode of reasoning or arriving at conclusions from any premises,—You have yours and I have mine; and without pretending to tell yours, suffice it to say, that I arrive at mine in the following manner. If I am requested to solve a

question in arithmetic, I know there are certain rules, by which, if I proceed, I am sure of a correct result, and inasmuch as I love and value the truth, and with just so much intensity of thought and fixedness of purpose I shall pursue that course, that will enable me in the conclusion to arrive at the object of my desire,—If I have no confidence in the rule I shall most assuredly take my own way and when I have gone through with my process and find I have failed, ought I to blame the correct rule, or the author of it, or say that either or both are changed? Certainly not; Again, if I, with all the zeal and energy of my soul, should labor with you to prove that six and four make twelve, how do you think I should succeed? Poorly I trust, poorly you would respond truly. Why, I ask, have I not been sincere and unwearied in my efforts to convince you? Certainly I have, Why then are you not bound to believe me? Your answer will no doubt be ready. My dear friend, I am bound to respect your feelings and treat you with becoming reverence, but I cannot concede to your opinion or your judgment with regard to your operation with the figures. The result of your process was incorrect, for the reason, that you applied the wrong rules. Although you labored unremittingly, and seem to be positive in your own mind that you are correct, still, you will say, I do know and can fully prove by a correct process, and strict application of known rules, that six and four, make but just ten, that they do not make twelve nor never did. What then is the difficulty with me? I pretend to believe in just principles and correct rules as much as you do, I certainly have as much anxiety and as much zeal? Your answer will again be ready, My friend, you neither believe me nor the rule I take to arrive at my conclusions, if you did, we should draw like inferences from the same premises, and it would be a clearly demonstrable fact in your mind as it is in mine that six and four make just ten.

You will examine the foregoing remarks and say they are correct and that you never doubted them. Let us look at another subject although equally plain with the simple one I have adduced for a figure, and see if there be not some who, through prejudice or wilful blindness are not, to say the least, as much in error with regard to the gospel as I have made myself in relation to the subject of figures.—When God said in his holy word, "these signs shall follow them that believe," I receive it as proof positive that he meant just what he said. Now Sir, any operation or any process you may take to bring out a conclusion, if you do not come at the one shown us by inspiration, you will permit me to say to you, it will be as hard for you to convince me that your religion is approbated by the God of heaven, as it was for me to persuade you into the belief that six and four make twelve. You may show me some of the characteristics: So I showed you a part of what was necessary to make up the number twelve, but they actually fell short of it. Just so you must allow me to look upon your religion, in the light of divine truth, the only correct rule, it is a base counterfeit. If the scriptures be our guide such must be the fact; and it is just as useless in my opinion, to blend some good thing that obtain at the present day among the different sects with their errors in principle and practice, and call the compound the religion of the bible, as would be the vain attempt to weld iron and clay. Thus you see people do not believe the rule that God has given, all their boasted pretensions to the contrary notwithstanding. It is often boastingly said that, God, our heavenly Father has ceased to reveal himself to the children of men, that the day of miracles has gone by, that the canon of scripture is full. Can you point me to that passage in his word where he has made any such declaration? Can you tell me how the scriptures of the old and new testament are to be fulfilled without miracles and without revelation from heaven. Do enlighten my mind on this subject. I read that it shall come to pass in the last days that God shall pour out his spirit upon all flesh, some will see visions, others dream dreams, and others still will prophesy. These, you know, were anciently the effects of the true gospel, you will recollect there was a little specimen of it on the day of pentecost, which virtually continued while the

church was led by revelation. Do you think if the Lord should lead a people as he led his church in the days of the apostles, there would be more than one faith or one mode of baptism. Certainly not,—Then is it not an argument, strong and conclusive, that God has no respect for the doctrines, commandments and precepts of the professing christian world. This generation is not blameable because their fathers lost the power and authority to hold intercourse with heaven. They come under condemnation for resisting authority (the priesthood) now that he has given it again. It is worse than useless for the different religious sects of this generation to pretend to the least vestige of authority to administer in holy things, that is not mere assumption or come down to them through the mother of abominations.

You must be aware, Sir, from but even a cursory view of this subject, that if the mother church had any authority that was of divine origin, she was sure to divest her dissenting members of any. Not only so, but they were treated as heretics and outlaws. Now you know they were anciently made ministers and clothed with authority to act in that high and holy calling, in a certain way; they were witnesses of Jesus and required to bear testimony in his name. They could truly say that flesh and blood had not revealed it to them. The religion they preached, and urged upon their auditors, was truly the power of God unto salvation unto every one that believed and obeyed its mandates. Just so I believe the religion of heaven always was and always will be. It is vain to tell me this power was confined to the apostles, unless you convince me the gospel was confined to them, for it is abundantly evident that those who embraced the gospel from their preaching participated in the same power, the power of God. Any thing short of this, is not the power of God unto salvation consequently it is not then the gospel, and if it be not the gospel, will it save men? I pause for a reply. But I am aware you will say that the religion of the professing christian world, saves men from vice, and makes them love God and one another: to which I reply, I fear many are awfully deceived, even in those two points. If they love God they will keep his commandments, and if they keep his commandments they know it and they know they please him. You know the scripture says he [the Lord] is no respecter of persons. Then it is clear as the noon day sun, that in order to please him we must obey him in all things, and if we obey him we certainly embrace the gospel, and if we have that in its fulness, we have the power of God unto salvation. Any thing short of this cannot be the true gospel however nearly it may resemble it.

Try all the rules you please and six and four will never make twelve, nor will seven eighths of an integer, even of the true parts, constitute the whole. The whole is equal to all the parts, and all the parts are but just equivalent to the whole. You have too much good sense not to see, Sir, that the sectarian world have lost all their authority to administer in any of the ordinances of his house, all they have is assumed, and you have as much divine right to officiate in any of them as they have. Tell me nothing about their goodness, their piety or their purity. Do you think they are really any better than Cornelius was before Peter baptized him? He had that power with God, and so far pleased him that an angel was sent to converse with him and instruct him.—What was the subject of communication to him? Here mark the direction given by this messenger of heaven.—"Send men to Joppa and call for Simon whose surname is Peter, he lodgeth with one Simon, a tanner, whose house is by the sea-side; he shall tell thee what thou oughtest to do."

Now, Sir, for a moment examine this subject in the light of reason and revelation. If Cornelius could have been saved without complying with the requisitions of the gospel as preached by Peter, then the Lord required something unnecessary. And again if Cornelius could be saved without those things required in the gospel another man can be, and if another man can be, all men can be. If all men can be, then it necessarily follows that the gospel is unnecessary, and if it be unnecessary the wisdom of the author of it stands impeached, and we cannot avoid it.

Yours truly,

W

To the Editor of the Messenger,

Dear Brother—Happening a few days since to take up the "Ohio Atlas" of the 20th inst. my eye caught an article in the shape of an anonymous letter to the Editor, dated *Painesville*, March 16,—from which, if you please, I beg leave to make some extracts, accompanied with such remarks as I may deem proper

The writer, in speaking of the church of "Latter Day Saints" vulgarly styled "Mormons," at this place, commences his tirade, by saying:—"I have been to Kirtland, and witnessed the operations of that most deluded set of visionaries, that our land, or any other enlightened land has ever witnessed." You will see, that he is *positive* in his assertion, and does not rest with giving a conjecture, or a may-be-so, that we are a "*deluded set of visionaries.*" Noah Webster says, that the word "deluded" means deceived, misled, disappointed:—Now, if, to believe in the existence of a God, and that that same God gave his only begotten Son, to be sacrificed as a propitiation or atonement for the sins of the whole world, even as many as believed on him; to follow the precepts and commandments of the Almighty, as laid down in the old and new testament, for the government of his creatures; to throw aside the creeds and dogmas of men; to follow the preachings of the Apostles of our Lord and Savior; going as the Apostles did, into all the world, warning our fellow men, to "repent and be baptized for the remission of their sins;" to live uprightly, walk humbly before God, and to deal justly, love mercy, exercise faith toward our heavenly Father, and charity to man, visiting the fatherless and the widows, and in short "doing to others as you would be done by," constitutes a *deluded* people, then am I, for one, ready to plead guilty, and suffer myself to be made a hiss and a by-word for this generation, but until I am convinced of this, I must beg leave to differ with the *gentleman*, if such he can be called.

Again he says:—"I have no doubt that Jo Smith's character is an equal compound of the imposter and fanatic, and that Rigdon has but a small spice of the latter, with an extraordinary portion of the former:"—I am aware that any thing I can say in vindication of the characters of these brethren, will be entirely superfluous where they are personally known, but to those who have not the pleasure of a personal acquaintance with them, I would say, that the above quoted assertion is *false* from beginning to end, and could not have come from a heart instigated by any other than an evil spirit. And in support of this position I would be willing, for the sake of truth, to compare their private and public character with that of the Painesville writer, or any of his brethren of lying, backbiting, and villification notoriety.

Again he says:—"None of them appear to be within the reach of argument on the subject of religion." This the writer knew, (if he knew any thing about the church,) was not true—so far from it, that wherever our Elders have travelled abroad they have at all times, been ready, God giving them his Spirit, to stand up boldly, in defence of the religion they profess; and even "beardless boys," among them, have been able to confound the Priests of this generation, who were considered by their followers, well versed in the scriptures, and filled with all the wisdom and learning of the world; for the servants of Heaven put their trust in Him, who has said, that, no weapon raised against his gospel should prosper. And so it always will be in spite of men or devils.

Again:—"They, [the "Mormons"] say, and they are probably not far from the truth, that their numbers in the United States amount to 45,000." This is but equal to the rest of the writer's assertions;—I do not believe that ever any member of the church of Latter Day Saints gave him such information:—It is true, we are as yet but few in numbers; but the Lord has set his hand to work in these last days, and he has said that his work should roll forth, until he would gather in all the honest in heart, and they should become a great and mighty nation, until all the righteous should be separated from the wicked, and they that fear not God and keep his commandments, should be cut down and burnt as stubble;—and when did God ever lie?

We would warn the Painesville writer and all others who do like him, to speedily repent and obey the everlasting gospel, ere it be too late; for

God has said, I the Lord am not to be mocked in these last days: For the day speedily cometh when I will send my angels to pluck out the wicked and cast them into unquenchable fire.

I might follow this redoubtable scribbler in the Atlas through his entire communication, but the whole of it being about on a par with that already quoted, I will close with the following: "Their temple, at Kirtland is a huge mis-shapen edifice."—The writer's judgment in regard to this building must have been warped as much as his views in relation to all other matters connected with the society. For it has been acknowledged by men of skill and taste in the science of architecture to be a building superior in structure and finish to almost any other in the Union And to all who do not wish to take my word for it, I would say, visit Kirtland and view not only the "House of the Lord," but become acquainted with the society here, as well as the doctrines and principles held to and taught; and if they do not go from us divested of that rancor and prejudice so much entertained against us, then I will acknowledge that I am no judge of human nature, nor of the feelings that should actuate high-minded and honorable men.

Brother, I have done,—and if you think the foregoing worthy of an insertion in your useful and widely circulated paper, you will confer a favor by giving it a place in the same.

Hoping that the Lord will be merciful to us all, and at last save us in his Celestial Kingdom, I subscribe myself as ever, your brother in the Lord.

J. M.

For the Messenger and Advocate.

Not long since a gentleman of the Presbyterian faith came to this town (Kirtland) and proposed to lecture upon the abolition question. Knowing that there was a large branch of the church of Latter Day Saints in this place, who, as a people, are liberal in our sentiments; he no doubt anticipated great success in establishing his doctrine among us. But in this he was mistaken. The doctrine of Christ and the systems of men are at issue and consequently will not harmonize together.

However, with the assistance of some few others, who possessed congenial spirits, he succeeded in getting a hearing, and after holding several meetings we are informed that he established an abolition society in this vicinity. We indeed profess to be liberal, not only in a religious, but in a political point of view; and for this reason we stand aloof from *abolition societies*. We are liberal in our religious sentiments as far as truth and righteousness will warrant, and no farther. We believe in cultivating the pure principles of the gospel to the extent; and that every man has an undoubted right to worship God according to the dictates of his own conscience however erroneous his principles may be, and that none should molest or make him afraid.

We also believe that the constitution of these United States, is the best form of government that exists upon the foot-stool of God. Our wise legislators who framed it were elected by the voice of the people. and after taking into consideration the general good of this republic have deemed it expedient to guarantee to the Southern States the right of holding slaves;—And we do not feel disposed to rise up in opposition to it. It is their right, and we expect they will be as tenacious of their privileges as we are of ours, and we believe that it is the duty of every individual to submit to the government of that State or Kingdom in which he resides, so long as that government affords him the protection of its laws; and he that will not is an enemy to his country; an enemy to mankind, and an enemy to that God who teaches us to pay due defference and respect to magistrates, and rulers, and to be in subjection to the powers that be.

And although political demagogues, and religious fanatics, in their blind zeal, may bustle and rage, and compass sea and land with the pretention to meilorate the condition of Ham's descendants, yet God's curse pronounced by his servant Noah will remain upon them; and Canaan must dwell in the tents of Shem and be his servant until He, who pronounced it shall order it otherwise. And all the abolition societies that now are or ever will be, cannot cause one jot or tittle of the prophecy to fail. The curse that was pronounced upon that people was by the spirit of prophecy, and when the Lord turns away his wrath

and pronounces a blessing upon them he will announce to his servants the prophets that the time has arrived that there is to be no more the Canaanite in the land; and when that time comes all the devils on earth or in hell, cannot prevent it. Here then we rest the matter:—This is the ground on which we stand, this is the position we take in regard to this question. We would therfore be distinctly understood, that we do not countenance the abolition system, nor fellowship those who advocate its principles; and he that would stir up rebellion among the blacks, is an enemy to the well being of society, and instead of bettering their condition is heaping upon them innumerable evils that they would otherwise be strangers to, and is indirectly shedding the blood of his fellow-men.

W. PARRISH.

To the Editor of the Messenger and Advocate,

DEAR BROTHER:—Having just returned from a short mission, say about three weeks, in the county of Portage Ohio, I feel disposed to drop you a few lines that you may know something how the cause of truth has prospered in my hands during this short period.

I commenced preaching in the township of Hiram, the place where our beloved brethren, Joseph Smith jr. and Sidney Rigdon were most shamefully beaten, tarred and feathered some three or four years since by the inhabitants of that place and vicinity. Let it here be noted that *Hiram* stands first on the list of heroes who have waged war against the servants of God with the honorable weapons of clubs, tar and feathers, and you may well suppose that characters thus depraved were not very willing to embrace the truth—yet there are some precious souls in Hiram who have and will own the Savior before men.

After baptizing one in the above place, I went into Mantua and Shalersville where I baptized seven more, also attended meeting in Middlebury, and two more came forward for baptism which was administered by Elder Boosinger.

There is an opportunity of doing much good in those regions, if some faithful laborer would go into that part of the vineyard.

I expect to leave town to-morrow for the purpose of sounding the ram's horn again around Jericho, that her walls may be broken down, but may God bless and spare those who entertain the spies, (or the servants of the Most High.)

The cause of God will roll on in the face of an opposing world, and I cannot but make the expression of the Prophet, saying, "no weapon formed against thee shall prosper." The first weapon raised against the spread of truth, of any consideration in this country, was the wicked and scurrilous pamphlet published by A. Campbell. Next, perhaps, were the letters of E. Booth, and thirdly, Mormonism unveiled written by Mr. E. D. Howe, alias. Doct. P. Hulbert.

These were designed severally in their turn for the exposure and overthrow of "Mormonism" as they termed it; but it appears that heaven has not blessed the means which they employed to effect their object, "No weapon raised against it shall prosper."

The writings of the above named persons, I find have no influence in the world at all; for they are not even quoted by opposers, and I believe for no other reason than—that they are ashamed of them.

The servants of God are declaring boldly the counsel of the Most High, as contained in the book of Mormon, the Scriptures and the book of Covenants—Many are repenting and coming to baptism that they may obtain the remission of their sins through faith in the name of Christ.

May the Lord pour out his Spirit upon the Elders abroad, and may the angel of thy presence go before them, —may they be endowed with wisdom and power from on high, to stop the mouths of gainsayers, and to heal the sick, and cast out devils in the name of the Lord.

I am, Sir, Yours
in the Bonds of
the new Covenant,
ORSON HYDE

Kirtland, May 4, 1836.

For the Messenger and Advocate.

Br. O. COWDERY

Sir:—It appears that the notice which I took of Simons Rider in the Messenger and Advocate of January last, has given some offence to him, as according to his usual way of correcting my errors, he has been leveling his shafts at me, at the distance of thirty or forty miles; where he thinks I suppose that he can vent his feelings with safety, as there will be no person to call him to an account for it.

He complains it appears, that I have injured his character in publishing his conduct to the world in your periodical. Now, that he should be ashamed to have his conduct made a public thing is not at all surprising to me; for I should think that would of necessity be the case; for while there are any people who acknowledge him as a public teacher, his conduct is not very creditable to him. But what surprises me is, that he should charge me with injuring his character, as he knows that there was nothing said in your paper concerning him but what was strictly true; for he does know most assuredly, that without cause or provocation, he made an unmanly attack as well as an unrighteous one, upon myself, as well as others of the church of the Latter Day Saints.

He attacked both our characters and religion, in public assemblies, and in his public proclaimings; and that at a time, when we had no way of exposing his wickedness: we had no paper through which we could communicate to the world. He availed himself of this our defensless situation, to do all the injury he could, and if possible, to stop the spread of truth; but in this he failed, and when called upon to support his assertions in my presence, he had recourse to slander and abuse: these things Simons knows to be true. Why then complain that I have injured his character, by publishing them to the world? it is the same as to say, that his character cannot stand where truth prevails, and I have no reason that I know of, to doubt it. I am sure his religion cannot stand the test of truth, and he knows it as well as I do, and I expect he thinks his character is equally as weak, and would fall as easy a prey to the truth as his religion.

How far the charge of dishonesty, can be prefered in truth against Simons Rider, as well as others, of the smaller animals of this species (I mean the Campbellites) remains yet to be made manifest; as they, at present, are under tutors and governors, and not at liberty to think for themselves: For instance, there are A. Bentley S. Rider as well as others, who at present are not at liberty to think for themselves; but must think as A. Campbell, and W. Scott think. They are not at liberty to believe what the bible says, unless they first find it in the Evangelist, or Harbinger, and then, and not till then dare they believe it; but if they find it in the Evangelist, or Harbinger, it matters not whether it is in the bible or whether it is not in it, of course, in their estimation it is true; because brother Campbell, or brother Scott, has said it, that is enough: bible or no bible.

We feel in the mean time at liberty to say, that we have all the evidence necessary to satisfy our mind, that Messrs. Campbell, and Scott, the leaders of that brotherhood, are not honest in their religion: they are men who think and act for themselves, independently, and they do know, that the same Jesus who said to his disciples "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Also said "That signs shall follow them that believe &c.

Now that Messrs. Bently, Rider and others, should not know this is not surprising, because they never saw it, in either the harbenger, or evangelist and not having seen it there, of course could not say whether it was in any other place or not. But Messrs. Campbell and Scott, are not thus trammeled: they know it is there, and they do know also, that they have the same authority for saying "*these signs shall follow them that believe*" that they have to say unto the people believe and be baptized, that is, they have the authority of Jesus Christ for both; delivered at the same time, to the same people, and on the same occasion; and of equal truth, and duration. We are not afraid of a contradiction in truth, when we say, we know that Messrs. Campbell and Scott know these things; and the greater shame for them, to

keep such men as Simons Rider, and A. Bently, held in bondage, whose minds are too limited to exercise one independent thought for themselves, and only think as they are permitted by their masters.

They do know too, that the same Peter who said "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost" also described that gift of the Holy Spirit, and said, it consisted in dreaming dreams, and seeing visions, prophesying, &c, and that Peter made that promise to *all* that were afar off, even as many as the Lord our God shall call.

These things they do know, because they read for themselves, and think for themselves, and are not under bondage to any man, therefore, they have no excuse for their sin, neither cloak for it; all the excuse which can be pled for them is, that the God of this world has blinded their minds, so that when they see a thing, and know it, they will not confess it; for such there is a day of judgment, when their injustice will come up in remembrance before the Lord, and if their is one place in hell hotter than another, or where the torment is greater than another, it is surely had in reserve for such men.

Some excuse can be pled for Presbyterians, Methodist, Baptist, Episcopalians, &c. for they profess to be governed not by the bible, but by their respective creeds and confessions; against which Messrs. Campbell and Scott have spoken with great freedom, denouncing them as heretical in the extreme, and offering in the most positive manner, that the bible, and the bible only, should be our creed, and by that alone we should be governed, and yet in the face of all these declarations, deny that which is written as with a sun-beam on almost every page of it, and profess to believe and try to establish an order of things(which by the by he will never accomplish) that is no where found in it.

After generations will rise up and instead of calling them blessed, will view all their labors, and toils, in a light less favorable, than they do the crusaders, the missionary prophets of the day: yes, worse than the veriest follies of any age.

The scheme of Messrs. Campbell and Scott is the most barefaced and impudent imposition ever attempted to be pawned on any generation, and those who are stupid enough to continue to follow them, will cast a shade upon the character of this generation as long as the name of it is known among the living.

These gentlemen surely have the right to investigate the religion of the bible, but after the principles of it have all been fairly brought to light, to call them the basest of impositions, and those servants of God whom he called to this work for the world, fanatics, and impostors, when they do know that those who they thus denounce are contending for the pure principles of the bible, and for that only; and all this because God understood the base corruption of their hearts, did not choose them to be among the honored ones into whose hands the kingdom should be delivered in the last days; but saw proper to choose those whom he knew to be more righteous than they. If it were to be asked why did not the Lord choose Messrs. Campbell and Scott, to lay the foundation of his work in the last days? the answer would be, that God who knows the hearts of all living, knew that they were corrupt to the very core, and destitute of that nobleness of soul which would entitle them to this honor, and because God saw proper thus to reject their sacrifice, as he did Cain's they thought to destroy those on whom God confered this high honor, (for their honor is truly of man, but not of God) thus proving that they were of the same spirit of Cain, and only lacked in power or else they would have done as he did.

I would call on them now to reflect for a moment on the situation in which they have placed themselves, by reason of their great desire to destroy the saints. Let them look at him who catered lies for them, I mean old Clapp of Mentor, who has sunk into everlastingdisgrace, and dragged his family with him, because it is a just judgment of God on them for their iniquity.—

Would God have suffered a righteous family to have been thus disgraced. I answer nay, their very shame rises up and cries against them, and will tell their iniquities to all generations; and why? because they sought

to disgrace the saints, and God has disgraced them, or he has permitted them to be disgraced to their latest generations; for the scandal of their progenitor will be entailed upon them for a patrimony until the race is blotted out from under heaven.

This man Clapp, was the coadjutor of Messrs. Campbell and Scott, he was there fellow labourer in the persecution, and as such they are justly entitled to a share in his disgrace, and that of his family, which is a token of the righteous judgment of God. "For it is a righteous thing with God to recompence tribulation to them that trouble you" 2 Thessalonians 1: 6, says Paul to the saints.

If Messrs Campbell and Scott were to consider for but a moment, they could not avoid seeing, that they had espoused a bad cause, and were leagued with adulterers, and of the same spirit. Were they not of the same spirit of old Clapp? let them ask themselves and see?

Did old Clapp persecute the saints? so did they. Did he slander them?—so did they. Did he exert himself to give credibility to a book of falsehoods? So did they. Are not they then of the same spirit with him? Surely, as face answereth to face in water, so does their conduct and his correspond with each other.

But all their attempts have been vain: their shame is rolling back on their own heads, while the word of God grows and multiplies, and the multitude of the saints increase greatly, and are edified together. And well may the saints rejoice; for the Lord he is their God, and their maker is their husband; and their Redeemer, the holy one of Israel.

SIDNEY RIGDON.

This may certify that Elder Hiram Stratten, from whom fellowship was withdrawn by the first Seventy, in December last, has returned and made full satisfaction to the Presidents of the Seventies, and is restored to fellowship.

Kirtland, May 2, 1836.

SYLVESTER SMITH,
Clerk for the Pres. of the Seventy.

Messenger and Advocate.

KIRTLAND, OHIO, APRIL, 1836.

THE ABOLITIONISTS.

We particularly invite the attention of our readers to those communications upon the subject of Slavery. We have long looked upon this as a matter of deep moment, involving the dearest interests of a powerful, a wealthy, a free and happy republic. No one can appreciate more highly than ourself the freedom of speech, the liberty of conscience, and the liberty of the press.—Most sincerely do we believe ours to be one of the most happy forms of government ever established by men. But to see it distracted and rent to the center with local questions—qustions which cannot be discussed without the sacrifice of human blood, calls forth the feelings and sympathy of every *Christian* heart.

There is no disposition in us to abridge the privilege of free discussion—far from this; but we wonder at the folly of men who push this important subject before communities, who are wholly unprepared to judge of its merits, or demerits, and call for public sentiment before the opposite side of the matter has been touched.

If those who run through the free states, exciting their indignation against our brothers of the South, feel so much sympathy and kindness towards the blacks, were to go to the southern states, where the alleged evil exists, and *warn* those who are guilty of these enormous crimes, to repent and turn from their wickedness, or would purchase the slaves and then set them at liberty, we should have no objections to this provided they would place them upon some other continent than ours. Then we should begin to believe they were acting honestly; but till something of this is manifested, we shall think otherwise.

What benefit can the slave derive from the long harrangues and discussions held in the north? Certainly the people of the north have no legal right to interfere with the property of the south, neither have they a right to say they shall, or shall not, hold slaves. These states were admitted into the Union with the privilege of forming their own state governments; besides if they were now disposed, they

are in no situation to let their slaves loose. If the evil is on them it was brought on them by the acts of their fathers, and endure it they must. But so long as they do not complain, why should we? If we dislike slavery we are free from it and are in no danger of being afflicted with it. If they are satisfied with it, it is their right as governments, and any interference with them on the subject, so as to endanger their lives, can have its origin from no other source than from such as seek the overthrow and dissolution of our government.

Where can be the common sense of any wishing to see the slaves of the south set at liberty, is past our comprehension. Such a thing could not take place without corrupting all civil and wholesome society, of both the north and the south! Let the blacks of the south be free, and our community is overrun with paupers, and a reckless mass of human beings, uncultivated, untaught and unaccustomed to provide for themselves the necessaries of life—endangering the chastity of every female who might by chance be found in our streets—our prisons filled with convicts, and the hang-man wearied with executing the functions of his office! This must unavoidably be the case, every rational man must admit, who has ever travelled in the slave states, or we must open our houses, unfold our arms, and bid these degraded and degrading sons of Canaan, a hearty welcome and a free admittance to all we possess! A society of this nature, to us, is so intolerably degrading, that the bare reflection causes our feelings to recoil, and our hearts to revolt.

We repeat, that we have long looked upon this subject with deep feeling, and till now have remained silent; but for this once we wash our hands of the matter.

We have travelled in the south, and have seen the condition of both master and servant; and without the least disposition to deprive others of their liberty of thinking, we unhesitatingly say that if ever the condition of the slave is bettered, under our present form of government, it must be by converting the master to the faith of the gospel, and then teaching him to be kind to his slave. The idea of transportation is folly, the project of emansipation is destructive to our government, and the notion of amalgamation is devilish!—And insensible to feeling must be the heart, and low indeed must be the mind, that would consent for a moment, to see his fair daughter, his sister, or perhaps, his bosom companion, in the embrace of a NEGRO!

We entreat our brethren of the Eastern, the free States, the Canadas, and all, wherever they may be found, not to be surprised or astonished at this step, which we have thus publicly taken: were they acquainted with the present condition of the slave, they would see that they could not be freed, and we enjoy our present, civil and social societies. And further, that this matter cannot be discussed without exciting the feelings of the black population, and cause them to rise, sooner or later, and lay waste and desolate many parts of the Southern country.

This cannot be done without consigning to the dust thousands of human beings. And the bare reflection of being instrumental in causing unprovoked blood to flow, must shock the heart of every saint.

Heretofore we have confined our comments to the principles of the gospel, the restoration of Israel, and matters connected with them, when ever attempting to write for the public eye; but owing to the great increase of the church, as it respects numbers, and the deep anxiety felt by our southern brethren on this subject, we have now simply stated our belief. It is a fact, and one which appeals to our heart with great force, that members of this church resident in the South, have long looked for something from this press, calculated to do away that bitter feeling existing against them, through unfounded jealoussy, on the subject of slavery. And we have asked the question, can they look to us and plead for assistance in vain? We answer No. They have our fellowship, they have our prayers, they have our best desires, and if we can give them influence by expressing our sentiments, and thereby enable them to be more beneficial and successful in proclaiming the gospel, we will not withhold.—And if our brethren of the free States differ from us, on these principles, we beseech them, in the name of Jesus Christ to withhold, and considder that every step they take to encourage that factious spirit so prevalent in our land,

is not only closing up the way of the gospel in the mouths of the elders, but is, most certainly, endangering the life of every man who embraces it in the south.

We speak as an individual and as a man in this matter. Our strong feeling for liberty, and prejudice against the south, in consequence of education at a former period, would have urged us, perhaps, to persue another course; but after examining this matter seriously, and looking at its principles from the scripture, as well as being some what prepared to judge from an actual experiance in the south, we again repeat, that the condition of the slave cannot be bettered other than by converting the master to the faith of the gospel.

It was an inhuman thing to tear a people of another color from their friends and homes, and bring them to a strange land, and cause them to endure the toils of servitude; and that which was done by a few ship's loads by our fathers, has now involved us, their children, in trouble and difficulty; but, I am more inclined to take the garment upon my shoulders and walk backward, and cover their folly, than expose them further to shame, or laugh at their conduct. They have done as they have—we are not accountable for their conduct—they have long since fled to be here no more: and why disgrace ourselves by contending about that that we cannot better by contention, at the same time involving ourselves in everlasting ruin?

There is a strange mysteriousness over the face of the scripture with regard to servitude. The fourth son of Ham was cursed by Noah, and to this day we may look upon the fulfilment of that singular thing. When it will be removed we know not, and where he now remains in bondage, remain he must till the hand of God interposes. As to this nation his fate is inevitably sealed, so long as this form of government exists.

From what we have said, let no one charge us with inhumanity—it is for the cause of humanity we have thus freely written. It is the good of all men we desire, and for their salvation we labor, and for a long time have labored, night and day; and what further remains in our power to do, shall as freely and faithfully be done.

Let those who may be disposed to differ from us take the trouble to examine the gospel, as taught by the ancient apostles; let them follow their instructions to the different churches, raised up through their instrumentality; let them look with a feeling eye to our brethren of the south, and contemplate the flow of human blood, occasioned by an unjust excitement; let them ask that God before whom they must stand in judgment, if they are justified in leading on a dissolution of this Union and piercing the hearts of millions with the weapons of death, to gratify a vain ambition; let them examine the prophets, and see if the children of Israel will not, when they return, "lay their hand upon Edom and Moab, and cause the children of Ammon to obey them;" if they will not "take them captives whose captives they were, and rule over their oppressors," and then let them look into that law which was thundered from Sinai, the fundamental principles of which govern the civilized nations of the earth, and if after this, they differ from us, it may be a matter between them and Jehovah,—our governments are unspotted!

In this matter we consider we have spoken in behalf of the slave, as well as the slave holder. It has not been a thing of hasty conclusion; but deliberately and carefully examined, and we are sensible, if their are any who believe the gospel as we, and differ from us in point of national government, and would take the pains to inform themselves, not only by searching the holy scriptures, but by visiting the south, they would soon commend us for the course we have now taken.

Those who feel disposed, may easily ascertain the feelings of this church, as published in the book of doctrine and covenants; and from that, and what has already been said, those who are laboring in the south, will be able to set the matter in a fair light, and we trust, escape persecution and death: which we hope God will order, for his Son's sake.

THE "ATLAS" ARTICLE.

Every day discloses more and more of the weakness, the folly, the prejudice, and the wickedness of this generation. Though for more than six years this church has been abused and

insulted by slander and falsehood, it is not yet sufficient—men who *hypocritically* shudder at the thought of evil, are the most forward in blasting our character before an uninformed community; and those too, who professedly stand up to warn mankind to flee the wrath to come. In consequence of our having admitted the article signed J. M. into our columns, we have thought proper to make a more lengthy extract from the article in the "Ohio Atlas," printed at Elyria, in this state.

We are not exactly prepared to call names, though we may hereafter be, but, on reflection, if our memory serves, about the date of this scandalous, unhallowed piece, (March 16,) a gentleman from Elyria was introduced into our Hebrew school, by the title of the Rev. Mr.———and the circumstances alluded to bearing date with the article, and it being the only one of the kind during the term of the Hebrew class, it is thought by many that our conjectures are well founded, and we only regret that we are not positive. But to the extract. The writer says:

"You would naturally suppose that the Mormons were the most ignorant, degraded, and stupid set of beings on the face of the earth. This is true of some of them; but there are not wanting men of sagacity and information, and some men of strong powers of mind.—From what I saw, I should suppose that they were generally real believers in the doctrine of their prophet. They are quite polite and affable to strangers, and ready to unfold the whole system, so far as they know it, until you press them with an argument, and then their wrath rises, or they assume an heir of awful superiority, and dogmatically pronounce you blind and ignorant, and in the way to destruction; whereas, "*they know* the certainty of all these things whereof they affirm."—They are now studying Hebrew with great zeal, under the instruction of Mr. Seixas.—They profess to believe the common bible firmly, but they have "received additional revelations," which contain "the fulness of the Gospel." They all have Revelations, in proportion to their faith. I was introduced to the Immortal Prophet, Jo Smith, and his renowned coadjutor, Sidney Rigdon, and a host of the inferior satellites: and could scarcely suppress a laugh, during the formality of making acquaintance of shaking hands with the exalted dignitaries, high priests, &c. of Mormonism. I have no doubt that Jo Smith's character is an equal compound of the impostor and fanatic, and that Rigdon has but a small spiece of the latter, with an extraordinary portion of the former; while the mass of the disciples are men of perverted intellect, and disordered piety, with no sound principles of religion, with minds unbalanced and unfurnished, but active and devout; inclined to the mystical and dreary, and ready to believe any extraordinary announcement as a Revelation from God.—None of them appear to be within reach of argument on the subject of religion. They profess to have the gift of tongues; and one individual, after becoming very much excited in conversation, offered to give me a specimen, and began to close his throat for the purpose. But I shuddered at the proposal to exhibit such blasphemy and mockery of a miraculous gift, and he desisted."

A few words only by way of comment, and this we do more to show from whence a great, and the greatest share of the slanders against this church originate—from those who are treated with affability and politeness, as the writer admits. On the subject of argument, we have only to say, that if the writer will disclose *his* name, and produce a gentlemen of standing, reputation, ability and talents, one who at least, possesses a good moral character, *he* can be accommodated with men who will converse or reason upon the subject of the religion we profess, and leave for candid unprejudiced persons to judge, whether or not, when we "are pressed," we have not the whole scope of the word of God, common sense and all truth, to sustain us in our faith touching the gospel. Why we say, that if he will produce another person, possessing those virtues of which we named, is, because they are so foreign from his own heart.

His abuse and scurrility upon brs. Smith and Rigdon, is but another proof of the corruption of his own bosom. Does he pretend that these men illy treated him when here? No! Does he say he conversed with them sufficiently to learn their belief with regard to religion? No! neither does he say that he conversed with them at all. Then why seek to destroy the reputation, and blast the character of men who have never injured him? It shows upon what principle he formed his opinion—upon rumor! Rumor, that bane of social society, that fiend of hell, that destroyer of virtuous reputation, the monster which has deluged the earth with the blood of millions of the saints of God; that great, dear and darling companion of those who tremble for their own craft, must rear its hideous head, and set into operation its thousand tongues, for the purpose of closing the ears of a sinking gener-

ation against the word of eternal life.

This is but another fair specimen of the way and manner the community judge of us as a people: A worthless villain, destitute of credit or character at home, calls by our place, and runs off with a lie in his mouth, and the public believe him: another does the same, perhaps a disappointed priest, who has failed to obtain as large a salary for repreaching his Connecticut manufactered sermons as he had anticipated, and puts a scurilous article into some church and state paper, and others as mean as themselves, paper, editor and all, are ready to *swear* that the statements are correct. But this runegado, this redoubtable tom-fool correspondent of the Elyria Atlas, has aimed a blow at the characters of men who have withstood the shafts of persecution for many years, and are yet above the reach of such low bred canting insinuating imposters. If they are "immortal," they have rendered themselves so from a long tried and virtuous walk, and now live, and will live, when they have gone hence, in the bosoms of men where integraty and virtue are unimpeachable!

This writer further says: "They assure you, with the utmost confidence, that they shall soon be able to raise the dead, to heal the sick, the deef, the dumb, and the blind, &c."

That this church professes to believe, that by faith the pure in heart can heal the sick, cast out devils, &c. we do not deny; in fact, it is an item in our articles of faith, and one we find in the apostles': but, that we profess to be able to raise the dead, or ever expect to be, or in fact, have a wish to call back, to this scene of suffering, those who are freed from it, is utterly and unequivocally false. Having been in the church from its organization, we have never heard this item preached; and that a man, a stranger, who was here a few hours, to have heard any thing of the kind, is not very unaccountable to us, when we considder what else he has written.

Relative to what the writer has said, touching the general intelligence of the members of this church, we have nothing to say—their every day appearance, their common conversation, their free, frank and familliar deportment, are sufficient; but when he says that "the great mass of the disciples are men of perverted intellect and disordered piety, with no sound principles of religion, with minds unbalanced and unfurnished," he ought to be informed, that the least among us values more highly his profession, and holds too sacredly that heavenly communication bestowed by the laying on of the hands of those who were clothed with authority, than all that frail, worse than thread-bare hypocritical pretention, which came down through the mother of abominations, of which himself and all others of like profession can boast. We only add, that he is to be pitied for his folly and blindness, notwithstanding his boasted superiority and wisdom, and the world warned against the delusions, fanatacisms, and perverseness of such men.

May the Lord have mercy upon the world, and hasten the day when wickedness shall be known no more upon its face, is our sincere prayer.

From our Eldes abroad.

Elder Caleb Baldwin writes from Clear Creek Ill. March 14th 1836. After giving a succinct account of his travels from this place, he says the Lord is pouring out his spirit in an astonishing manner. To use his expression the power of God has been displayed here in the eyes of all people to their great astonishment It appeared to attend their preaching and manifest itself not only in giving his servants a message to deliver to the people, adapted to their wants, but in a good degree accompaning it, with the influence of his holy spirit. Truth we know is mighty and will prevail when that is urged in plainness and honest simplicity Satan's minions always quail under its influence. Elder Baldwin sums up his communication by saying, that the Lord had blessed him and his companion in travel in a wonderful manner since they were in Kirtland last. That they had held thirty three meetings and baptized in all since they left home 26. We say to our brethren in that region, go on, be faithful and the blessings of heaven shall attend you.

Elder Daniel Stevens writes from Killingworth Ct. under date of April 14th 1836, stating that many are favorably disposed in that region, and that a fellow-laborer in the vineyard

would be very acceptable. We mention this fact for the reason that, as our Elders are travelling in almost all directions the presant season, the the eyes of some of them may catch this article and be induced to unite their strangth with that of be. Stevens in the land of steady habits.

Elder Libbeus T. Coons writes from Coneaught, Crawford Co. Penn. under date of April 25, 1836, in substance as follows, I left Kirtland on the 12th and arrived in this place on the 19th have labored dilligently, and the Lord has blessed me attending the word spoken in his name, with his spirit and power. Elder Coons had baptised three at the date of his last, and adds that many listen with attention to the word when it is preached, thereby indicating to us, that prejudice, is giving way before the light of reason and truth.

Elder John Knapp writes from Milford, Ashtabula co. Ohio, stating that the Lord was pouring out his spirit in that place, that Elder Samuel Phelps had recently visited them and during his stay he baptized five, and since Elder Phelps left he had baptized four more. He further adds that more are convinced of the truth and the present prospect flattering.

To our elders one and all we have to say, be circumspect in all your deportment, be watchful and prayerful, and the God of heaven shall be with you and crown your labors with abundant success. You may always rest assured that you have the prayers and good wishes of your brethren in this place, for your prosperity in the cause of our Redeemer. We trust therefore that you will see your duty and the advancement of the Redeemers kingdom inseparably connected and feel the importance of being dilligent in business, fervent in spirit serving the Lord.

Kirtland, March 26.

DEAR BROTHER:

I take this opertunity to inform you of a short mission, I have recently taken, to the west.—Having been invited by some of the most respectable citizens of Newburgh Cuyahoga Co. O. to visit them, and set forth the gospel of Jesus our mediator, in its original simplicity and purity. And also to visit a small branch of the church in Bedford, which was established by Elder E. H. Groves and myself, (the forepart of last winter,) numbering twonty one.

Accordingly I left Kirtland, to visit the before mentioned place, trusting in God for help, who has said: "The laborer is worthy of his hire." I arrived at the Village of Newburgh on the 8th inst. and found that the Methodist had been holding a protracted meeting for seven or eight days in succession. I found it was to continue until next Sunday. I deliverd a discourse at 10 O. Clock the next day: and concluded to leave the place until they got through with their meeting.—I left an appointment for the next monday evening; and went to visit the before mentioned town. I found the disciples rejoiceing in the new and everlasting covenant, and growing in the knowledge of the truth. I preached 5 times and added one more to their number, and many invitations to preach in the adjacent counties, but my time being limited, I was obliged to return to Newburgh. I was informed that the Methodist had closed their meeting some two or three days sooner in consequence of not having hearers. I was informed that notwithstanding their meeting held for near two weeks, there was but two added to their number.

I attended to my appointment on the evening of the 14th I preached to a large and respectable congregation, and they gave great attention. I preached twice afterwards in the vicinity, God blessed my labors, I babtized 9 whom I left rejoicing in the Lord: and others reading their bibles, to see if these things were so.

The inhabitants of Newburgh, are intelligent and genteel, andI hope the Lord will bless and save as many of them as will comply with the conditions of salvation.

G. M. HINKLE.

'THE LATTER DAY SAINTS'
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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

VOL. II. No. 8.] KIRTLAND, OHIO, MAY, 1836. Whole No. [20

"But the end of all things is at hand, be ye therefore sober and watch unto prayer."—1st *Peter*, 4: 7.

He who had companied with the Savior after he commenced his public teachings till the consumation of that bloody tragedy that removed him from the ken of an ungrateful, ruthless world, or rather as if he would make the injunction more emphatic, and have it laid up or preserved among the archives of the church, he wrote the epistle, of which our text forms a part. In his exordium, we learn the characters he addressed, without the shadow of a doubt: the subject matter of the epistle is also replete with useful instruction to his brethren respecting the great things that pertained to their salvation.

He was qualified to teach from the fact, that he had superior advantages to gain instruction, not only from journeying with the Savior, and participating largely in all the trials and privations, through which he passed while propagating a religion so diverse from any then embraced.

He was qualified to teach from another consideration. God, our heavenly Father, had revealed to him that Jesus was the Christ the Son of the living God. We might here go on and say, that to him also were committed the keys of the kingdom, but without laboring to prove a point so little controverted, we will come to that part of our text which lies with most weight upon our mind, (viz.) "be sober and watch unto prayer." The reasons for this injunction seem to be couched in the former part of the verse we have under consideration, "seeing the end of all things was at hand." The reader will here pause for a moment and consider, that the author of our text possessed the spirit of prophecy, although the event to which he alluded did not transpire then, neither yet has it transpired, but, we believe he looked down through the vista of opening years, and beheld what is still in futurity, that the end of all things was at hand.

Here let us reflect a moment. If the apostle with any degree of propriety could urge such a course of conduct upon the Saints in his day, with how much greater propriety, and greater force may the same sentiments be urged upon the Saints now, that eighteen hundred years have passed away. The time to which he alluded must inevitably be nearer at hand than it was then. We, therefore, take the liberty to recommend, to our young brethren and sisters, more particularly, be sober and watch unto prayer. We do not suppose, the Lord requires any more strict obedience to his commands of you, than he does of your aged brethren, but you will permit us, who have passed the meridian and are now on the declivity of life, to spseak from experience in this matter: "we speak of the things we do know, and testify of those we have seen." We are well acquainted with the follies and vanities incident to youth, and we do know they are directly calculated to corrupt the taste for mental improvement, vitiate the habits, and not only so, but to grieve the Spirit of God and cause it to withdraw its vivifying influences from our souls. These, my young brethren and sisters, are appalling facts. If the Holy Spirit of God reign in you, and rule over you, it will be your meat and your drink to do the will of your heavenly Father. You will therefore, consider this, not among the least of his commands, "be sober and watch unto prayer." It will make you, that you shall be neither barren nor unfruitful in the work of the Lord. We expect, notwithstanding the great calamities that shall precede the appearance of the Savior, the wicked who shall survive those calamities, will be full of folly, full of vanity, full of laughter and every evil propensity, and that day will come in a time when they least expect it; indeed it will overtake them as a thief in the night. Think not because you have been baptized for the remission of your sins, that you are now perfectly safe, that you are sealed up unto eternal life, that God will save you in his celestial kingdom, when you are demoralizing yourselves, exerting a baneful influence around you, setting at nought his counsels and his com-

mands, and grieving his Holy Spirit by your foolish laughter and utter contempt of his just requisition, "be sober and watch unto prayer."

Remember, my young brethren and sisters, that God is not mocked with impunity. His all-seeing eye beholds you at all times, and for all your folly, your vanity, and your wicked indulgence in evil, as well as your utter contempt of his authority, he will look down with contempt upon you, and ere you are aware, you will be brought into judgment,—Be assured we tell you no fiction, we inculcate no wild chimera of a disordered imagination, when we solemnly declare both from our own experience and the dictates of the Spirit of God that presisting in such a course of perverseness, will ere long destroy your confidence in prayer, overspread your mind with gloom, and darken all your prospects of heaven and celestial glory. You may once have been washed, you may have been cleansed, but you are turned again like the dog to his vomit, or like the swine that was washed to her wallowing in the mire.

Think not that we would enjoin on you a Monkish sadness or hypocritical gravity: not so, but we would have you forsake all your loud laughter which is always indicative of an empty mind, and as we have before remarked, is calculated to grieve the Holy Spirit and make it withdraw, leaving you to the influence of that spirit which lures but to destroy.

We ask you to examine yourselves, brethren & sisters, after you have passed through a scene of folly and vanity and see if your taste for intellectual attainments has not become more obtuse, and your anxiety to become acquainted with the things of God, and our holy religion, far less acute. See if the low expressions and vulgar cants of the Bar-room and other haunts of folly and wickedness, are not fast superceding all the traces of moral refinement in your minds. See if the adversary has not already obtained the ascendency over you, remember that no one can inhale the pestiferous atmosphere of vice or folly and go away uncontaminated. Evil communications you know, the apostle said, corrupt good manners, and he might with equal propriety have added and good morals. You are not to understand that to be sober and watch unto prayer, is to make you morose, or destroy those fine feelings of your nature that render you cheerful and amiable. You are not to understand that it is to rob you of any rational enjoyment. But remember that no enjoyment can be rational, that unfits the mind and destroys the taste for pure devotional exercises toward God.

"The end of all things, the apostle said was at hand".

As we have before hinted, if he could with any propriety urge this sobriety and this watchfulness upon the saints from the consideration that the end of all things was then at hand.—with how much greater force do they not press upon us now. The time of the consumation of all things is certainly nearer at hand than it was then.

There is another idea couched in our text, of which perhaps you seldom think, The time is fast approaching, when the saints are to be all taught of God, and when he has now said to you through the apostle, be sober and watch unto prayer, is not this revolting to your feelings and the commands irksome, and disagreeable? Does not the idea forcibly strike the mind, that as the end approaches, such a course of conduct becomes more and more necessary, that we may be prepared to go out and meet the Bride Groom when he comes? That we may not be found in the unpleasant dilemma of the foolish virgins with no oil in our lamps?—Remember that God is not mocked nor his commands to be treated with irreverence or disrespect: his presence fills immensity, and his all-see-ing eye surveys the whole of his vast creation.

Although the wise man said rejoice O young man in thy youth and let thy heart cheer thee in thy youth, in the same verse, the same wise man has said, but remember that for all these things God will bring thee into judgement. Thereby plainly intimating that our enjoyments ought to be rational, and not inconsistant with our moral improvement, not inconsistant with the highest intellectual attainments, not inconsistant with that state of mind which ought to actuate us from the consideration that "the end of all things is at hand"

From a review of what we have said we learn 1st. That immoderate

laughter and foolish jesting are at war with every principle of morality or holiness of heart without which, no one will see the Lord: and that we cannot by any forced construction of ours, make them accord with the sentiment couched in our text; "be sober and watch unto prayer".

2nd. We infer from the fact, that God our heavenly Father has pointed out the way by revelation ancient and modern, that his creatures should persue to glorify and enjoy him, and that we are acting the irrational part towards ourselves as well as that of base ingratitude to him, to let the adversary get the ascendancy over us and decoy us, till folly, vanity, and sin ultimately preponderate and satan literally ,,take us captive at his will."

3d. Again whatever course of conduct we persue that is not in strict accordance with that growth in grace. and that increase in the knowledge of our Lord and Savior Jesus Christ required of his saints, we may justly conclude is not pleasing in the sight of our Heavenly Father and the unpleasant reflection that will ere long force itself upon us like an unbidden, unwelcome guest, will gnaw, like a worm, the root of our felicity, We shall then be compelled from necessity, to view the great contrast there is between virtue and vice, and many, very many, we have reason to fear, will when too late, have to make this bitter lamentation "the summer is ended, the harvest past and our souls are not saved".

4th From a view all we have said, and especially from a view of what the apostle has said, "that the end of all things is at hand," we would fain hope you would in kindness suffer a word of exhortation and be wise;

"Be wise to day tis madness to defer,
Next day the fatal precedent will plead,
Thus on till wisdom is pushed out of life."

5th. In conclusion we say if you would enjoy the approbation of a good conscience, if you would have your spiritual strength renewed, if you would be free from the contaminating influence of vice and folly, and be prepared to meet the Savior in peace, when he comes to take vengance on all those that obey not the gospel, we say deny yourselves of all folly, vanity and every worldly lust, and "be sober and watch unto prayer!" amen. **W.**

THE SAINTS OF THE LAST DAYS.

Nothing can be more pleasing and delightful than to contemplate the situation of the Latter Day Saints; placed as it were on an eminence and bringing within the compass of their observation, all the kingdoms of the world, not only those which now are, but those which are past as well as those to come; favored with the light of heaven by which they can contemplate the history of the world in its true light, understanding the situation of all who have preceded them: the light in which the great Jehovah viewed them, and their relation to the salvation of Jesus Christ.

Having before them the history of nearly six thousand years, where is written the names, the mighty works, and great faith of the former day saints, their God-like nobility of soul, their splended achievements among the nations in their day and generation, their undaunted courage in the cause of truth, their holy boldness in defence of their master's honor; their toils, their perils, their sacrafices, their indefatigable zeal, their firmness, and their stedfastness in the truth, not regarding their life unto death, their abiding testimony by which they condemned the generation which then lived, and will be had amongst men until time is no more: their great faith by which they ascended into the hieghts, and descended into the depths, and searched out all things, yea, even the deep things of God, seeing the end from the beginning, and the beginning from the end.

Being dilligent and faithflu, while the world was stumbling in darkness and the nations were strangers to the knowledge of God, and knew not him who created them nor him who saved them; they in the midst of darkness burst forth into light, and among those who set in the valley and shadow of death they caused light to spring up; their voices were heard among nations afar off, and their power was felt in the islands of the sea. The messengers of heaven watched them by the way and rejoiced over them in righteousness.

Wide is the field of contemplation which opens to the view of the saints of the latter days, while they read the history and meditate upon the events peculiar to the saints, as set forth in the account which we have of those of

former days, not only the knowledge they had of the things which then existed; but also of the things which should take place until time should end. It might be said of them in truth, that in them there was light and no darkness at all; for their knowledge extended down the stream of time until they beheld the winding up scene of this world, and reached forth into eternity to gaze upon things eternal, immortal, and invisible.

Truly their religion was a religion of intelligence, and their minds in consequence of their religion was richly laden with wisdom from on high. When we contemplate the height of their devotion, the depth of their humility, the extent of their knowledge, the greatness of their sufferings, the fervor of their zeal, the boldness of their enterprizes, the dexterity of their stratagems, the splendor of their works, the grandeur of their conceptions, the richness of their communications, the purity of their affections, the holiness of their desires, the briliance of their course, the the nobleness of their minds, the benevolence of their hearts, the sincerity of their intentions, the correctness of their motives, the power of their faith, and their incessant communion with the heavens and the heavenly hosts, being full of the Holy Spirit, and abounding in love and good works, while visions, dreams, revelations and prophesyings enlarged their minds, and prepared them for the society of the blessed.

In meditating upon these things the mind of the latter day saint struggles with the powers of darkness like Jacob with the angel, until he prevails, bursts the vail which conceals futurity from his view, and lanches forth into the light of heaven to contemplate the scenes of unborn time, and to mingle his lays with the heavenly hosts and shout hosanna in the midst of the throngs which surround the throne of God.

Again the mind of the latter day saint rolls over the face of the prophetic vision which inspired the hearts of the prophets, and caused them to sing their sweetest notes, gathers up the history of all generations, by which he can compare the present with the past, and the past with the future, and bring the two ends of men's earthly existance together. Inspired by the same spirit which inspired the prophets, he can behold glories lying over the face of revelation that the eye of an uninspired man never saw nor can see; by this spirit he discovers the iniquities, and apostacy of his own days, his mind being strengthened by the spirit of inspiration so as to enable him to understand the religion of Jesus Christ and believe it, he looks over the world with feelings peculiar to the saints, and through the light of revelation gazes upon the follies and wickedness of this generation: his ears are saluted with the Lo! heres and the Lo! theres, attended with ceremonies and forms not only without power, but without the belief in it, so that indeed he sees a form of godliness, while those who have the form, deny the power thereof.— What a great contrast he beholds between the new testament church and the churches of modern times. He views the former with its apostles, its prophets, its evangelists, its pastors and teachers, all of them men inspiredof God men full of the Holy Spirit and wisdom as wellas its gifts, its power of healing its miracles, its tongues, its interpreters of tongues, with the power of getting revelations, the ministering of angels the power of God which attended it.— The latter without apostles, or prophets, or evangelists, or inspiration or gifts or healings, or miracles, or tongues or interpreters of tongues, and yet the religious world will contend that they are both the same church, equally partakers of eternal life and the blessings of the Most High.

Such is the great contrast between the saints of the last days, and those who are strangers both to God and his ways, one sees understands and rejoices in the glory and order of the new testament church, while the other tries to evade the force of the plainest facts set forth in it, defaces the glory of the church of Christ, neither understanding its nature, nor its beauty, nor yet comprehending its glory; but contents himself with a form of godliness denying the power thereof.

In reviewing the history of his own times as written by the prophets the saint of the latter days sees fulfilling on the heads of this generation, all that God has spoken by the mouth of the holy prophets, while they are ins ensible of it, and in consequence of their great apostacy, he beholds the day of

the Lord so coming upon them as a thief in the night, and sudden distruction coming upon them and they know it not; because they know not God.—He sees them eating, and drinking, marrying, and giving in marriage, crying all is well in Zion; fear not all things are continuing as they were since the creation of the world; truly he sees that the generation among whom he lives are just such a people as there were in the days of Noah.—While he beholds the heavens and the earth big with events of an awful character, every nation preparing itself for the day of battle and the sacrafice of the great God.

He often fancies to himself that he is like one of the ancient prophets who incessantly lifted his voice to backsliding Israel, warning them of the judgments of almighty God which were coming upon them, but they would not here, he saw them haste to distruction and no power could prevent it. So the saint of the latter days sees this generation hastening to distruction, "while their judgment of a long time sleepeth not and their damnation slumbereth not;" but their eyes are closed in sleep and their eye lids in slumber, and they see not neither do they know. Therefore he does know that all that God has spoken by the mouth of the holy prophets concerning them will be fulfilled; for the day of the Lord will most assuredly overtake them as a thief in the night, and at the time when they are crying peace and safety, sudden destruction will come upon them and they shall not escape.

Whose feelings can be like the latter day saints? I answer none; because there are no persons who do know the situation of this generation except those who are inspired of God to understand it, neither can any of them understand the signs of the times: there may be signs in the sun, in the moon, and in the stars, perplexity of nations, men's hearts failing them for looking after those things which are coming upon the earth, while the uninspired in the midst of these things understand them not, neither do they know them, but like the ox fatted for the slaughter they haste to distruction and know it not, neither will they know till they lift up their eyes in hell being in torment; for in the midst of the calamities which will come upon them, they will curse their King and their God and die. And yet with all their abomination have a form of godliness; but it is only a form, for they deny, and will deny the power thereof, in consequence of which they will go down to hell and their eyes will be shut until they are opened in torment.

How marvelous, cries the saint of God, it is, that men have a bible and read it, and preach about it day after day, and night after night, and yet not believe one item of it: reject the entire religion thereof and go down to hell holding the light of God in their hands: run from neighborhood to neighborhood, preach, proclaim, admonish, and warn, make prosolytes in hundreds and thousands, and when they have made them only make their damnation more certain than it was before. Such is the light in which the latter day saint beholds all the works of the men of this generation; knowing by the spirit of inspiration that their religion is nothing more than a cunningly devised fable, a device of satan to hold the world more firm in his chains until he drags them down to perdition, and through this means obtains to himself a rich harvest of souls, who shall suffer the vengence of eternal fire.

But there is something in the midst of this scene of darkness which cheers the heart of the saints, exceedingly, it is, that the truth has once more made its appearance, and light has began to shine in darkness, and the spirit of inspiration is returning to the earth, the voice of the prophets is heard again in the land, and communion is again opened with the heavens, and babes begin to understand that which is hid from the eyes of the wise and the prudent, and the weak things of the earth begin to confound the mighty, and the foolish things of the earth, put to shame those who are wise, and men are begining again to follow after God, and multitudes are finding him to the everlasting joy and gratitude of their hearts, and God is again, saying to men, build me places as I shall direct you, where I can manifest myself to you, and send my angels to minister to you as in days of old. Judges are returning as at the first, and consellors as at the begining. And the saints may well look for the time when the "wilderness and the solitary place shall be glad for them and the desert shall blosom as the rose"

PERFECTION.

Christion perfection, so called, is a subject which has engrosed the attention of the religious public in the different ages of the world in no small degree It was, if we may credit the sacred writers, a subject which was called forth as early as we have any account of the revelations of God: and from that to the present, whether the world has been in a state of apostacy, or whether it has not, the subject of christian perfection has been one which has called forth a pretty large share of public discussion.

There can be little doubt, but those who were under the immediate influence of divine revelation, and received constant communication from the Deity on all subjects in any degree affecting their salvation, understood this subject much better than those who were in a state of apostacy; as they had all the opportunities that any mortals could have to settle all questions in relation to their religion: indeed the sacred writers speak of it as a subject which was well understood among the saints of their day; as at no time have they proposed it as a subject of discussion, and given us a formal investigation of it, as they have other subjects which were matters of controversy among the saints; but spake, and wrote, of it as of a matter which was well understood among them all.

In speaking of perfection, the Savior and his apostles have said some things which seem to be hard to understand by the present religious world: not that the sayings cannot be understood or are not sufficiently plain; but the conciousness there is among all the religious professors, of their coming far short of perfection, and taking it for granted that they are in the right way, and are as righteous as persons can be in this age of the world; they have considerable misgivings about what the sacred writers meant. For instance, when the Savior says "be ye therefore perfect, even as your father which is in heaven is perfect". Matthew 5: 48,th a deep conciousness at once says to all the professing world, that they are not thus perfect: but they are not only sensible that they are not perfect as their father in heaven is perfect; but they do most assuredly believe that they cannot be so, and a deep inquiry ensues what did the Savior mean when he said be ye perfect,, as your father in heaven is perfect?

Did he really mean that men should be perfect as God is? and if so, is such perfection necessary to salvation, or cannot a person be saved without it? are queries which often arise in the minds of many, indeed we may say all the religious world.

When people are in a state of apostacy, it seems hard to understand the sayings which were delivered to those who were in a state of acceptance with God, and fully able to bear his sayings: but it is not as hard for them to understand them, as it is to believe them when they do understand them, for to believe them with all their heart, would be virtually, to deny their religion, and, to tacitly to acknowledge that it was not of God.

How hard must it be for a person who denies christian perfection, to understand what the Savior meant, when he said be ye perfect &c? When he firmly believes that it is impossible for any person to be so: he cannot think that the Savior said any thing wrong; but comes to the conclusion that he cannot understand him, there is some mystery about his sayings, some how or other. The man never seems to reflect for a moment that the error may be in his sentiments, and the difficulty arises from his having embraced sentiments which are not according to godliness; but perfectly satisfied with his religion, he comes to the conclusion that there is some thing wrapped up in these very plain sayings, which cannot be easily understood, and there he leaves the matter.

And those who profess to believe in perfection among the saints, find some difficulty also; for the Savior seems to push the subject a little farther than they can go. To require of the saints to be perfect, is what they believe in; but for him to say that they must be perfect, as their father in heaven is perfect, is a little beyond the faith of those who believe in perfection, and they also come to the conclusion that there is some little mystery some where about the savior's saying.

So certain it is, that there are no people who can believe what was said to those who got revelations for themselves; but those who get immediate revelation from heaven.

If it were possible for people to lay down their prejudices, and let the revelations of God teach them in all things, the many mysteries which they find in the scriptures would soon pass away, and the apparent darkness which is over the face of revelation on many subjects, would become light. Let them once admit that their religion might be wrong, and search with candor for truth, and believe what the bible says, and light would speedily shine round about them. But to return to our subject again.

When we speak of perfection, we mean to be understood that a perfect thing cannot be improved. There is perfection in mechanics, when a machine is so constructed, that it cannot be improved, or made better, we call it a perfect machine. We say of the *human* system it is perfect; because we cannot suggest an improvement in any part of it, it is brought to as high a state as it can, being the contrivance of infinite wisdom, and if we were to say that the great Jehovah could not improve it, we think we should not insult him.

We say of God, he is perfect. And why? because his nature cannot be improved; and because he possesses all things of which his nature is capable When we speak of a perfect religion, we mean that the religion is in every respect adapted to the wants, and necessities, of those for whom it is designed. It expands the human mind until it can expand no more, and then supplies it with all it is capable of enjoying. So that the enjoyment is in every way suited to the capacity of the persons who possess it; insomuch, that even God himself could not expand the human mind any more, nor give it one enjoyment which it does not possess. This done, the religion is perfect; but without this, it is not.

For a person to be perfect before God, is for him to have his mind expanded until it can be expanded no more, and then to enjoy all things which it is capable of enjoying. This would be perfection, and thus a man would be perfect as his father in heaven is perfect. And until this takes place, in vain may the religious world talk about perfection.

In the scriptures we are told that there were perfect men. It was said of Noah that he was perfect in his generation Genesis 6: 9. Also Abraham, was commanded to walk before God and be perfect Genesis 17: 1. A great many scriptures might be quoted to the same effect; but let these suffice, which clearly establishes the fact, that the religion of heaven was designed to make men perfect before God; for if it were not. why say to Abraham walk before me and be thou perfect"; if the system which was taught to Abraham was not perfect, and if it were perfect, he that obeyed it would be perfect also. Or why say of Noah he was pefect in his generation? when there was no such thing as men being perfect before God, Or why command the disciples to be perfect, as their father in heaven was perfect? when there was no such thing as being thus perfect.

All these sayings must be very unmeaning, unless there is such a thing as being perfect before God; and unless those who obey the scheme of heaven are thereby made perfect.

We think this subject is easy of understanding, if we are willing to let our religion fall a prey to it; for such will be the case with the whole sectarian world, if the bible is to be our guide. Perfection then. is perfection, and nothing else but perfection, is perfection. When a person or thing is perfect, it is perfect, and when it is not perfect, it is not perfect. When any thing can be improved, it is not perfect. When any scheme which is designed for the benefit of men can be bettered, it is not perfect, perfection reaches beyond improvement.

Let us premise a little, suppose some person should take a start in intelligence in these days, and reach beyond any others who had lived before his day. Would that not prove to a demonstration, that all those who had lived before him were not perfect? surely it would; and for this reason, because the very fact of his doing so, would prove that the human mind was capable of such an improvement, and if others had not come up to it, they could be improved, and of course were not perfect. If there are any attainments for the human mind which it has not reached, the mind that has not attained to them is not perfect; for the human mind to be perfect, is for it to have attained to all to which it

can attain, and if it has not, the person is not perfect. Paul in writing to the Philippians 3: 12, says of himself.—"Not as though I had already attained, either were already perfect". So that Paul did not consider himself perfect, until he had attained that, for which he was apprehended of Christ.

Having now the premises fairly before us, the subject of perfection among saints will be very easy of understanding. When the scriptures speak of men being perfect we see plainly by the quotation taken from Paul, that it means having attained all of which their natures are capable, otherwise they are not perfect.

Let us enquire a little after the capacities of the human mind, and of its capabilities. This is set forth in the bible in a point of light different from all other books, its powers are clearly exhibited, and what it is capable of, is manifested so strikingly as not to be easily misunderstood; but great doubts exist in the minds of some of the truth of what is there said about it.

The history of the former day saints affords us abundance of light on this subject, so that "he that runs may read" and not only read but understand.—The whole bible is one series of accounts in relation to what the human mind is capable of doing when under divine influence, and the great powers which men possess when they are put into action, and how God like they can become when they submit themselves to be guided by the most High.

When I read the bible I have frequently to stop and ask myself, is human nature capable of such high attainments as those set forth in the scriptures? I am bound to answer in the affirmative, for if they are not, then, the account is not true, for whatever a man has done, it matters not how great, nor how marvelous, it proves that human nature is capable of doing that thing, or else no man would have done it. The very fact of any man having done it, proves that human nature was capable of so doing.

To Be Continued.

Our readers may be surprised, perhaps, to see a piece in this number of the Advocate, upon the subject of the Elyria article, mentioned in our last. Many, no doubt, have been of opinion, that some articles have heretofore appeared in this paper censuring too severely, the conduct and course pursued by, not only the different sects, as societies, but by individuals, who profess to proclaim the system which was devised and prepared in the bosom of eternity before the foundation of the world, for the good, joy, comfort, peace and salvation of a race of beings who have far departed from their God. In looking into that system, and taking into consideration the manner in which the Lord anciently called and authorized men to preach his gospel, which *these* men pretend to have authority to proclaim, we feel fully justified in raising our voice, and sounding an alarm, that *all* who value the worth of their souls may, at least, stop and consider their way before they plunge themselves into that abyss from whence there is no escape. And considering the worth of souls, the apostacy of the Gentile church, and the cunning craftiness of men who make merchandize of that which must continue to exist, our feelings are for the moment, excited to indignation, and then we are ready to weep over their corruption.

Men are responsible for their conduct in proportion to their standing in community, and that weight of influence which they exercise over the same; and of course, when they deviate from the path of truth, if much reliance is placed upon their decision, so much the greater the injury, because others may be led astray. No one will charge us with injustice, then, if we speak severely of such men s faults and expose them to the gaze of the surrounding crowd; for we pledge our honor and veracity, that when leading men, men of influence and standing in society, will cease to vilify our character, defame our reputation, excite the indignation and contempt of our fellow-men against us, thereby depriving us of the privilege of teaching them the gospel, and no longer pervert the right ways of God themselves, we will lay down our pen and close our mouth against them forever; but till such is the case, our course is onward, and we shall undeviatingly pursue it, so long as our conscience is void of offence before God.

The following was handed in by a friend who obtained it of the writer, and wished it might be inserted in the

Advocate: we cheerfully comply with the request, and hope it may not be the last, if similar circumstances transpire. *Editor.*

Kirtland, May, 1836.

Friend ——:—I have taken the liberty at this time of sending you a number of the April MESSENGER, which is now being printed. My reasons for so doing, are simply these: I know your goodness of heart, your liberality of sentiment in regard to *religion*, as well as to *politics*. And am satisfied that where your exertions or your influence can be brought to bear, in removing the mists of prejudice; casting aside error, and bringing truth to light; and also in doing justice to an injured and persecuted people, they will be cheerfully extended.

You are well aware, sir, that this society has travelled through floods of villification and misrepresentation from its first organization to the present time. And it has been but seldom that it was deemed necessary to condescend to notice the thousand and one *lies* that have been circulated concerning it. But, latterly, circumstances have transpired which would render longer forbearance, on our part, a "*Sin*".—I mean the efforts that have been, and are now making, by that band of disorganizers, those enemies to all that is dear to us as a people, especially to our Southern brethren,—the "ABOLITIONISTS". With the rest of the Reserve, one of their number, not long since, gave Kirtland the *honor* of his gracious presence; in order I presume, that he might teach us poor "deluded", "benighted" "*Mormons*" that we were certainly out of the way, and would have no chance of gaining our salvation* except we joined in and threw up our caps for his glorious doctrine of AMALGAMATION! But when the time come to count *noses*, he found he had "*waked up the wrong passengers*," and instead of having the "Mormons," he had gathered together a little squad of *Presbyterians*,—those, who you know, are always foremost in every thing that would tend to subvert our blood-bought liberties. For we as a society, do not hold to any such doctrines—neither do we fellowship those who do,—that is if they endeavor to put their sentiments into practice.—And furthermore, being aware that our brethren are numerous in the South—as also many moving from the east, to that country—it was thought advisable to come out decidedly in relation to this matter, that our brethren might not be subjected to persecution on this account—and the lives of our traveling elders put in jeopardy. For you will see, in a moment, that if madam rumor, with her thousand poisoned tongues, was once to set afloat the story that this society had come out in favor of the doctrines of Abolitionism, there would be no safety for one of us in the South; for our enemies would grasp at it as a precious morsel, whereon to feed the *gullibles* of this generation.

But thanks to an all-wise Providence we have men among us who are *able*, and *willing*, to take up their pens in defence of their civil and religious rights; and who, if necessity require, can and will make the priests of this, our day, tremble for their craft, and make them quake with very fear, for the safety of their "*dearly beloved flocks*," whose pockets they are picking—and by the losing of which, all their fat living would flee from them as chaff before the wind. These articles on the subject of Abolitionism, in the Messenger were written by no hireling scriblers, but have emanated from men who are actuated by no other motive than a desire to benefit their fellow creatures, and to do all they do with an eye single to the glory of God.

You will also see that the rod has not been spared in relation to some other matters. I refer to two articles in reply to a letter written some time since from Painsville, to the Editor of the Elyria "Atlas." One under the editoriol head, by our mutual friend, O. Cowdery, Esq. (who you will be glad to hear has again taken the conduct of Messenger,) lashes the villain in a somewhat severe manner—but not so much as he deserves—as he is supposed to be a *Reverend* of the Presbyterian order, and one of whom we ought to expect better things than slandering those who have never injured him and whose only crime consists in worshiping God according to the dictates

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* One of their number is said to have stated not long since that they did not believe a person could enjoy religion without being an abolitionist

of their own conciences, regardless of the sneers and scoffs of a *priest ridden, ill-bred, good-for-nothing* pack of scoundrels, whose God is gold: and whose only employment is deceiving the people, and taking the bread from the mouths of the fatherless and the widows—and whose only reward will be eternal punishment, unless they speedily repent and turn from their abominations.

In relation to matters in general, here, I have nothing very special.—The work of the Lord continues to roll forth, and souls are almost daily brought into the kingdom. The temporal as well as the spiritual concerns of the church are in as prosperous a condition as could be expected, considering the disadvantages under which we labor. Families are daily moving in from the East, While others are departing for the West.

I have now given you about all that I have to impart at this time; and will conclude, by subscribing myself, with sentiments of respect and esteem, as ever, your friend.

——— ———.

To ——— ———.

Messenger and Advocate.

KIRTLAND, OHIO, MAY, 1836.

The following, which we copy from the "Ohio Free Press," printed at Medina, the county seat of Medina county, in this state, we lay before our readers, that they may have an idea of the influence which truth has upon those who are not trammeled with sectarian prejudices; but whose minds are open to receive truth when it makes its appearance. It was written by a lawyer of high respectability, and a gentlemen of both learning and talents, of the first order.

He has no doubt given the impression of his own mind, in relation to the subject on which he has written; as well as that of many others of the citizens of that place; for if it were not the case, he could be detected.

It must be peculiarly gratifying and encouraging, to the saints, to see the effect which truth will have on the minds of gentlemen of understanding, when it is fairly laid before them. We presume to say, that like all other places, attempts have been made to prejudice the minds of the people, against the truth in Medina: indeed, the wonderful Alexander Campbell, in this instance, had his desire gratified: How's wonderful book, had pioneered the way, and the people had sufficient time to examine its contents; and do more than this, to consign it to the father of lies from whence it came; as every man under heaven believes who reads it, except a religious bigot. But the people had greater opportunities than these to get their minds enlightened; for two of Mr. Campbell's fraternity had been there, and had a fair opportunity to display all their talents. The one was the very wise and knowing Mathew Clapp of Mentor, (a name that ought always to be mentioned with reverence, not more on account of his own great wisdom, than on account of the dignity of his parentage.) The other the Rev. Ebenezar Williams, who in the greatness of their wisdom made an attack on a Mr. Tiffany, who is an unbeliever in revelation; but found themselves greatly mistaken, and did not happen to be as great men as they supposed themselves to be; for the deist was too much for both, and put them to shame and confusion.

In addition to these things, the different religious sects in Medina, used all their influence to keep the people from hearing—or at least some of them; for we will say to the credit of the people, that many professors of religion in that place, shewed a spirit worthy of lovers of truth—but they tried in vain: there was too much independence of soul in the people of Medina, to be deprived of their just rights, because priests said they should not enjoy them, and religious bigots

howled at them. The people would go, and did go, and the result is now before the public—Here follows the extract:

For the Ohio Free Press.

Latter Day Saints.

Agreeably to appointment, Elder SIDNEY RIGDON, a preacher, of the new sect styling themselves "Latter Day Saints," arrived in this Village, on Wednesday the 6th inst, and between that time and the succeeding Tuesday, delivered an interesting series of Lectures, on the subject of the Prophecies, the accomplishment of which is supposed to appertain to the present period of the world. The audiences were very full, and profoundly attentive. The following may be gathered from the Elder's lectures, as a brief synopsis of the leading tenets of the new sect, presenting, in many respects, a striking similarity to those of Elhanan Winchester.

1st. That all the prophecies, which are *known* and admitted to have been fulfilled, have been *literally* accomplished, we have the strongest analogical reasons to believe, that those which *remain* unfulfilled, will be also literally accomplished. Nor have we any reason to believe, *from Scriprtue*, in any other different mode of accomplishment.

2d. That agreeably to this analogy, and the whole scope and tenor of the prophecies yet to be fulfilled, the time is near at hand, even at the doors, when Christ will come in the clouds of heaven, with great power and glory, and all the holy angels with him! to live and reign on the earth a thousand years; and that the generation which is now on the earth will not all pass away, before this tremendous event will be literally accomplished.

3d. That previous to this second advent of the Savior, great revolutions will take place on our globe, and great destruction of mankind will accrue, from earthquakes, pestilences, wars, and other causes, by means of which all those who do not embrace the faith, will be utterly cut off and destroyed, and a remnant only, consisting of true believers, will be preserved or saved. And they maintain this work of destruction has already commenced.

4th. That immediately preceding this second advent, certain *signs*, as prophecied in Scripture, will make their appearance; such as darkness of the sun and moon, falling stars, roaring of the sea;—and they say that these will appear *soon*.

5th. That at the time of the advent, a surprising revolution will take place in the *nature* of most if not all terrestrial things: wild beasts will become tame; men immortal; the earth yield her fruits and harvests spontaneously,&c.

6th. That the Jews will, at or before the time, by a series of surprising miracles, clearly stated in the prophecies, be gathered from all parts of the world, into the ancient land of promise, where Christ again will rule and reign among his ancient people. There will be a great, if not a general resurrection of the ancient Jews and Christians. And that all obstacles to these great events will be previously removed by the destruction of the enemies of truth,&c.

7th. That the direct communications with the Almighty, which have been long lost or suspended, in consequence of the general apostacy and the teaching of the false prophets, have been again resumed by a New Dispensation, clearly predicted in the Prophecies. That the Latter Day Saints have now, frequent intercourse of this kind, with the Creator, by means of visions, revelations, &c., which the Elder confirmed by some striking narratives from his own personal experience. He also stated, that the various projects and operations of the new sect, were all derived and guided by communications of this kind, and that any believer may have the same experience, by asking for it in faith; that there is the same and as much encouragement for this exercise of faith, as there ever has been at any period of the world; and that it is the high privilege and sacred duty of all persons, to seek for the confirmation of all these glorious truths, by the light of this experience. In confirmation of the new doctrines, the Elder quoted numerous prophecies, from Isaiah, Jeremiah, Ezekiel, Daniel, Hosea Malachi, and from the Evangelists and the Epistles of Paul and Peter; and argued with great eloquence, and force, that the new dispensation must *necessarily* be true, or many of the prophetical parts of the Bible *necessarily* false.

These tremendous doctrines, promulgated by the Elder with a closeness of reasoning and eloquence of declamation seldom surpassed, were calculated to make as they have made, a powerful and no doubt a lasting impression on most of his hearers. And however strange, mysterious and marvellous, the thing nicknamed *Mormonism* may yet appear to most of the community, it is certain, that the belief in it as a solemn reality, has become firmly established in this place. One convert only, (a young lady who had adopted the new faith) was baptized by the Elder and his associate Elder Williams; but several others will probably ultimately pursue the same course.

CHARLES OLCOTT.

Medina, April, 1836.

The following is the copy of a letter from certain members of the Irvinite church, (so called,) in England, presented to certain elders of the church of Latter Day Saints, on the evening of the 10th of June, 1835, by a gentleman named in the same, at the time, calling himself a communicant and preacher of that church.

"To the Saints of the Most High:

Dear brethren in the Lord—

At a council of the pastors of our church, held March 28, 1835, upon the propriety of the Rev. John Hewitt visiting you, it was resolved and approved, that as he had an anxious desire to go to America to see the things that are spoken of in one of your papers, brought here by a merchant from New-York, he should have, as he desired, the sanction of the council, and if it pleased the Lord, his approval.

"The Lord hath seen our joy and gladness to hear that He was raising up a people for himself in that part of the New World, as well as here—O may our faith increase that he may have evangelists, apostles and prophets filled with the power of the Spirit, and performing his will in destroying the works of darkness."

"The Rev. Mr. Hewitt was professor of mathematics in Rother'm Independent Seminary, and four years pastor of Barnesly Independent church. He commenced preaching the doctrines we taught about two years since, and was excommunicated—many of his flock followed him, so that eventually he was installed in the same church, and the Lord's work prospered. As he is a living epistle you will have, if all be well, a full explanation. Many will follow should he approve of the country, &c. who will help the cause, because the Lord hath favored them with this world's goods."

We had an utterance during our meeting, which caused us to sing for joy. The Lord was pleased with our Brother's holy determination to see you, and we understand that persecution had been great among you, or would be; but we were commanded not to fear, for he would be with us—Praise the Lord."

"The time is at hand when distance shall be no barrier between us, but when, on the wings of love, Jehovah's messages shall be communicated by his saints. The Lord bless our brother and may he prove a blessing to you. Be not afraid of our enemies, they shall, unless they repent, be cast down by the Lord of hosts. The workers of iniquity have been used by the Prince of darkness to play the counterfeit, but discernment has been given to us that they were immediately put to shame by being detected, so that the flock never suffered as yet by them."

"Grace, mercy and peace be unto you from God our Father and from the Spirit, Jesus Christ our Lord,—Amen.

"I am,

Dear Sirs,

Your brother in the gospel."

(signed) "THOMAS SHAW."

"*Barnesly, April 21st*, 1835."

One object, and only one, has induced us to lay the foregoing letter from England, before our readers—and that is, the good of the cause of God. It might have remained in our possession perhaps for years in silence had it not been for circumstances which we will briefly mention:

After the arrival of Mr. Hewitt in this country, he held an interview with certain elders of this church, at which time our belief in the gospel was freely and frankly laid before him—from which, in general, he did not dissent, only that he did not believe the book of Mormon. He professed to be a member of the "Irvinite', church, (so called) and said that church believed in the gift of tongues, visions, &c. and that

himself had been favored with communications from heaven.

Some time since we saw a notice in the Painesville Telegraph, signed by the said Hewitt, denying ever having been a member of the "Irvinite" church, or of having brought a letter to this. We confess our astonishment at the sight of such an article, and feel to deplore the corruption of men who can so bare-facedly deviate from the truth, when he must have known that his visit here could not have been forgotten so soon.

Having this sample of the man's character, we knew not how soon he might leave the country and perhaps still pretend to fellowsip with the church which he represented here. And having given bro. Pratt's letter a place in the Advocate, he might also be induced to make his way to that society in Toronto, and do the cause of Christ an injury. Brother Pratt will now be prepared, in tne event Hewitt should attempt any thing of that nature, to set the matter in a proper shape, and his brethren know in what manner they have been represented in this country by a man who no doubt, left England with the confidence and esteem of a people who have been vilified and traduced. *Editor.*

The following letter is from our esteemed friend and br. Parley P. Pratt· Elder Pratt not knowing of the change in the editorial department of this paper, addressed br. Whitmer, which will explain a sentence in the last clause. We are not forward in giving news in advance, neither do we think proper to entertain our readers with accounts from travelling elders, unless they have been successful in baptizing more or less, but the peculiar situation of br. Pratt, and the great stir which has been made about that people called Irvinites, has induced us to publish his letter entire. If the Lord continues to give elder Pratt access to that people, (which he will if they are honest before him,) then we may expect soon to hear of his success in that place; but if not, he will have the satisfactory reflection, that he has performed his duty in warning them to flee from the awaiting destruction, so plainly set forth in the prophets of God. And we hope not only that br. Pratt may meet with great success where he is now laboring, but that all others, who are proclaiming the gospel, may be instrumental in gathering out the elect of the Lord from the midst of a perverse generation. We say, may they be blessed with much wisdom, may they abound in all prudence, may the authority of the holy ministry attend them, may great grace be upon them, and may the Lord our God preserve them from the wicked devices and corrupting snares of a race of men whose hearts are far from the truth.

Editor.

City of Toronto U. C. May 9, 1836.

To the Editor of the Latter Day Saints Messenger and Advocate:

Dear Brother, I am now in Toronto, the seat of government for the province of Upper Canada, a large town on the northern shores of Lake Ontario, consisting of from 12 to 20 thousand inhabitants. I landed here about 10 days since, a stranger and alone. Every place was closed against me as I applied for an opportunity to preach, until I was almost discouraged. I cried unto the Lord to open my way, and as I was on the point of leaving the city, the Lord sent a poor widow to me, who opened her house, and I spake the word of the Lord to her and to her household and friends, who believed, and have offered themselves for baptism.

The next day I visited another poor widow, who was nearly blind with inflamation: the Lord healed and opened her eyes, which has made her business enough, as many go to learn of her how her eyes were opened.

I preached to a few individuals, and still cried unto God to open my way. I applied to two chapels, to the court house, and to the infidels in vain. But the spirit of the Lord was upon me, and I said: In the name of Jesus Christ, in the strength of the God of Elijah, this city shall be warned, till every ear shall tingle and every heart be penetrated; their iniquities be brought to light, and the Lord's people gathered to the standard of truth which shall be raised in this city, and shine forth to all the regions round about.

Sunday I went to meeting first to a chapel, where the preacher preached the power of faith in its true light, and then prayed for the whole face of

things to be changed. I said, amen. After meeting, while dining with him and some of his hearers, I told them what the Lord had did for us: and they began to believe.

Afternoon I went to a Mr. Patrick's house to meeting, where many had been wont to assemble to search the scriptures: they had discovered the corruptions of christendom, and were diligently searching for truth. A few hours were spent in searching into the nature of the baptism of the Holy Ghost, with its several gifts. The result of the investigation was, they felt the need of prophets and apostles to organize them, and minister the ordinances and spirit to them. Some said, "Let us be agreed and ask for God to commission us by revelation." Others said, "it might be that the Lord had already commissioned apostles in some parts of the world; and if he had, it must come from them."

During this time I had listened in silence: some-times crying and sometimes smiling—my heart burning within me. Some one at length observed, that a stranger was in the room, who might wish to speak. I said I should be glad to speak on the subject in the evening: liberty was granted, and appointment made: after which they kneeled down and in tears confessed their naked, destitute, situation; prayed God to pity and relieve them.

In the evening they heard me; and from that time, doors have been opened wider and wider: priests and people flock to hear. Last Sunday I preached in the heart of the city, in the open air: hundreds flocked to hear, and solemnity and good order were seen through all the crowd. God gave me a voice like a trump, so that many from all the surrounding houses and streets were enabled to hear distinctly. Multitudes were thronging the streets for other meetings, who were also warned as they past. I am invited to many places in the city and in the country.

I preach, read and converse to people all day and all night: sometimes the morning sun is dawning upon us before we have thought of rest; and generally the clock strikes twelve before we retire None oppose openly, but the hireling priests, and they are glad to retire in shame and confusion, and seek an asylum within their own synagogues, where they well know they are secure from the pointed darts of truth, at present; but soon shall they be thrown down, and they stand naked and exposed to the piercing eye of Jehovah.

There are multitudes who are expecting to be baptized, and some are only waiting an opportunity.

I expect to tarry here some time: I wish you to send me the Messenger and Advocate, back numbers and all, as I get no news from any saint in any direction.

I have gotten access to the writings and publications of the people called "Irvinites," in Scotland and England, and I find they have searched deep into the gathering of Israel; the coming of Christ to reign on the earth; the apostacy of the Gentile church, and the need of an organization by authority from God, and of the restitution of the gifts of the Spirit. Tens of thousands are awakened in that land to these subjects, and are sending swift messengers to the nations around them, to teach these things, insomuch that the excitement seems to have become general among kings and nobles, priests and people.

I have addressed a letter of eleven pages to that land, giving a sketch of the work of the Lord among us. Many believers here are late from England, so we may have access to many names in that country: these are already beginning to express desires for their friends in that country to hear these things.

Now brother Whitmer, I have one request—let this be read in your public meeting, in the house of the Lord, and let the prayers of the church come up with a hearty amen, for me and the people here; for never did I feel to say, How great is the work required of me, with a *more* realizing sense than now—I cry unto God day and night.

Yours in the Lord.

P. P. PRATT.

Kirtland, May26, 1836.

Dear brother Cowdery:

Sir, having just returned from a short mission in Upper Canada, I take the liberty of addressing a few lines to you for insertion in the Messenger and Advocate, praying that it may be edifying to the

readers of that useful and interesting paper.

I left Kirtland April 5th, in company with elders, O. Pratt and F. Nickerson; and after a long and tedious journey, through mud and rain, we arrived in Upper Canada, where I took leave of the other two brethren, and persued my course for Toronto, the capital of the Province, at which place I arrived on the 19th of April. I sought in vain for a chapel, court-house or other public building, in which to preach, all being closed against me.—At length one or two private dwellings were opened freely, where I commenced, and continued preaching, until it was no longer practicable for want of sufficient room to accommodate the multitude, when I commenced preaching on the steps of a private dwelling: two rooms of the house were first filled, and then a large door-yard. This place was situated in the midst of the city so that many thousands could hear. I continued several sabbath days to hold forth the word of life to multitudes. I also continued preaching both in the city and country daily: In the country, we were under the necessity of opening large barns in order to accommodate the people. Many who were greatly rejoiced at first, soon began to search for truth with all diligence, by night and day, insomuch that sleep departed for a season from our eyes, and sometimes, daylight dawned in the East before we retired to rest. Our meetings were sometimes disturbed by Rev. gentlemen of the clergy; among them was the Rev. Mr. Evens, Editor of the Christian Guardian, and others who attended with a design to prove the Book of Mormon an imposition and myself an impostor, I refused to hear them at ten, or eleven o'clock at night, in a crowded private dwelling, without order or modorators; but I offered to meet any, or all of them on fair grounds, if they would open any public building, appoint moderators to keep order and give me half of the time, I pledged myself under these circumstances, to sustain the Book of Mormon with all the evidence they could the Bible, but they very prudently refused. One circumstance I will mention to show the weakness and falsehood, to which the clergy resort in their exertions against the truth.

The Rev. Mr. Milkins gave an appointment for preaching in a chapel in the country, against Mormonism, on Friday evening, May 20th, I attended; the house was thronged with auditors, and aftar an introduction, with a lengthy preface on the subject of false christs, false prophets, barkers, jumpers &c. (as found in the preface of Mr. Campbell's pamphlet, and other libelous publications) he, at length made a quotation from the 12th page of the Book of Mormon, concerning Laban's sword of steel, stating that he was fully prepared to reject any book as a *Revelation*, which gave an account of steel, so early as six hundred years before Christ.

It being contrary to all history, he probably supposed. we were ignorant of the Bible and had never read Job 20th chap. 24th verse and Jeremiah 15th: 12th verse, Psalm. 18 chap. 34 v. 2 Sam. 22 chap. 35 v. all these speak of stee' earlier than Nephi. His next exertion was against Nephi for killing Laban and getting the brass plates by fraud and deception, saying, away with prophets of that description, as he never would acknowledge a prophet of that character, forgetting, that in so doing, he rejected Moses, who killed an Egyptian, hid him in the sand and run his country to escape the penalty of the law, and Samuel, who hewed down Agag a helpless, unarmed prisoner, in cool blood. He doubtless, forgat that Nephi's life had been sought by Laban, and that Laban had robbed him of all his property which was exceeding great, and that he killed Laban in obedience to express commandment of the Lord.

His next objection was raised against page 46th where it is stated that Nephi's brethren rebelled against him for attempting to build a ship. They sought to put him into the sea, but he commanded them not to touch him, saying it they did, they should wither as a dried reed. The Rev. gentleman represented them as taking him, and binding him and they did not wither as he prophesied. He probably supposed we should not read for ourselves, that they did not touch him at that time, but they repented of their wickedness, and assisted him to build a ship, and after they had built the ship, and been many days at sea, they took him and bound him, but not before.—Even then, they were immediately

chastized by judgments insomuch, that they soon loosed Nephi.

Another mighty effort was against page 189. Abinadi speaking of things to come as if they had already come, spake of the resurrection of Christ in the past tense, long before Christ was born. This was a great objection to the book, but equally so, the candid reader will discover against the book of Isaiah, who exclaimed (several hundred years before Christs' birth) in the past tense. He was oppressed, and he was afflicted, yet he opened not his mouth,, 53: 7th, also in the 8th verse it is stated that he was taken from prison and from judgment &c. He must have supposed we would take for granted what the preacher said, and never read the Bible or the book of Mormon, either impartially for ourselves. Another objection was on page 232. where we find the account of Nehors, slaying Gideon and was taken before judge Alma, judged and hung for priestcrrft instead of murder: nevertheless, these are the words of Alma on the same page, "thou hast shed the blood of a righteous man, who has done much good among this people, and were we to spare thee, his blood would come upon us for vengence, therefore, thou art condemned to die." Another objection was three days darkness on this land, and only three hours darkness in Asia. But I remember a division more close than that, where the Lord severed between the land of Goshen and the rest of Egypt, so that the Egyptians saw not one another for three days,"but the Hebrews had light in their dwellings". Another objection was that the book of Ether gave the genealogy from the Tower of Babel back to Adam, 29 generations: The other scriptures made but 10 generations. He also stated that Ether did not trace it through the flood, consequently, how could the people be saved, whose genealogy Ether gave.

Now who has ever looked at the book of Ether and does not know, that no genealogy is given from the Tower back to Adam, but from the tower down through after generations to Ether? (see book of Mormon page 539) Another objection was, the witnesses to the book of Mormon, were interested witnesses consequently not to be believed Probably, not recollecting that in so saying, he was rejecting the New Testament, as the first chosen witnesses of the resurrection of Christ, were all interested witnesses: their time, their character, their property and their lives were at stake, and all would be lost if Christ were an impostor. After exerting all his powers of speech, until near eleven o'clock, he at length dismissed, when I entered the pulpit and pledged myself to prove, misrepresentation and falsehood, throughout his entire discourse upon this subject. Some of tne assembly began to clamor so loud, I could not be heard, although many wished to hear. Therefore, I was obliged to defer my reply to his several objections till the next day at 4 o'clock in the afternoon, at which time I had an appointment to preach in a barn in the same vicinity. I had an interview with the Rev. gentlemen in the morning, which lasted some hours. I showed him wherein he had stated falsehoods, or misrepresented many things in his argument: this I did before many witnesses. I then requested him to go before the public and make a humble confession of the wrong he had done, and the falsehoods he had been guilty of stating, but he utterly refused. At 4 o' clock P. M. a multitude assembled a the barn, I then replied publicly to the Rev. gentlemen's arguments of the preceding evening. After I closed my discourse, we went to the water and I baptized nine persons, who, apparently, came with contrite spirits, believing with all their hearts; expressing a full determination to serve the Lord to the end.—The next day being Sunday, May 22d, the numbers of those who had been baptized having increased to twenty five, and brethren O. Pratt and F. Nickerson being present and assisting, we laid our hands upon them and confirmed them in the name of the Lord Jesus, for the gift of the Holy Ghost. In the ordinances of the day, we were blessed with joy and peace and with the powers of the Holy Ghost. Thus grew the word of God and prevailed mightily. May the Lord bless them and add to their numbers, daily, such as shall be saved.

Yours in the bonds of the everlasting covenant.

To the Editor of the Messenger & advocate. } P. P. Pratt.

LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

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Correspondence.

PRESIDENT RIGDON:

Dear Sir, As the investigation in which you are now participating, first commenced with my brother Eebnezer, I consider it proper to state to you the origin of this controversy; that you may see the nature and design of the remarks, and hence the better understand them. What gave rise to my remarks on revelation and miracles, was, my brother charged me of "utterly denying that plan of salvation founded on revelation, miracles," &c. To convince him of his mistake, I affirmed to be a believer in both, and attempted to show him the design of both revelation and miracles. I attempted to show him that we were dependent on revelation for the knowledge of God, and the plan of salvation—that the design of miracles was to confirm revelation—and that the plan of salvation (or gospel) having been fully revealed, confirmed by miracles, and recorded in the New Testament; we were to expect no more revelation, and consequently needed no more miracles.

I have attentively examined your communication, and as I do not wish to multiply words, I have endeavored to mark only the prominent features of difference; and shall now, candidly examine them.

The principal points of difference are, 1. The design of revelation. 2. The design of miracles. 3. In reference to what the gospel is. And 4. Relation to the necessity of revelation and miracles at the present day.

In my letter to my brother I stated, the design of revelation was, first, "to make known the being of God. 2. To make known his will. 3. To make known the consequences of doing, or not doing his will." To those propositions you make no objections, excepting to the first. To that you say you "must object," because, "revelations from God were the result of the faith of those who received them." To sustain which, you quote, "For without faith it is impossible to please him." [God.] I think, sir, you can but discover that this text is altogether irrelevant, and utterly fails to prove your position. It does not say, "without faith it is impossible to get revelation; but impossible to please him."

Again you say, "That Adam had the most perfect knowledge of his [God's] existence." True, he had, but how did he obtain this knowledge? Did his "standing in the presence of God" give him this information? Or his seeing his face tell him, it was God in whose presence he stood—and whose face he beheld? No! surely you will say no!! He might know indeed that he saw some being—But how could he have faith that that being was his God? There is but one answer to this question, and that is "faith cometh by hearing, and hearing by the word of God." Now if hearing comes by the word of God, God must have spoken before Adam heard; and if faith comes by hearing, Adam must have heard before he he had faith, consequently, God must have revealed himself as God to Adam, or he had not believed it. Admit "the apostolic maxim," "that faith comes by hearing," and you must admit that revelation was necessary, in order to faith in God.

You seem to admire consistency, come then and look at your own. You say, "it is impossible for one man to be dependant on another for his knowledge of the way of salvation;" and yet you make us dependent on the "tradition of men for the idea or knowledge of God. Why object with so much feeling, to our dependence on the veracity of men for our knowledge of the way of salvation—and yet make us dependent on tradition for our knowledge of the author of salvation? Is not revelation as necessary to make known the author, as the way of salvation?—But to conclude this point, we must reject the "Apostolic maxim," or admit that faith in the being of God, came by hearing; and hearing by God's word, or revelation. "For how can we believe on him of whom we have not heard?" Impossible!!

One idea more before we pass. After making mankind dependent on tradition for his ideas of God. You say, "some of them sought unto God by rea-

son of the faith they had in the being of God, and obtained the revelation of his will." My dear sir, I should have thought your good sense would have caused "every feeling of your heart to object" to such an idea. What! a moral Governor of infinite wisdom, goodness and mercy hold his creatures—his subjects accountable, and subject to an awful penalty, for the non-performance of his will; and yet not reveal that will to them—till some of his subjects through "tradition, had got faith in his being"—and by reason of that faith, sought unto him and obtained a revelation of his will! This, sir, involves us in the conclusion, that, had not some men have sought unto the Lord, for to obtain a revelation of his will, that he never would have revealed it!! My views of the moral Governor, sir, are very different from those. Very different indeed, are the views given of him in the bible. That holy book represents Adam as the first man. But it does not leave him ignorant of the divine will, till as a suppliant he inquires what he must do. No! But as is reasonable to suppose he makes himself known unto Adam, (undoubtedly as his God) then fixes for him his residence, and commands him what to do, and makes known the penalty of disobedience.

Noah did not seek unto God for a revelation of his will, but was warned of God to prepare an ark. Abraham was called of God to go out. Nor did Moses seek to God for a revelation of his will concerning Israel; but God appeared unto him, and declared it unto him. This, sir, is as we should expect from a wise and good Governor; and I think, sir, if you were duly to consider this subject, you would acknowledge that the design of revelation was, 1. To make known the being of God, 2. To make known his will, and, 3. The consequences of doing or not doing it. I think, sir, your good sense will enable you to see, that God must first have declared himself as God, or Adam had not believed it, "for faith comes by hearing"—and that as a wise Governor, he would not leave him destitute of a knowledge of his will; but declare it to him, as the rule of his life.

The next point of difference I shall notice, is, the design of miracles. That Moses, and the prophets, Christ, and the apostles, wrought miracles, is evident; and that those miracles are ascribed to God is evident. But what design had God in the working of those miracles—is now the inquiry.

To point out the purpose for which miracles were wrought, we must suppose the Lord had some important purpose to answer, in thus controlling the laws of nature from their ordinary course. And if we look into the bible, we shall find that the great design was, to attest the divine mission of those whom he authorized to bear his messages to mankind. Then, "to the law and to the testimony," and let us see, if a "greater mistake than this cannot exist in the mind of any man." Or let us see if it be a mistake at all.

From the force of bible testimony which I shall now adduce, I hope to make the design of miracles manifest, even to the most sceptical. Notice, The design of miracles was expressly declared, at the time they were wrought.

When God sent Moses to the Hebrews, to tell them that God had sent him to deliver them, Moses said, Ex. iv. 1,2,3,4,5, "They will not believe me—for they will say the Lord hath not appeared unto thee." Now, God told him to "cast his rod upon the ground; and he cast it on the ground, and it became a serpent." And the Lord said unto Moses, put forth thy hand and take it by the tail, (and he put forth his hand and caught it, and it became a rod in his hand,) that they may believe that the Lord God of their fathers hath appeared unto thee." V. 8. "If they will not believe thee, neither hearken unto the voice of the first sign, that they will believe the voice of the latter sign." Nothing can be more explicit than this avowal of the design of those miracles. And to convince you that they accomplished their design, read v. 39: "And Aaron spake all the words which the Lord had spoken unto Moses, and did all the signs, and the people believed." Can you read those explicit declarations, sir, and say, that the design of those miracles was not to confirm the mission of Moses and Aaron? Once more and I have done with Moses. When God appeared unto Israel on Sinai in the fire and cloud, he said unto Moses, "I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever." Ex. 19: 9. There the avowed object of this sublime mir-

acle is to confirm the mission of Moses. Some of the prophets wrought miracles to confirm their mission; or God wrought miracles by them for that purpose. While we find the avowed object of miracles to be, to confirm the testimony of God's messengers, and also that the miracles of some of the prophets are recorded, I think we have no just reason to suppose that they did not all work miracles for the same purpose. Elijah was answered in his request, when he prayed that it might not rain—again when he prayed for rain—He continued the oil and the meal of the widow of Zarephath—he raised the widow's son—he brought down fire on the fifties who came to take him, that it might be known he was a man of God—he brought fire to consume the sacrifice—the wood—the water and the altar, that the people might know that the Lord was God.—Elisha caused the iron to swim—raised the dead child, and cleansed the leper; and from attending circumstances, there is no doubt but the prophets were all in the habit of working miracles.—The captive maid said, she would to God Naman was with the prophet of Israel, for he would heal him. And when Naman came to the king of Israel to be healed, Elisha said, send him to me, "and he shall know there is a prophet in Israel." Thus plainly intimating that a prophet was known by his miracles.

But in reference to Isaiah and others you seem to be elated with your imaginary triumph, and enquire when the prophecies of Isaiah and others were confirmed by miracles, and then say, "I think sir you would be difficulted to find it, indeed there is no such thing written." Hold! my good sir, not quite so fast, do not say it is not written that Isaiah wrought a miracle "to give credence" to his testimony, See 2, Kings 20, 9, and Isaiah said, "this sign shalt thou have of the Lord," "that the Lord will do the thing he hath spoken," v. 11, and he brought the shadow [of the sun] ten degrees backward." It is not convenient sir, for me to find language to express my astonishment, that a teacher in Israel" should make statements so opposite to bible truth, as you have made, sir, in this case, and in some others. Indeed I hardly expected to be under the necessity of saying to you, "ye do err not knowing the scriptures."

I do not pretend that we have positive testimony that each one of the prophets wrought miracles, but we have positive evidence that many did, and circumstantial in favor of all.—Neither have I said that miracles was the only testimony. But I have said and proved, that Moses and some of the prophets wrought miracles, and that to attest their mission.

That Christ and the apostles wrought miracles, I need not prove, because you do not deny; but you deny the design to be, to attest their mission, once more then I must call your attention to the bible, where you will find the Son of God appealing to his miracles to prove the propriety of his claims. He says. "if I do not the works of my father believe me not, but if I do, though ye believe not me, believe the works;" again, "believe me for the very works sake." Once more he vindicates his divine authority by an appeal to the testimony of John, and then to his miracles, "But I have greater witness than that of John, for the works which the father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." "And many other signs truly did Jesus in the presence of his disciples, which are not written in this Book, but these are written that ye might believe that Jesus is the Christ the Son of God."—Can you say sir in view of all this testimony, and more too, that the design of miracles was not to confirm the mission of God's messengers?

In reference to the Apostles you make this wonderful remark, "mark then dear sir, particularly, that these signs were not to follow the apostles themselves. Bear with me sir, while I call your attention once more to the bible, which you have the misfortune to differ so much from. Paul appeals again, and again to his miracles as the infallible evidence of his apostleship.—To the Romans, he appeals to the "mighty signs and wonders" which Christ wrought by him. To the Corinthians he says, "truly the signs of an apostle were wrought among you, what were the signs of an apostle? Paul says "they were signs & wonders and mighty deeds," the same followed all the apostles. "God also bearing

them witness both with signs and wonders, and with divers miracles." But what were the signs which were to follow the apostles? Look at the commission, "these signs shall follow them [apostles] who believe, in my name shall they cast out devils" &c; and this they did, the devils bear witness, saying "Paul we know" &c. I hardly know what to think of you sir, for almost every step I advance, I find your remarks clashing with the bible. But I am inclined to think it is because you have not "duly considered the subject." You say these signs "shall not follow the apostles." The bible says they shall, and says they did.—You say again, "these signs should follow them who believed the apostles, word, both men & women, no exception. But Paul says "are all workers of miracles?" Paul denies that all had this power of miracles. When speaking of the spiritual gifts, where he says is given by the same spirit, to one the word of wisdom, to another knowledge, to another miracles, thus affirming that all had not this gift, making very particular "exceptions."

Having thus shown beyond all successful controversy, that Moses and the prophets, Christ and the apostles, all wrought miracles, and that to attest their mission, I shall notice one idea more and then pass to, what is the gospel?

You say, "that there can be no churches of Christ, unless they can prove themselves so by miracles".—I think then sir, that you are prepared to say, Christ has no church; nor ever had: if to be his church every member, "men and women" "without exception" must work miracles; For surely you "would be difficulted" to find one in the apostles days, every member of which "without exception" wrought miracles. Indeed we have no record of such a Church. I should not deviate from the truth, to say, there is no such church among all the sects of the present day. And you sir, will not be so presuming, I think, as to say you belong with such a church. If you should, I can prove to the contrary by more than 500 witnesses.

The third point of difference I shall notice, is, What the gospel is. That Christ & his apostles preached the gospel, and the whole gospel, we both agree, and that the "world has departed from the gospel," I shall not deny; but believe it has been made void by the traditions of men," and is in some measure to this day; not excepting yourself sir.

You say, "this then, is what I contend for, that the gospel as preached by the Savior and his apostles, and as written in the new testament has disappeared"

This question will be determined by ascertaining what the gospel is.

I have asked you, "is that which is now written in the New Testament the gospel." You say the gospel is the power of God. Well, what is the power of God? You say it is "God's scheme of saving men." What then is God's scheme of saving men? You say "it is putting men into possession of the power of God." Now look at it. The gospel is the power! The power is the scheme!! and the scheme is the putting men into possession of the power!!! This is like the boy's answer to his father, when he asked him, where is the chain, he said the chain is with the plow. Where is the plow? He said, it is with the drag. Now when the father can find out where the drag is, he can find where the chain is also: So with me, when I can learn the last, I shall know the first.

But sir, leaving your vague and indefinite answer; in revieving your whole communication, I conclude that what you call the gospel is that power by which the sick are healed—miracles wrought &c. And that this power to work miracles—confer the Holy Spirit, speak with tongues &c. has disappeared, I agree with you. But sir, I hope to show you that that power is one thing, and the gospel another.

The gospel then, is the glad tidings of a Savior, and of salvation to all nations. This is the gospel which was "preached before unto Abraham, saying in thee shall all nations be blessed," see Gal. iii. 8. This gospel is called "the word of truth" Eph. i. 13. "ye heard the word of truth, the gospel of your salvation." When Christ says, "go ye into all the world and preach the gospel," he means the same as, "go teach all nations and in teaching (or preaching) the gospel they were to "preach the word," "the word which God sent by Jesus Christ," this word is called the New Testament, or gospel, and is written in the Bible. This

is the gospel which Paul preached—which "he received by revelation of Jesus Christ," hence every man that has got a Bible, has got the gospel, and the whole gospel. Hence the gospel has not disappeared.

He then, who preaches that word which is written in the New Testament, preaches the gospel; and I can but say sir, "I marvel that ye are so soon removed unto another gospel," "which is not another."

One of two conclusions sir, you must come to. You must say that what is written in the New Testament is not the gospel, or the whole gospel; or you must say that your visions, revelations and prophecies are no part of the gospel. If the whole gospel was revealed by Christ and his apostles—and that gospel is written in the New Testament, then sir, no after revelation can be any part of the gospel; and if you, or I, or an "angel from heaven, preach any other gospel," than that the primitive saints received, Paul says, "let him be accursed." If you preach what Christ and the apostles preached, you preach the gospel; but if you preach any thing they did not, you do not preach the gospel, or you preach "another gospel." And if you preach only what they did, you reveal nothing, you only proclaim what was before revealed.

But perhaps you will wish to plead, that, as the gospel is "power," that the word is not the gospel; but sir, "where the word of a king is, there is power." "The word of God is quick and powerful." "The scriptures are able to make you wise unto salvation through faith." But "the word did not profit, when not mixed with faith. See 1. Thes. ii. 13. "The word of God which effectually worketh also in you that believe." Thus you see, "the gospel (or word) is the power of God unto salvation to every one that believeth."

You say "the gospel is only of use to men, when there is somebody to administer it to them." To this sir, "I must object with every feeling of my heart:" for to all intents it makes us dependent on men for salvation. I pity the world if they are dependent on the caprice of men for their salvation. I think sir, there would be "but few saved."

This is not the gospel the apostle taught; he said, "it should come to pass that whosoever called on the name of the Lord should be saved."

I think I have proved to the satisfaction of the candid, that the whole gospel has been revealed, and is now recorded in the New Testament; hence not lost, but in our possession. It follows then, that if we have got the gospel, there is no need of further revelation. We do not want another gospel. If the gospel was in the apostles' days able to save sinners, it now is. If it was then a sufficient rule of life, it now is. If it was then perfect, it is now. And if the primitive disciples needed no more to make them wise unto salvation; neither do we. Why then dear sir, do we need more revelations?—Surely we do not: then we need not expect it.

As I have abundantly shown that miracles were to attest the mission of God's messengers—and that their mission has been thus abundantly tested; it follows then, that as we need no more revelations, neither do we need any more miracles: and this is the reason why we do not have them.

Now sir, if you say the gospel is now written in the New Testament, then you must say it has not disappeared But if the gospel has disappeared, then that which is now written is not the gospel—and if not the gospel, what is it?

While I thus plead that we have the gospel, I admit that the sects, (not excepting your own) have departed from its order. You ask, "if the world has departed from the gospel, how is it to be restored but by revelation?" I answer, the gospel does not need to be restored to the world. Let the world return back to the gospel, and its order, and all will be well.

I will now conclude this letter, by requesting you to reflect what further light you can on this subject.

And subscribe myself

Yours in Christian kindness,

OLIVER BARR.

PRESIDENT S. RIGDON,

Kirtland.

Conneaut, May 24th, 1836.

P. S. As you have published our correspondence thus far, I shall expect you will publish this also, and entire.

O. B.

Kirtland, June, 1836.

Mr. O. Barr:

Sir—I have received your last, and I think that it will not be strange to you, that I should be surprized at receiving such a production from your pen.

When a gentleman, gratuitously, gives a challenge to a whole society, and any one of them sees proper to accept it, and replies to him in a respectful manner, it will surely be expected that he will be treated with common courtesy. This, sir, was my expectation; but you must know if it were, that in reading your letter I must have been greatly disappointed; for surely you know, that so far from its being respectful, it is scurrilous. Your plow and drag story, savors of any thing but christian propriety and decorum; but perhaps you designed it to be as the shade in the picture, to make the other parts of your letter appear more brilliant. If this were the case, I think you acted wisely; for it would certainly require the very dregs of vulgarity to have that effect upon your letter.

You, sir, have certainly forgotten that you had written a letter, previously, or if you had not forgotten it, you neglected to read it before you wrote your last; otherwise you never would have written as you have; for you seem to have written about almost every thing, but the subject which you introced in your first letter, and to which I replied.

Let me invite you to go back and look a little at your first letter. In the second paragraph I read as follows: "How can we know that their communication is a revelation from God? Will their bare assertion satisfy us that God speaks by them? I say no. We must have evidence or we cannot believe. But what evidence will satisfy? Nothing short of a miracle—[mark this last sentence particularly]—If a person should say that he had a communication from God, and then to convince us that God did speak by him—should say to a dead man arise—and he should rise up. Or he should command the elements, and they should obey him—the winds should cease to blow, and the waters to flow; these miracles done, would be sufficient evidence that God spoke by him. But these miracles would need to be done publicly, in the presence of friends and foes, that there might be no ground for cavil. And these miracles would need to be continued until the revelation was completed, and no longer."—This is sufficiently plain to show that you make the entire design of miracles to be for the purpose of establishing revelations.

But if there is need of any more proof as to the light in which your first letter presents the subject of miracles, it is found in the following expression. "And if no new revelation is to be made, why should miracles be continued?"

The foregoing leaves the subject without doubt, and it amounts to this: That nothing is to be received as a revelation but what is confirmed by miracles; and those miracles must continue all the time the revelation is giving; and that the design of miracles was to establish revelations and nothing else; for when you say "And if no new revelation is to be given, why should miracles be continued?" You virtually say, that miracles had this alone for its object. To this then in our letter to you, we objected, and said "that a greater mistake could not exist in the mind of man." We say so still; and if we needed any thing to convince us of it, your last letter is sufficient to do it, most effectually.

These assertions of yours we met with fair argument and scripture facts, and we conclude from your last letter that our arguments were unanswerable; seeing you have not been able to touch them.

The first argument was, that God sent messengers into the world who gave revelations to mankind, and by whom God spake, that never confirmed their mission, nor their revelations by miracles. And the second was, that persons wrought miracles who never gave revelations to the world. These facts being established, your whole theory vanishes; for if there were revelations given, and the persons who gave them never established their revelations, nor yet their own mission by miracles, the question is forever settled, that your theory is false. And if there are persons mentioned in the scriptures, who wrought miracles that never gave revelations to the world; then it is a question never to be controverted by honest men, that miracles had some other object besides establish-

ing revelations; even if it could be proved, that in some instances they were wrought expressly for the purpose of establishing revelations. This is all we ever tried to prove, or wanted to prove; for this done, it was enough for our purpose; for it left your theory forever worse than a bubble; either the result of the most consummate ignorance, or foulest corruption.

Now, Sir, you may labor and labor, again and again; you may bring up all the persons mentioned in the bible from Genesis to Revelations, who wrought miracles; and though you should prove that a hundred, or a thousand of them wrought miracles to prove that they were messengers sent of God, and that the revelations which they gave were from God, and when you have done, your theory at last, is as false as satan; and that for the best of all reasons, because there were other messengers sent of God who gave revelations to men, and through whom God spake to the world, who never wrought miracles for any purpose of which we have any account; and a theory which requires us to believe that they did, when we have no such account, is founded upon false principles, and is without foundation in truth.

This, sir, you seemed to be apprized of, and thought to obviate the difficulty by drawing an inference that they all did so. This you did in defiance of the bible, and with an affrontery surely peculiar to yourself; because it is positively said of John the Baptist that he wrought no miracle; see John's gospel, chap. 10, ver. 41; and yet he was a prophet, yea, more than a prophet, and God spake through him, and he was the messenger of the Most High, and yet he wrought no miracle to prove that he was a messenger of God, and that God spake through him; and yet, sir, in the face of this positive declaration you have had the affrontery to say in your letter (drawing your conclusion from premises which you had laid down) that all the messengers of God did work miracles to prove their mission; and their revelations to be of God. And why, I ask, was this foul inference drawn? Because, sir, you saw that unless you could establish it to be so, your whole theory fell to the ground; and rather sir, than renounce a false system after all your pretensions to honesty, you would endeavor in a sly and shameful manner to establish it by drawing an inference in open defiance of the plainest declarations of the bible.

But, sir, this is not all the foul attempt made in your last letter; there is another of equally as bad, if not worse character. I allude to the attempt to make it appear, that the Savior when he said to his apostles, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned: and these signs shall follow them that believe." That the *them* in that instance, alluded to the apostles themselves. In this attempt, you have put at defiance all grammatical rules, and surely made common sense ashamed. The schoolboy of ten years old can detect you in this senseless attempt. And yet you are an honest man willing to learn the truth!!! *O tempora! O mores!!* Here we need batalions of exclamation points and interjections without number.

Did you think, sir, that any gentleman who regarded the laws of righteousness and the rules of propriety, would ever condescend to investigate any subject with a man who could descend to such shameful means to support any cause. If you did, sir, you have as little acquaintance with human nature, as you have with the rules of propriety.

Once more upon this subject. You speak of my being elated with my imaginary triumph. This is as foolish and as wicked as some other attempts in your letter. Was there any such appearance in my letter as my being elated with any thing? I say there is not the appearance of such a thing; it is an attempt on your part to misrepresent as shamefully as you have done in other cases; no sir, so far from this, you confess in your second letter that mine to you was written in a kind spirit. Who of common sense does not know that there is a great difference between writing in a kind spirit and being elated with an imaginary triumph. But now to the case of Isaiah, about which you made the above false assertion.

You knew most assuredly, if you read my letter with any degree of attention, that I had before me when I wrote, your theory, which required that revelations had to be established by miracles which were wrought in the presence of both friends and foes,

and that these miracles must continue until the revelation was closed.

Now, sir, *I say hold—not quite so fast, sir.* How is your theory established by the case of Isaiah? Isaiah commenced prophecying in the reign of Uzziah, and terminated in the reign of Hezekiah—a space occupying a little over an hundred years.

You have shown that in the days of Hezekiah, the sun went back on his dial fifteen degrees; but, sir, where is your theory in all this, that the miracles must needs continue all the time the revelation is given. Was this the case with Isaiah, judge ye? And here let me remark, that it is you, sir, who have been elated with an imaginary triumph; an imaginary one, sure enough.

As I said in my first to you, so say I again: Where is it written that the prophecies of Isaiah, Jeremiah, Hosea, Amos, Malachi, and others, were confirmed, as you say. I say, sir, there is no such thing written; and if you believed your own theory, you would deny that those writings were revelations from God. But, sir, your conduct manifests clearly that you do not believe your own theory.

Now, sir, all that you have said and quoted, or can say and quote, about the messengers of God working miracles to prove their mission, or revelations, or both to be of God, leaves your theory to be one of the most senseless things that was ever put on paper by a rational being.

As I have had a peep into your grammar, I will look a little into your logic. I find the following sayings in your letter.

Again: "You seem to admire consistency, come then and look at your own. You say "it is impossible for one man to be dependent on another for his knowledge of the way of salvation," and yet you make us dependent on the tradition of men for the idea or knowledge of God." Now sir, this is about on a par with the rest of your letter. I am now looking on the first paper, where I ever saw it written by the pen of a man who pretended to be a man of letters, that our first idea, and our knowledge of a thing was the same thing.

Did I make any person dependent on tradition for his knowledge of God? Most assuredly, sir, I did not. I said we were dependent on man for the first idea we had of the way of salvation and of the existence of a God; but our knowledge was a very different thing, and I must confess that I am no little surprised at you. Is it possible, sir, that you came forward with such great boldness to challenge a whole society to an investigation of the subject of religion, and yet you do not know the difference between a man's first ideas and his actual knowledge of a thing? How do you think, sir, a man is to reason with such a being?

Your ideas of God as a moral governor are about on a par with the rest of your letter, the direct opposite of the bible. What does a man pray for but to obtain the will of God. "Seek and you shall find. Ask and you shall receive. Knock and it shall be opened unto you. If any man lack wisdom, let him ask of God who giveth liberally to all men, and upbraideth not."—What! a moral governor thus requiring his subjects to seek after his will, and more particularly, when he wants them to serve and obey him; how strange this is! Why not have told them without asking, and have commanded them to obey? Strange or not strange, however, God is just such a moral governor, it matters not how much any person may differ from it.

Once more and I am done—you take quite exceptions at the apostles definition of the gospel: that it is the power of God unto salvation; but I am not to be accountable for this; for after all you have said it still stands written that the gospel is the power of God unto salvation, to all them that believe.—The apostle did not say that it was the power of God to them who did not believe; and this is the reason why it is not the power of God unto your salvation; you do not believe, and the fate of the unbeliever is plainly told by the sacred writers, your works are sufficient evidence that you do not believe. Those who believed what the apostles taught, received the power of God unto salvation. Those who did not believe did not receive that power, and was of course damned.

And seeing you have declared that you are among the number of unbelievers. I warn you in the name of Jesus Christ, and by virtue of the Holy Priesthood confered on me by the revelation of Jesus Christ, to repent of your sins, and be baptized for the

remission of them, and receive the gift of the Holy Spirit by laying on of the hands of those who are ordained in these last days unto that power, or you shall be damned; for your great ignorance of the things of God, clearly manifests that you are in the gall of bitterness, and bonds of iniquity, and an entire stranger to the gospel of Christ: having a form of Godliness but denying the power thereof, from such my master commands me to turn away, as I do from you; believing that if I were to indulge you in writing any more to be published in the papers in this place, I should offend the readers thereof. Seeing that the least discerning cannot help but see, that you are capable of any violation of the rules of investigation and of the most unwarrantable affrontery; and that the fear of God is not before your eyes, for if it were, you would not put at defiance all scripture, all reason, all language, all common sense; for surely your letter is shocking to all.

Before you ever present yourself again as a braggadocio challenging with a high hand, people to investigate with you the subject of religion, I would seriously recommend to you to get some Yankee school master to give you some lessons on english grammar, that you may know that them apostles is not quite according to the rules of grammar, and also get some country girl to give you a few lessons on logic, so that you may be enabled to tell the difference, between a man's first ideas and his knowledge.

By way of conclusion I say sir that I feel myself insulted by being brought into contact with such a man and the correspondence between you and I closes. Farewell.

SIDNEY RIGDON.

DIED—In this place, on the 15th inst. NAOMI HARMON, daughter of Oliver and Sarah Harmon; aged 11 years, 11 months and 12 days. She was a member of the church of the Latter Day Saints, and died in the triumph of faith, often saying to her parents, and to her brothers and sisters, not to weep for her; or in other words, not to feel bad, for she said that it was better for her to go than to stay! for she knew that she should be happy, she wanted to go and be with Christ and her brothers that had died and gone before her.

Messenger and Advocate.

KIRTLAND, OHIO, JUNE, 1836.

NOTICE.

The undersigned inform all whom it may concern, that the firm of F. G. Williams & Co., is this day, by mutual consent. dissolved; and that all debts due the said firm must be paid immediately to Mr. Cowdery, who has purchased the entire establishment. and will be responsible for all debts due from the same.

F. G. WILLIAMS,
OLIVER COWDERY,
Kirtland, Ohio, June 7, 1836.

N. B. Printing, in its various *branches will be executed by the subscriber*, at the late stand of F. G. Williams & Co. *on short notice and reasonable terms.*

OLIVER COWDERY.
June 7, 1836.

In consequence of the dissolution, noticed above, the entire charge, responsibility and burden of an infant, yet expensive establishment, rests for its future operations, on one individual. A portion of our time, our talents, and our temporal means, have heretofore been devoted to the building of the house of the Lord, that the Elders might be endowed, the saints be edified and the church of God be built up according to his commandment. Therefore, of necessity pecuniary embarrassments are pressing upon us like a fatal incubus and we say that remittances *must* be made; for they are indispensable to the continuance of our our business.

Our friends and patrons are fully sensible, that all temporal business, however intimately it may be connected with eternal things, requires temporal means to prosecute that business.

Our terms for the Messenger and Advocate have been one dollar a year payable in advance. Many have received our paper almost, or quite, from its commencement, and are yet in arrears. We wish it now to be distinct-

ly understood, that all our subscribers, who shall not have paid us our dues and manifested their wish to continue, on or before the first of Oct. next will be stricken from our subscription list, except at our discretion.

We here take occasion to remark, that a goodly number of our friends and brethren have been prompt in payment, and a few have been liberal in forwarding us money. To all such, we tender our heartfelt gratitude, and pray the Lord to bless them abundantly.

Our readers at a distance may not exactly relish the acerbity of some articles that we have admitted into our columns in this month's paper. If so, we refer them for some of our reasons, to our editorial article in the May number of the Advocate where a few of them, at least, are briefly stated. We now say it is as unpleasant to us to be under the necessity of making such severe strictures on the character and conduct of any of our fellow-mortals, as it *can be* revolting to their feelings to read them. But when men say all manner of evil of us falsely, and we tamely submit, when we may lawfully repel their wicked assaults: we tacitly admit the justice of their course. Therefore, in our own defence we are sometimes, reluctantly compelled to answer fools according to their own folly.

FROM OUR ELDERS ABROAD.

Doubtless our patrons, and more particularly the brethren, will marvel that they through our columns, hear no more from our travelling Elders this season; we say, in answer to such an inquiry, should one arise, that we have two resons to offer, on our part; and first. Our elders have not been as free as usual in their communications to us; those few that have been out on short missions and returned, and those who have favored us, with but a short sketch of their travels and labors, give us to understand that their most sanguine expectations, have been realized, and in some instances more than realized. 2d. We have had a press of other matter that we deemed necessary to insert, therefore, that subject has been deferred.

We have now determined to select and lay before our readers a few items from the accounts we have, both oral and epistolary.

Elder Luke Johnson writes from Sackets harbor May 24th as follows—I have labored about two weeks in this county, and the Lord has blessed my labors. There is the most calls for preaching that I have ever known. I have baptized nine, and there are more who calculate to come forward when I return. I am now going to Orange county, and calculate to return in about a week.

The Lord has blessed me beyond any thing that I had realized before.—I can say like one of old, the half has not been told me.

Elders A. Lyman and N. Tanner write us from Portage, N. Y. under date of May 10th, that between that time and April 7th, they had travelled three hundred and fifty miles, held twenty meetings, and baptized six; we use their expression when we say the "sick are healed, und the promises of the Lord are fulfilled unto us."

Br. John Harvey writes us from Canada, under date of May 30th, stating that Eld. O. Pratt had been preaching in Branford, Mount Pleasant, and Mallahide, Upper Canada, and that he had baptized six in the former place, and two in Mallahide. He further adds, that there were many more believing. We knew Elder Pratt had not at that time been long in that place, for he had been but a little time absent from this.

Elder Leonard Rich states to us verbally, that he left Kirtland about the 12th of April, travelled into the county of Niagara, in the state of New York, preached seven discourses and bapti-

zed 9. The Elder assures us that he had full congregations of attentive hearers; some who had formerly been bitter opposers to him and the doctrine he inculcated, yielded to the force of truth and reason, and to all human view, became his friends. The elder, from a previous agreement, felt under an obligation to his family and friends at home, to return in a short time.—He therefore, feels deeply to regret, being under the necessity of leaving a field of useful labor so soon. May the good seed which he has sown, take root downward and bear fruit upward, to the glory of God the Father.

Elders Granger and Millet left Kirtland in May, travelled south as far as Richland county in this State, held eleven public meetings and baptized 20 in that county and two in Portage county on their return home. It will not, we trust, be improper here to remark, that these elders were absent from here but 8 days, and in one of the most busy seasons of the year, yet under all circumstances, say they, many followed us from place to place, and listened attentively while we held forth the words of life and salvation. A goodly number, as we have seen, were convinced of the truth and willing to obey the commandments of the Lord. So "grows the word of God and multiplies."

The venerable Patriarch of our church Joseph Smith, sen. and Elder John Smith set out on a mission from this place, May 10th, to visit some of the branches of the church south of this, to regulate them and set in order the things that were wanting; they returned again on the 18th, being absent but eight days, during which time they either baptized, or witnessed the baptism of 16, and 95 received their patriarchal blessing. Although their stay was necessarily short, yet the Lord of the harvest appeared to crown their labors with abundant success, and a number, from a thorough conviction of the error of their former ways, followed them home and were baptized in this place, on the next Sabbath after their return. Thus we see, that when men, (and they are but men) go forth clothed with authority from on high, and the ancient order of things is be, ing established according to the word of God, the honest in heart see it, and know it, and prejudice and error give way before the light of truth and reason. While we are penning this article, these aged fathers are about to set out on a mission to the East. We most devoutly pray the Lord to be with them and bless them. We also entreat our brethren in the Eastern churches to receive them cordially, entertain them hospitably, and above all, to appreciate their instructions. The Lord, for his Son's sake preserve them in health and strength and return them to the bosom of their families and the church in this place in peace.

For the Messenger and Advocate.

At a conference convened at the house of br. S. Utley, Chalk-level, Benton county, Tennessee, agreeably to previous notice, on the 28th and 29th days of May, 1836: the congregation being called to order, Elder D. W. Patton was called to the Chair, and Elder Warren Parrish appointed Secretary; the conference was then opened by singing and prayer and proceeded to business.

The chairman arose and made some preliminary remarks touching the object and order of the meeting; and called upon the official members to inform the conference of the manner in which they had taught; also their present faith in the fulness of the gospel as contained in the bible, book of Mormon and book of doctrine and covenants.

Elder W. Woodruff arose and expressed his feelings upon the subject, to our entire satisfaction. The chairman then called upon all the official members present to rise if they concurred in the sentiments which Elder Woodruff expressed: the vote was unanimous; also the church gave their assent to the same by raising their hands.

Benj. L. Clap, priest, was then called upon to represent the Taropen branch, which consists of 28 members in good standing.

Daniel S. Thomas, priest, represented the Clarks river branch consisting of 10 members in good standing.

Elder Abram O. Smoot represented the Blood river branch consisting of 10 members in good standing.

Elder Woodruff represented the Academy branch consisting of 10 mem-

bers in good standing, with the exception of their not observing altogether the word of wisdom.

Deacon A. B. Willson represented the Chalk-level branch, consisting of 27 members in good standing with the exception of some few who have been shaken of late, in consequence of the ungodly conduct and teaching of J. Jackson, Teacher.

Elder Woodruff represented the Eagle creek branch, consisting of 15 members in good standing. He also represented Cyprus branch consisting of 10 members, 3 of whom had apostatized, 3 are disaffected, and 4 in good standing; this branch has been under the care of John Jackson, teacher, who has apostatized—but are now without any official member. Eld. Woodruff also represented 7 members scattered abroad not recognized with any branch.

Elder Benj. F. Boydston, preferred a charge against John Jackson, teacher, in Cyprus branch, for unchristian conduct and heresy in denying the book of Mormon and revelations of God, and using his influence to disaffect others, by saying that he believed them to be a deception, and tyranical in their nature. He manifested much anger.

Said Jackson was notified to attend this conference and answer to the charges prefered against him! he did not appear, the charges were sustained by many witneses and we cut him off, by raising our hands against him. Sister Jackson was also dropped, and a brother by the name of Howard H. Williams, was also cut off.

Mr. Jackson held a license as a Teacher: he did not attend our conference and from the disposition which he has manifested we conclude that we could not obtain his credentials if we were to call on him.

By the unanimous voice of the Chalk-Level branch, Deacon A. B. Willson was ordained a priest. By the recommendation of the same branch of the church, Br. Albert Petty Esq. received the ordination of a Teacher.

Mr. Jesse Tarpin was recommended as a fit subject, to receive an ordination as the spirit should dictate, which was that of a priest.

Those were ordained by orders of the chairman, under the hands of Elder W. Parrish.

A charge having been prefered against Elder Daniel Cathcart, for unchristian conduct and erroneous teaching, we convened a council of Elders on the evening of the same day, and took his case into consideration. The charges were sustained by many witnesses; Elder Cathcart was then called upon; he frankly confessed and heartily repented of his sins and was restored to full fellowship.

D. W. PATTEN,
Chairman

W. PARISH,
Secretary.

To the Editor of the Messenger and Advocate.

DEAR SIR:—For the purpose of making a few remarks on the following extract from a paper published at Liberty, Missouri, I ask the indulgence of your columns.

"Independence, Mo. }
May 3d, 1836. }

"Letters from Kirtland Ohio have been received here by the last mail from persons of undoubted veracity giving information that, the Mormons in that place and its vicinity, to the number of 1500, or 2000 are arming and coming on to the upper Missouri. This information is confirmed by our merchants returning, and other travelers coming from the East, who say that every boat ascending the River contains more or less of them; some 20, and one as high as 205. Those who did not shew guns openly, had boxes of the size usually made to contain guns. At the last advices from Kirtland all the County Officers were filled with *Latter day saints.* H. C."

The whole of the above extract, I pronounce to be a base and wicked fabrication; one that is known to be so, by every man that has had any opportunity of viewing for himself the conduct and character of the church of Latter Day Saints, in this town. Instead of boats being crowded with passengers to the number of 205, or even 20, from this place, within the last year, there has not over *twenty* persons, in all, gone from Kirtland to Missouri, by water, within a twelve-month, to my own certain knowledge. The writer's statement in regard to all the *officers* in this county being filled with Latter Day Saints, is too barefaced to

need any comment. Nor should the extract have been noticed at all, but for the purpose of exhibiting to a candid public, the means resorted to by the enemies of *religious freedom*, to injure a people whose only crime, if so they choose to call it, is a desire to enjoy the privileges guaranteed to them by the constitution of the United States, and a willingness that all others should have the same, to the utmost, of whatever persuasion or name, religious or political.

No respectable man has ever yet, to my knowledge, pretended to say that the Latter Day Saints, as a society, have been guilty of any infringement of the laws of their country; or that they have refused to comply with any of the requisitions of the government under which they live. On the contrary, they are admitted, by all men of candor, to be peaceable, upright and honest in their dealings with the world; kind, benevolent and charitable to the poor and distressed in every situation, whether of their own belief or not; molesting none others in their mode of worship; and in fact, in all things, doing to others as they would wish to be done by.

Then why all this hue and cry against them? Not only are their characters vilified and slandered by every little two-penny filthy sheet from Maine to Georgia, opposed to the rights of conscience, and especially by those (and with sorrow and mortification do I say it,) who profess to be followers of the Savior of the world, though their actions bespeak them to be perfect antipodes to every characteristic that should mark the conduct of christians—but time and again, are they perplexed and harassed with suits at law, brought by their enemies on trivial pretences, and often for no cause at all; men dragged or driven from their homes at the point of the bayonet; their wives and children cast headlong into the pitiless storm, to endure all the privations of hunger and cold, without a shelter, or yet scarcely clothing sufficient to cover them from the insults of an infuriated mob; while their goods are destroyed at sight, or thrown to the four-winds, to be left to the mercy of men as regardless of honor or humane feelings as the mobbers themselves. At other times, members of the society, against whose characters not a shade of suspicion has ever yet been brought, are dragged from their slumbers at the hour of midnight, by beings who wear the forms, yet deserving of any other than the appellation of MEN, and treated in a manner, to think of which, would cause the most ruthless savage of the forest to blush.

And all this, too, in our boasted land of liberty; under a government where freedom of *conscience*, of speech, and of the press, are considered to be among the most exalted privileges enjoyed—and for which our fathers left the shores of Europe, and afterwards freely shed their blood in its maintainance on proud Columbia's soil.

Have the Latter Day Saints intringed any of the provisions of the constitution in the exercise of their religious belief? I say they have not.—For that constitution itself says, that "Congress shall make no law respecting an establishmeht of religion, or prohibiting the free exercise thereof." From which it must be inferred, that the framers of that instrument did not consider themselves clothed with the right to make any regulations in regard to this matter; nor yet of granting such power to the Congress of the nation.

What does the constitution of OHIO say on the same subject, (to which, if I recollect right, that of Missouri, is nearly similar in regard to religion.)—

It says, "That all men have a natural and indefeasible right to worship Almighty God, according to the dictates of conscience; that no human authority can *in any case whatever*, control or interfere with the rights of conscience; that no man shall be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent; and that no preference shall ever be given, by law, to any religious society or mode of worship, and no religious test shall be required as a qualification to any office of trust or profit."

This extract from the constitution of Ohio, is made for the special benefit of those who have been, and are yet, foremost in persecuting the saints, in this section of country; and it should, I think, be taken as a text-book by those of the different sects in our own neighborhood, between whose *professions* and *works*, on the subject of religious liberty, there is so great a contrast.—

Justice, however, requires me to say that honorable exceptions have been found among men of every denomination; men whose consciences are not bound by the chains of priestcraft; who are not compelled to bow their heads at the beck and call of every man who arrogates to himself the sole right and title to the *patent* of saving or damning souls, at his own good will and pleasure; and who will exercise their own opinions, regardless of the friendship or enmity of this crooked and perverse generation: and to those my remarks are not intended to apply. But these exceptions are few, and seldom to be found. I wish to be understood as speaking to that class, who, to save their own craft, and to gratify a bigoted and malignant heart, do not hesitate, in their opposition to the saints, to go beyond the bounds of truth and common decency. And as all men will have to give an account, at the bar of God, for their deeds, I would advise those who make, as well as those who publish falsehoods against the church of Christ, to beware, lest in endeavoring to injure an innocent society, they heap up to themselves everlasting condemnation; for the scriptures say that without CHARITY all else is vain; and if the abuse and persecution of the saints evinces a charitable feeling, then I must confess that I am entirely ignorant of the true definition of the term.

Having said thus much, I now ask, in candor and in the soberness of truth, the honorable portion of my fellow-citizens, why the church of Latter Day Saints should be deprived of a privilege which the constitution of Ohio says "no human authority can *in any case whatever*, control or interfere with." For if the principle is good in regard to one society, it must be so to all, so long as they do not interfere with the rights of others. If this society is to be persecuted and mobbed on every occasion that may suit the fancy or interests of men who disregard all law, human and divine, the same may be done to others in like circumstances —and where, I ask, would it be likely to end? To contemplate the consequences of such a course, is enough to chill the blood of every patriot and christian in our land. If this spirit of intolerance is not discountenanced and frowned at by every virtuous man in community, but a few more suns may shine upon the heads of this generation, till we may say farewell to our boasted liberty; till every man's hand will be raised against his brother; till the measure of unrighteousness will be filled up, when God, in his wrath, will come forth from his hiding place, to cut the wicked from the face of the earth, and cast them as stubble, into unquenchable fire; and the righteous be gathered to that haven of rest, even the mount Zion, where the weary will find rest, and the wicked cease from troubling.

I have but a word to say to the author and publisher of the extract in question, that is to repent, speedily, and turn from their service of satan, lest vengeance as a whirlwind overtake them; for the Lord has said that *all liars shall have their part in the lake that burns with fire and brimstone!*

J. M.

Br. O. COWDERY:

Sir—I have just received the desperate information, that Simons Rider, in consequence of the notice which I have taken of him, is going to prosecute me; and I greatly desire, through the medium of your paper, to plead with him for quarters. For O! I do not want to be sued for the terrible crime of telling the truth about a man.

I know that the truth is a tight fit upon Simons, and I think it is likely that it hurts him some too; as no chastisement for the present is joyous but grievos, nevertheless afterwards it yields the peaceable fruits of righteousness to them who are exercised therewith. And could Simons avoid sueing me, for a little season, perhaps it might have that effect upon him. O Simons! do not sue me if you can any way avoid it!

But if Simons cannot in his patience possess his soul, I think I can put him on a better scheme to ally his feelings, and I think gratify them perhaps more.

I have an old uncle in the state of Maryland, that was never married, and

he possesses a large property. I would say to him, get his brother Adamson Bentley (for he is an animal of his own kidney) and go there; he is now about eighty years of age, & of course it is will-making time, and about the right age for Bentley to prevail on him to make a will that will disinherit a monstrous heretic. I think it is probable there will be no difficulty in engaging Bentley in his service; seeing he has been so successful in his former attempt with old Mr. Brooks, my wife's father, and got his own wife so well fattened on other people's property.—He can, no doubt, be engaged again for the same service. Besure my uncle is not a Campbellite in religion, but a regular Baptist; but that will not make any difference; for Bentley can become all things to all men, that he may gain some.

This course I think may satisfy Simons until his chastisement works out the peaceable fruits of righteousness, and I will escape being sued; and if my family should lose a few thousand dollars, if Bentley's wife only gets it, it is as well; it is all in the family.

Simons would do well also to say to his brother Darwin Atwater, as he has a great deal of labor to carry about and read Howe's book, that he can be favored with the history of old Clapp, his wife's father, to carry with him; so that he can shew the people Campbellism unveiled also.

Yours in great haste, and you may well think, not without some anxiety too. SIDNEY RIGDON.

CONFERENCE.

We are requested by our Elders now in Tennessee and Kentucky, to notify our brethren and friends, that a conference of elders and brethren of the church of Latter Day Saints will be held on the first Friday, Saturday, and Sabbath, in September next, at Daymons creek, Calloway co. Kentucky.

Kirtland, Ohio, June 3, 1836.

The following is a List containing the names of Ministers of the Gospel, belonging to the church of the Latter Day Saints, whose Licenses were recorded, the preceeding Quarter, in the License Records, in Kirtland, Ohio.

THOMAS BURDICK,
Recording Clerk

First, names of the Elders:

Milo Andrus	Arvin A Avery
Elijah Able	Sampson Avard
Hazen Aldrich	Martin C Allred
Stephen Burnet	Loren Babbit
Elias Benner	William Bosley
Henry Benner	Nathan B Baldwin
Hiram Blackman	Francis G Bishop
Joseph B Bosworth	Israel Barlow
George W Brooks	Albert Brown
Alva Beman	Peter Buchanan
Reuben Barton	Josiah Butterfield
James Braden	Thomas Burdick
Benjamin Brown	George Burket
George Boosinger	John F Boynton
James Burnham	Lorenzo Booth
Seymour Brunson	JohnP Barnard
Lorenzo Barnes	Michael Barkdull
Harrison Burgess	Peletiah Brown
Almon Babbit	Alden Burdick
Oliver Cowdery	Jared Carter
Simeon Carter	William O Clark
Jacob K Chapman	Lyman Curtis
William Carpenter	Alpheus Cutler
John Carrill	Anthony Cooper
Lebbeus T Coons	David Clough
Elijah Cheney	Reynolds Cahoon
Zebedee Coltrin	William F Cahoon
Warren A Cowdery	Perry Durfee
Osmyn M Deuel	Jabez Durfee
MosesDaily	Edmond Durfee
Peter Dustin	Isaac Decker
James Daily	Israel Duty
Chapman Duncan	George W Dunham
Solomon W Denton	William Draper Sen
Hiram Dayton	David Evans
James Emett	David Elliot
Frazier Eaton	Solon Foster
King Follet	Rufus Fisher
Noah M Faunce	Hezekiah Fisk
Elijah Fordham	James Foster
Edmond Fisher	William A Fry
Elisha H Groves	Alpheus Gifford
William Gould	Jedediah M Grant
John Gould	Sherman Gilbert
Michael Griffith	Hervey Green
Moses I Gardner	John P Greene
Salmon Gee	John Galord
Selah J Griffin	Levi Gifford
Thomas Grover	Oliver Granger
Thomas Gorden	Jonathan H Holmes
Joshua S Holman	Levi W Hancock
Elias Higbee	Solomon Hancock
Joel Haskins	Milton Holmes
Nelson Higgins	Reuben Hadlock
Elias Hutchings	Orson Hyde
Jesse Huntsman	John Herret
Richard Howard	William Harris
George M Hinkle	Heman Hyde
Samuel James	John Johnson
Henry Jacobs	Truman Jackson
Michael Jacobs	Luke Johnson

Daniel S Jackson	Lyman Johnson
Joel H Johnson	Levi Jackman
Vinson Knight	Heber C Kimball
Newel Knight	Joseph Keeler
Joseph A Kelting	Joseph C Kingsbury
Ashbel A Lathrop	Lyman Leonard
Benjamin Lewis	Aaron C Lyon
Amasa Lyman	Nelson Lyon
Moses Lindsley	Isaac Morley
Thomas B Marsh	Artemus Millet
Reuben McBride	George Morey
John Murdock	John Mackley
William E McLellin	Samuel Miles
Moses Martin	Jeremiah Mackley
Joel McWethey	William Marks
Joseph B Noble	William Parkes
Levi S Nickerson	Uriah B Powell
E F Nickerson	William Perry
Samuel Newcomb	Edward Partridge
Roger Orton	Stephen Post
Gideon Ormsby	John E Page
Amos R Orton	David W Patten
W W Phelps	Parley P Pratt
Orson Pratt	Ambrose Palmer
Warren Parrish	Dexter Palmer
Morris Phelps	Noah Packard
Sidney Rigdon	Lewis Robbins
Robert Rathbun	Shadrach Roundy
George Rose	Charles C Rich
Harlow Redfield	Burr Riggs
Leonard Rich	George Robinson
David H Redfield	Ebenezar Robinson
Joseph Rose	Sylvester Smith
Joseph Smith Jun	Jonathan Stevens
Joseph Smith Sen	Uzzial Stevens
A Jackson Squiers	Henry G Sherwood
Ezra Strong	Erastus Snow
Almon W Sherman	Samuel H Smith
Cyrus Smalling	Stephen Starks
Zerubbable Snow	Don C Smith
Jaazaniah B Smith	William Smith
Hyrum Smith	John Smith
Dexter Stillman	Milton Stow
Hiram Stratton	Peter Shirts
Lyman Stevens	John Tanner
William Tenny Jr	Samuel Thompson
Nathan Tanner	James L Thompson
Charles Thompson	Julius Thompson
Ezra Thornton	Jonathan Taylor
F G Williams	Coerge Willson
Peter Whitmer	Stephen Winchester
Michael B Welton	Benjamin Winchester
Lorenzo Wells	Henry Willcox
Harvey G Whitlock	Willford Woodruff
John Whitmer	Daniel Wood
David Whitmer	Levi Way
Edward M Webb	William Wightman
Chancey G Webb	Alexander Whiteside
James Webb	Hiram Winter
Brigham Young	Joseph Young
Lorenzo Young	Phineas H Young

Secondly, names of the Priests

Ira Ames	Julian Moses
William Cowdery	Uriah Roundy
Joseph Cooper	John Robinson
John Daily	Samuel Rolfe
William Draper Jr	Daniel Tyler
John Herrington	

Thirdly, names of the Teachers

Hial Brones	Ransom Vanleuven
Ames Tayler	

Fourthly, names of the Deacons

William Borgess	Andrews Tyler
Robert W Bidwell	Diderick Westfall
John Sagers	

NOTICE

Agreeable to the decision of the High Council of Kirtland, held March 8th, 1836: wherein Cornelius P. Lott and others were put on suspense; this is to all whom it may concern, that I confess the decision of the Council to be just and righteous; and that we were in a wrong spirit and were led to say many things that were wrong concerning brother Cyrus Smalling and the church, for which I ask the forgivness of those who, in so doing, I have injured; and I will endeavor to live hereafter by every word that proceeds from the mouth of the Lord.

CORNELIUS P. LOTT.

Kirtland, May 23d, 1836.

Died in this town on the 27th ultimo, Miss MARY SMITH, in the 35th year of her age. The deceased was a member of the Church of the Latter Day Saints and died in the triumphs of faith.

The ruthless hand of the destroyer is among the works of God. This afflictive stroke of God's providence speaks to all in terms too plainly to be misunderstood, "be ye also ready."

Let us all profit by this dispensation, realizing, that it is truly "better to go to the house of mourning than to the house of feasting: for that is the end of all men, and the living will lay it to his heart.

——— In this town, on the 27th ult. Mrs. MARY SMITH, widow of Asahel Smith, aged 93 years.

THE LATTER DAY SAINTS'

Messenger and Advocate,

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OLIVER COWDERY,

EDITOR AND PROPRIETOR,

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

VOL. II. NO. 10.] KIRTLAND, OHIO, JULY, 1836. Whole No. [22.

I exhort, therefore that, first of all supplications, prayers, intercessions and giving of thanks, be made for all men; For kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.—1. TIMOTHY 2: 1,2.

It is a conceded point that the scriptures of truth, the old and new testaments, are replete with instruction to the children of men, for whose benefit alone they were written. It is also admitted that as they are the dictates of inspiration, they are consistent with themselves and worthy of their Author. What Moses recorded in the Pentateuch, the prophets who succeeded him never condemned; that which the prophets taught, was approbated by our great Redeemer; and his apostles, who were under his instruction during the three years of his public ministry, after their Master was removed from the ken of an ungodly world, continued to *urge* and *enforce* upon *that* generation, the same heaven-born principles, taught by the Redeemer of the world. These same principles, have formed the basis of all law, where their brilliancy has been reflected upon the understanding, or their benign influence operated upon the hearts of the children of men. Upon *these* principles, in all countries denominated *christian*, are predicated the civil laws and the penal code. The christian world have, therefore, affixed to them their seal of approbation, and as did the God of the Universe when he beheld the world emerge from chaos in obedience to his behest, unhesitatingly, they have pronounced them good. Therefore, while we pursue a course stamped with the approbation of heaven, we are not like the mariner who has lost his rudder and compass and is left exposed to all the dangers incident to winds, rocks, quicksands and waves: But the assurance, that we have the polar star of truth to guide us, heaven's own laws to regulate our conduct, lights up a smile even in the aspect of woe, and makes the man imbued with, and actuated by those principles of which we have been speaking:

"Thank heaven, that ere he drew his breath,
And triumph in the thoughts of death."

We are prepared now to receive this as an axiom that cannot be weakened by argument or evaded by sophistry: That, God is the same immutable being he ever was, and requires the same implicit obedience to his commands he ever did: And we think we shall not do violence to the truth if we say that man, frail man, is much the same now as he has been in every age since the fall of Adam We find on looking over historic pages both sacred and profane, that man left to himself invariably violated those sacred principles, of which the whole christian world professes to think so highly, and that it has been a part at least, of the business of inspired men in all ages, when there were any, to *urge* and enforce upon mankind an adherence to those principles. The great apostle of the Gentiles, who is the ostensible author of the epistle of which our text forms a part, charges his son, Timothy, with all the feelings of a man of God and the pathos of a legate of the skies, That, prayers, intercessions and giving of thanks be made for all men, and then as if he would not only not be misunderstood, but emphatically impress the idea upon his mind, he adds, "for kings, and for all that are in authority that we may lead a quiet and peaceable life in all godliness and honesty." In this idea is included either directly or indirectly, nearly the whole relative duty of man. It presupposes that he is a social being, not a solitary, misanthropic recluse, but that from inclination or necessity, or both, men will become members of civil society and have certain rights in common, one with another, "among which are, life, liberty and the pursuit of happiness." It presupposes laws by which the conduct of men is to be regulated. It presupposes rulers and governors to administer laws. The idea of rulers and governors, presupposes that man, from necessity and the better security of some of those rights he holds most dear, gives up, or yields a part of those he holds less sacred, for the better security of the more important ones. Thus our readers will see, without going farther into detail, their duty as saints of God, towards all men,

especially toward our rulers. The sacred penman does not say we shall think or act as do our rulers, but plainly says we shall pray for them, that they may rule in righteousness and govern in equity. The apostle whose words we are contemplating, was well acquainted with the history of man, having been brought up at the feet of Gamaliel, a Doctor of the Law, and from the warnings, rebukes, admonitions and exhortations he gives the churches, we are fully sensible he had the same restless disposition in his fellow man with which to contend, that now manifests itself in the day and age of the world in which we live. The churches built up by him and his compeers, were composed of frail mortals like ourselves.

Sometimes we find him reasoning with them as if they were the most profound philosophers and logicians, sometimes pleading with them in language the most pathetic, at other times he comes out in censure the most severe, calculated to impress the reader with the idea that "he taught as one having authority," and the force of his expressions, the very power of the Most High that accompanied them, were directly calculated to fill him with awe and veneration, and make the heart of the wicked or hypocritical, quail before their withering influence.

As we have had occasion to speak of man's surrendering a part of his natural rights for the better security of the remainder, we will here take the liberty to remark, that he never, without compulsion, surrenders the right of self preservation, and the defence of his own household. It is clearly asserted in so many words, that he that provides not for his own household has denied the faith and is worse than an infidel. Let us here quere;—Is it reasonable to suppose, that to procure *food* alone for one's household, covers the whole ground intended to be covered by the sacred writer when he penned this sentence? Certainly not. If he provide *food* and *clothing*, has he yet answered the demand of the divine law? We think such an idea would be preposterous? It will be readily admitted that he is under an obligation almost or quite, equally imperative, to shelter them from the peltings of the pitiless storm. These are relative duties and are not in ostensible opposition to any principle sanctioned by divine authority. These ideas are certainly in accordance with that of praying for all men, for Rulers and ruled. They are not contradictory to those urged by the Savior in his sermon on the mount.

Here then is no controversy. We have yet no opposition, for we have come in contact with no man's principles. We will here take the liberty to digress a little for the sake of illustrating and enforcing our own ideas. And

1st. By way of query we ask, if when our Eastern, Western, Northern or Southern border, has been invaded by merciless savages, laying waste the fair portions of our country, if even the most fastidious, does not feel justified in the sight of God and man in meeting force with force and repelling the invading foe? We think you will. Certainly, then, when the footsteps of the foe are marked with the innocent blood of our women and children, it would be an imperative duty. Apathy would become a crime, indifference would be infamous, and every bosom that did not swell with indignation when contemplating such scenes, covers a heart too black with treachery and crime, to deserve our sympathy, or is too cowardly and effeminate to dwell in the breast of a man. Remember that prayers, intercessions and giving of thanks are to be made for all men; for rulers and ruled. There may seem, on a superficial view, to be some collision in the sentiments we have advanced relative to national defence, and the ideas embraced in our text.—But we think there is none. There is a perfect harmony existing between the idea of deprecating the wrath of an enemy and in repelling his ruthless assaults. There is no discrepancy in principle and practice, in that case; our faith and our works harmonize. We evince our implicit belief in the Lord of Sabbaoth, therefore, we pray, and our willingness to provide for our own households, therefore, we protect and defend them. Consider for once that God is the same, and we have not disputed the immutability of his laws or his right to govern his subjects. Abraham, the patriarch Abraham—whose very name we venerate as the father of the faithful, and whose praises we sing, armed his domestics and went himself to the slaughter of the kings who had not even set set foot upon his

soil, but they had invaded the territory of some of his neighbors, taken his nephew a prisoner and confiscated his goods. And on his return from the bloody contest, and for aught we know, while his garments were yet stained with gore, Melchisedec the priest of the most high God, met him and blessed him in the name of the Lord. Let not your feelings revolt at this idea, kind reader, God is God and he is the same and changes not, therefore what he approbated in Abraham he approbates now.

This same Abraham, apppeared to owe allegiance to no human governor or ruler; the government to which he submitted, was a Theocracy, and he acknowledged no authority but the King of heaven and earth. He communed with the Most High and had intercourse with the upper world. God revealed himself to him, and made many great and precious promises to him, before this event, of which we have been speaking, he revealed himself to him *afterwards*, renewed the *same* promises, and eventually *confirmed*, *ratified* and *fulfilled* them and *never*, *no never*, of which we have any account, did he express or manifest any disapprobation of that act. We see nothing in this transaction inconsistent with the idea of praying to God for all men, that he would restrain their anger towards us, and turn their bitter hatred into tender love.

We have abundant testimony to prove that God commanded his servants, anciently to fight their enemies and destroy them. He even commanded Saul, the king of Israel, to go and utterly destroy Amalek, spare him not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.—And this for no alledged crime of which that generation had been guilty, but four hundred and twelve years before, when Israel was journeying from Egypt to Canaan, Amalek came out against Israel in Rephadim to battle, and because Saul disobeyed the commandments of the Lord, in sparing Agag and the best of the spoil, he rejected him from being king, and Samuel, that prophet of the Most High, took Agag the king of the Amalekites, a helpless, defenceless, unarmed prisoner & hewud him in pieces in cool blood. And yet he was a prophet, and the Lord spake through him to the children of Israel, and we have no account that the Lord ever manifested any displeasure toward him, *for that transaction*. The grand query now arises how are we to reconcile the precedents given and the principles inculcated by the Savior in his sermon on the mount, and those couched in our text. There can be no discrepancy in the teachings of the ancient prophets of the Lord and the Redeemer of mankind; both, under similar circumstances would doubtless have given the same instructions. The difficulty then is not yet solved—We must view the Almighty as the moral Governor of the Universe, and consider that his ways are higher than our ways & his thoughts than our thoughts, that we have not yet been able to comprehend all his ways or find him out to perfection. Hence, to our limited view the apparent contradiction between the *old* and *new* testament writers. Another idea, the Savior was teaching his disciples alone, and preparing them to propagate a religion diverse in many respects from any then extant among Jews or Gentiles. He was preparing them to go among their brethren like sheep among wolves, and if the Jews as a nation rejected them, as he knew they would, he had prepared a scourge for them and apprised his disciples of it. Their devoted city was to be taken and sacked, their beautiful temple be thrown down, and such calamities come on them as never come upon any people. Thus we see altho' the disciples were not suffered to be the avengers of their own wrongs, even-handed justice ere long overtook that wicked generation. They would not receive those that were sent unto them, and to cap the climax of crime, and fill up the measure of their iniquity, they crucified the Lord of life and glory. They, the disciples, had their peculiar instructions as individuals.—They were to preach the gospel and testify of the things they had seen, and speak of those they knew. They were to suffer without resistance, and at last lay down their lives without reserve for the cause of their Master. But God had informed them of his just retribution of their crimes which he had in reserve.

The Lord probably allowed Lot to fight in his own defence, but the disciples of the blessed Savior were not thus privileged. The circumstances were

different. Abraham was permitted to slay the enemies of Lot and release him from bondage, while death only released the disciples of the Redeemer, but mark the tragical end, the miserable overthrow of their enemies which came upon them in about forty years after the crucifixion of the Savior. They experienced the judgments of God according to the prediction of the Savior while he tabernacled with man in the flesh, and according to the declaration of the holy prophets who preceded him. No discrepancy then, nothing very mysterious in either of these occurrences; he had prepared punishment for the guilty in both cases which suited his own purpose.

Nothing transpired in either case, militating against the idea of praying to God for all men, for kings and for all that are in authority, nothing contrary to the idea of praying for our rulers and obeying them, nothing contrary to the idea of defending our country from the wicked attacks of a ruthless foe, nothing contrary to the idea of individually defending our innocent wives and helpless offspring from the rude assaults of any who invade our rights. This is a natural and inalienable right, and let me add, it is never voluntarily surrendered, therefore it is reserved. The principle that will allow of *naiional* defence will justify a smaller community *cæteras paribus* in acting on the same principle. And he who objects to the idea that a man has a right to defend his wife, his property and his offspring, will find himself at war with the best feelings of his own heart, with the established rules of all civilized nations, of all communities, and with very few exceptions, the whole professing christian world.

A few reflections by way of improvement and we close. And

1st. We have said, and we believe truly, that God is the same moral Governor of the Universe he was anciently.

2d. We have said, and we think truly, that man is the same ruthless, rebellious being against the government of God that he ever was.

3d. We have seen, that in consequence of his restlessness and rebellion, whenever he was associated in community with his fellow man, a part of what would be his right without reservation, were he alone, he must necessarily resign into the hands of his rulers for the better security of those he holds more sacred.

4th. We have said the right to defend his wife, his children & his own person from the murderous assaults of a ruthless foe, were among his reserved rights, and are never given up to man but by compulsion, nor to God but by express command.

5th. We have expressed our disapprobation, in strong terms of the apathy or cowardice or that wretch who should look complacently on the lawless marauder, or the merciless violator of his domestic rights.

6th, We have said, and we defy contradiction, that what God has commanded one man to do, he will approbate in another under similar circumstances, and the only apparent discrepancy in the teachings of the old and new testament writers, arises from our limited understandings and contracted views of the government of God.

7th We have said that the idea of self defence, was not incompatible with that of praying for all men, praying that God would turn away the anger of our enemies and fill them with love.

Our readers, from a view of all we have said, will now suffer a word of exhortation and we have done.

Nothing we have said should be construed into a justification of crime or the violation of the rules of civilized society. In all cases are you to be good and peaceable subjects of that government that protects thoso rights you have surrendered for its protection. Fear God, love the brethren, and respect those in authority over you. In short pray for them and for all that are in authority, that you may lead quiet and peaceable lives in all Godliness, even so amen. **W.**

2d SERIES—LETTER No. I.

Liberty, (Mo.) June 2, 1836.

DEAR BROTHER:—Since I returned home to Missouri, I have been so constantly engaged in viewing the country, or employed at business of importance, that I could not spare time to write. I have been out on two expeditions examining the regions of the "far west"—and notwithstanding my letters, heretofore published, contain almost all that need be said for or against a prairie country, yet, permit me to add

a little more as a kind of appendix, for such as wish information from this quarter.

Soon after our return, bishop Partridge and myself started on a tour of land looking. We passed from Liberty to the northwest corner of Clay county, and examined the mills and streams, and country around Mr. Smith's—generally denominated "yankee Smith." It is customary, you know, for the sake of *provincialism* among nations, kindreds, and people, to nick-name by their religion, or provision, or ancestry—so that one can be distinguished, by being an Israelite, a Canaanite, a Christian, a Mormon, a Methodist, &c. or a corn-cracker, or a mighty hunter, &c. according to fancy or favor. From Mr. Smith's we proceeded northeasterly through some timber and some prairie to "*Plattsburg*" the county seat for Clinton county; and although this place may not come nearer in resemblance to Plattsburg the capital of Clinton county (N. Y.) on Lake Champlain, than a cabin does to Congress hall, yet it seems to be quite "a smart little town,"—containing from 15 to 20 hewed log cabins, and the brick body of a two story court house, 32 feet square. This town is located on the west side of Horse and Smith's fork of the Little Platt, contiguous to the timber on these streams, 25 miles north of Liberty. The timber and mill and water privileges may answer a very small population, but for a large it would be nothing. There are now three stores and will soon be four.—Clinton county is mostly prairie with here and there a few fringes or spots of timber on the creeks that run into the Little Platt and Grand River.

From this town we made the best course we could to the waters of Grand river. We had a "sort of a road for a little bit" towards Brushy fork, then we had to be content with naked prairie, patches of scrubby timber, deep banked creeks and branches, together with a rainy morning and no compass; but, with the blessing of the Lord, we came to "some house" in the afternoon, passed into Ray county. On Shoal creek, when there is water, there are some tolerable mill seats, but *the prairies*,—those "old clearings"—peering one over another, as far as the eye can glance, flatten all common calculation as to timber for boards, rails, or future wants, for a thick population, according to the natural reasoning of men.

What the design of our heavenly Father was or is, as to these vast prairies of the far west, I know no farther than we have revelation. The book of Mormon terms them the land of desolation, and when I get into a prairie so large that I am out of sight of timber, just as a seaman is "out of sight of land in the ocean," I have to exclaim, what is man and his works, compared to the Almighty and his creations? Who hath viewed his everlasting fields? Who hath counted his buffaloes;—who hath seen all his deer, on a thousand prairies? Well may his sacred word declare:—The cattle upon a thousand hills are mine. All are God's.

The pinks variegate these wide spread lawns without the hand of man to aid them, and the bees of a thousand groves, banquet on the flowers unobserved, and sip the honey dews of heaven, far beyond the busy bustling scenes of aspiring man. O what a scene for contemplation! What a good God all living have, to provide for them in all capacities—in all conditions—and in all ages against a day of trouble, and for a day of righteousness!

Nearly every skirt of timber to the State line, on the north, I am informed, has some one in it, if it has range and wood enough for their common custom. Some people require more than others. It is astonishing to witness how eager thousands are to be pioneers into a new country; to be frontiers; to be on the outside; yea, to be, as one man said, in speaking of head men, "what he was a mind to;" or, *every man carry his own head.* The back settlers are generally very honorable; and more hospitable than any people I ever saw. You are, in most instances, welcome to the best they have.

As ever.

W. W. PHELPS.

To O. Cowdery, Esq.

A Prophetic Warning:

To all the Churches, of every sect and denomination, and to every individual into whose hands it may fall.

BY O. HYDE,

PREACHER OF THE GOSPEL.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most assuredly believed among us, and which must shortly come to pass: It seemeth good unto me, and also unto the Holy Spirit, to write unto you, that you may know of a certainty, your standing and relation to God; and also of the times and seasons of the fulfilment of the words of his servants, the Prophets.

After our Lord had completed the work which his Father had given him to do, he led forth his disciples as far as Bethany, and lifted up his hands towards heaven and blessed them. While in the act of performing this kind office upon his disciples; he was received up to heaven in a cloud. As the disciples stood gazing upon his exit, two men (angels) stood by them, clad in white apparel, and said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner, as you have seen him go into heaven."

Some have labored to show that this promise of Christ's second coming was fulfilled at the destruction of Jerusalem; but such was not the fact. Jerusalem was destroyed during the reign of Vespasian, the Roman Emperor, by Titus, his son. Vespasian began to reign in the 70th year of the Christian era, and reigned nine years. He was then succeeded by his son, Titus, who reigned two years; and Titus was succeeded by his younger brother, Domitian, in whose reign, and by whose order, the Apostle John, was banished upon the Isle of Patmos, in the 95th year of the Christian era; being somewhere between sixteen and twenty-five years after the destruction of that city. The Savior, who appeared to John while in banishment, said unto him: "Behold I come quickly and my reward is with me to give unto every man according as his works shall be." It is plain, therefore, that Christ represented to John, that his coming was yet in the future, even sixteen or twenty-five years after Jerusalem was destroyed. Therefore, so far from that promise being fulfilled at that time, it yet remains to be fulfilled. And we may look with certainty for the Son of God yet to appear in the clouds of heaven with great power and glory. The question now arises; Is the Christian world now prepared to behold the day of the coming of the Lord from heaven? The day that shall burn as an oven, when all the proud and they that do wickedly shall be as stubble. This is a question of no ordinary moment. I shall examine it through the glass of the holy scriptures.

The Jews rejected the Messiah when he came to them, and the Gentiles received him; but when he comes the second time, the Gentiles will be entirely unprepared to enjoy his glory; but the Jews will be brought in by virtue of the promise and covenant which God made with their fathers, which I shall attempt to prove from the scriptures.

There was a cause of the Jews rejecting the Redeemer: And what was that cause? It was their previous departure from the law which God gave to them by Moses. The law was given them as a school master to bring them to Christ; and had they not made it void through the tradition of their Elders they would not have disowned their King. The Lord said to them, himself; "If you had believed Moses you would have believed me, for Moses wrote of me. But if ye believed not his writings, how can you believe my words?" The fate which this people met some thirty years after they rejected the counsel of God, is entirely without a parallel in the history of the world. The wretched few that escaped destruction at that time, only seem to have been spared to perpetuate their shame and misery until the day of their redemption, which now, is near at hand.

The Gospel was committed to the Gentiles for the express purpose of preparing them for the second coming of Christ, as the law was given to the Jews to prepare them for his first coming. But the Gentiles have made void the gospel through the tradition of their Elders, which now becomes my painful duty to show: and may the great Shepherd of Israel inspire my heart with a clear view of the fallen state of the christian world at this period, and enable me to declare it with all that

sympathy, plainness and christian love, which ever were the characteristics of a servant of the MOST HIGH.

In the first place, let me ask: Have the founders of the christian system foretold an apostacy of the church from the true order of worship? They certainly have. Paul says, 2 Thess. 2,3. "Let no man deceive you by any means; for *that day* shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, &c." Again 1 Tim. 4,1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Also 2 Tim. 4, 3 and 4. "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and be turned unto fables."—These passages clearly show what the churches would do when left to act upon their agency, viz: that they would forsake the truths of God and be turned unto fables and traditions of men.

I will now present the Gentile churches before the glass of the holy scriptures, and see if they possess the same form and beauty now, that they did Eighteen Hundred years ago. When Jesus gave his disciples their last commission to go forth into all the world to preach the gospel, he said unto them: "These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents: and if they drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover." It appears that this miraculous power did, and ever will continue with *true believers:* for the same Being who said, "These signs shall follow them that believe," also said, "Though the heavens and the earth pass away, yet my words shall not fail." It is very readily discovered why the above signs do not follow pretended believers; because Jesus never said they should. There is a difference between the spurious and true coin; although the spurious contains some genuine silver, yet it will not lawfully pass, and is, comparatively speaking, of no real value. By a chemical process, we can very eadily discover the difference between the pure and the base: so, by an application of the word of God to any religious body, we may soon determine whether they are believers in the scriptural sense of the word; or according to the notions and opinions of uninspired men. Some pretend to say that the promise of Christ to his disciples, that miraculous signs should follow them that believe, was limited to the apostles. But I think that no honest man, who understands enough of English Grammar to tell the difference between the second and third persons, will contend for any such thing. For Jesus did not say: these signs shall follow *you*, Apostles; but he said: "These signs shall follow *them* that believe."

Again: Paul said, God set some in the church, first apostles; secondly, prophets, thirdly, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues.—To one is given by the spirit, the word of wisdom; to another, faith by the same spirit; to another, the word of knowledge by the same spirit; to another the gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; and to another the interpretation of tongues." This seems to have been the gospel and order of worship which Paul advocated and established: and said; "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Do the gentile churches, of this day, preach and practice the above order? or have they lost it? They certainly have lost it. And have they not great reason to fear that a curse instead of a blessing will rest upon them. If the Jews were broken off because of unbelief, what must the Gentiles expect, who have not continued in the goodness of the Lord? It really appears to me that every person who is not biassed by most unhallowed prejudice, can see that the churches of this day bear but a faint resemblance to those which existed in the days of the Apostles. Whence arises this difference? Do we live under a different dispensation from what they did? If we do, when was the dispensation changed, and by whose authority? If we do not, why not preach and practice the same things which they did?

Because those who are determined to support their peculiar creeds at the expense of truth, and the most plain declarations of holy writ, which are found written, as with a sunbeam upon almost every page, will deny the possibility of these precious and heavenly blessings being ehjoyed by mortals now. But let me ask: Has God changed so much during the last Eighteen Hundred years? The language of the Bible is, "I am the Lord, I change not: Therefore ye sons of Jacob are not consnmed."

If am aware that there are many who preach for hire, and love to be called of men, Rabbi, &c. who will seek refuge from the arrows of truth behind the bulwarks of affected sanctity, and put the unhallowed influence in operation which they exercise over the hearts and consciences of their deluded followers, to prevent them from hearing, investigating or receiving the truth. Such hiding places may screen iniquity for a time. But when the trump of God shall sound, such bulwarks shall fall to the earth like the walls of Jericho, leaving those who have taken shelter behind them, exposed to the sword of God's indignation which wil proceed out of his mouth, saying: Depart ye cursed, &c.

How plain it is, therefore, that a great apostacy, from the true apostolic order of worship, has taken place: and it now becomes my duty to show the awful consequences of this apostacy, however painful may be the task. But

> Shall I behold the nations doomed
> To sword and famine blood and fire?
> And not the least exertion make
> But from the scene in peace retire?
> No. While kind heaven shall lend me
> [breath]
> Ill sound repentance far abroad;
> And tell the nations to prepare
> For Jesus Christ, their coming Lord.

The Jews were the natural branches of the good olive tree; but were broken off in consequence of unbelief.—The Gentiles were the branches of a wild olive; but were grafted in, where the natural branches had been broken off; and received of the root and fatness of the pure stock. The apostle, Paul, gave the Gentiles a very solemn warning after they had been grafted into the good olive. See Romans 11, and 22. "Behold the goodness and severity of God; on them which fell, severity: But towards thee, goodness; if thou continue in his goodness: otherwise thou shalt be cut off." Nothing is more plain than, that the Gentiles have not continued in the goodness of God; but have departed from the faith and purity of the gospel. Query: Must they now be cut off? Jer. 4, 7, will answer this qnestion. "The lion is come up from his thicket. and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste without an inhabitant." Also, Isa. 24th, chap. is a striking exhibition of the fate of the Gentiles in the last days. But the Jews will be grafted back into their own olive tree.—Read Rom. 11, 23-28th.

Many are flattering themselves with the expectation that all the world is going to be converted and brought into the ark of safety. Thus the great milennium, in their opinion, is to be established. Vain, delusive expectation! The Savior said to his disciples; that, "As it was in the days of Noah, so shall it be also, in the days of the coming of the Son of Man."—Again he said: "As it was in the days of Lot; so shall it be in the days of the coming of the Son of Man." Query. Were all people converted in the days of Noah, or mostly destroyed? Were the cities of Sodom and Gomorrah saved or destroyed in the days of Lot?—The answers to to these questions are familiar to almost every person, and further comment is necessary.

God will soon begin to manifest his sore displeasure to this generation, and to our own country, by vexation and desolating wars; bloody! bloody in the extreme! The war clond will arise from an unexpected quarter. The hearts of many, in authority, shall faint, because they shall not know what measure to adopt to avert the calamities of war; so complicated and perplexing shall be the state of affairs at that crisis. Thus will the wicked shortly slay the wicked, except they like the people of Nineveh, speedily repent of their sins which have ascended up, with offence, before the Most High. Wo! wo! unto them, saith the Lord, who preach for hire, and pervert the ways of truth. Wo! to them who suffer themselves to be led by the precepts of men, contrary to that which they know to be written in the oracles

of truth; they for shall perish! Wo be unto him who drinketh strong drink, and taketh the name of God in vain! Wo be unto all the wicked ones of the Earth, for the fire of God's jealousy shall consume them, root and branch, except they speedily turn to the Lord. Pestilence and famine will soon show to this generation that the hour of God's judgment hath come. Earthquakes will be more frequent, and destructive in their effects than formerly. Many strange things shall occur which cannot be accounted for. The waves of the sea will soon heave themselves beyond their bounds, laying waste towns and cities; "and truly men's hearts shall fail them for fear." This is the Lord's recmpense for the controversy of Zion, whose innocent blood, unavenged, cries to him from the ground. A sort of flies shall go forth among the people, and bite them, and cause worms to come in their flesh, and their flesh shall fall from their bones; and their eyes shall fall out of their sockets; and they shall desire to die; but their desire shall not be granted. Serious losses will soon be sustained both by sea and land; because of whirlwinds and tempests, and devouring fire. The seasons, will henceforth, be more irregular and uncertain in causing the earth to yield her bounty, for the sustenance of her inhabitants- The multiplicity of thefts, robberies and murders, are legitimate fruits of the increasing depravity of man; and shew to us that the world is fast ripening for the judgements of God.

The prime cause of all these calamities coming on the earth, is: the apostacy of the church. If the church was all righteous, they could save the nations from destruction. But the salt has lost its savor; and all men seem determined to pursue their own course. The eyes of Jehovah have not been closed upon the scenes of most abandoned wickedness which have been committed by the world: (The church not being free from the charges.) He has looked down and beheld all your scenes of revelling and drunkenness. He has seen all your frauds—all your evil designs, and all the snares you have laid to take the advantage of your neighbors. He has, also, seen the sterling virtues of many of the fairest portion of his creation, secrificed upon the altar of infamy and prostitution. All of which have a tendency to increase the displeasure of the Almighty, and draw down upon the world, the storm of his indignation. The wicked will behold these judgments; and know not what they mean: yet the servants of God will view them as tokens of the coming of the Son of Man, as messengers sent before his face to execute vengeance. They will continue the work of destruction until the Savior comes; for,

Lo! he comes with truth and vengeance,
With his garments died in blood;
To redeem his chosen people,
Favor'd children, sons of God.

When Jesus appears in the clouds of heaven, the saints who have slept, will arise from their graves; and those who are living will be changed speedily, and all be caught up to meet the Lord in the air. Then shall all the wicked, who have escaped the former judgments, be consumed, root and branch. Then shall the earth be cleansed from pollution; and the Lord descend upon it, and all the saints with him, to reign a thousand years while satan is bound. Then will the saints inherit this promise: "Blessed are the meek, for they shall inherit the earth." Then one need not say to the other, Know ye the Lord. For they shall all know him, from the least to the greatest. Then the earth shall be full of the knowledge of God, as the waters cover the great deep. Then shall the saints unite in singing this new song: saying,

"The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.
The Lord hath redeemed his people;
And Satan is bound, and time is no longer.
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above;
The Lord hath brought up Zion from beneath:
The earth hath travailed and bro't forth her strength,
And truth is established in her bowels;
And the Heavens have smiled upon her;
And she is clothed with the glory of her God;
For he stands in the midst of his people.
Glory, and honor, and power, and might,
Be ascribed to our God, for he is full of mercy.
Justice, grace, and truth and peace,
Forever and ever———Amen."

I am unwilling to dismiss this subject, without telling you your duty, in plain terms, that my garments may be clean from your blood in a coming day.

The great body of the clergy are acting without authority from God at this time. My reasons for saying so, are these. 1st. The sick are not healed under their hands. 2. They do not confirm those whom they baptize by the laying on of their hands for the gift of the Holy Spirit: and why? because they are not authorized so to do: Yet it appears, that they rather impeach the system of heaven, than their own course in relation to it. But I say, let God be true, and every man a liar. Christ's doctrine was a doctrine of miracles, and healing the sick; and John, the Apostle, says: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ; he hath both the Father and the Son." Again: Christ said unto the Jews, "He that is of God, heareth God's words. Ye, therefore, hear them not because ye are not of God." How, I ask, can the clergy of this day, be of God; and yet deny all miraculous powers? How can God be with them when they have not abode in the doctrine of Christ?

Now, therefore, the word of the Lord is unto all people: REPENT! REPENT! and be baptized in water for the remisston of sins; in the name and by the authority of the Lord Jesus Christ; and you shall receive the gift of the Holy Ghost, by the laying on of the hands of him who is ordained and sealed unto that power. There is no class of people exempt from the requirement; but it is in force upon all alike; who have not already obeyed it. Then miraculous signs shall follow you. Pray, therefore, that God may send unto you some servant of his, who is authorized from on high, to administer to you the ordinances of the gospel. Except you do this, you cannot enjoy the *celestial* glory: But must fall victims to the messengers of destruction, which God will soon send upon the earth.

Now to conclude: I am sensible that I have written in great plainness; and some may consider me quite presumptuous. But I have nothing to retract. "What I have written, I have written;" and that too, under a sense of duty which has been impressed upon me, from the highest authority of which I have any knowledge. The fulfilment of the foregoing predictions, will convince this generation that I have not been presumptuous.

May the great Creator of the Universe, have mercy upon a fallen and perishing world!

N. B. The object of the writer of the above, in pursuing this course, is, that many may be put in possession of this information whose circumstances are such that they do not obtain it by public preaching. Also, it is the present intention of the Author to publish, as soon as circumstances will permit, his Exposition of the Ancient Prophecies, in book form, showing their application to the times in which we live, together with such other matter as he shall think most beneficial to mankind at this period, under the *same title which this bears.*

June 16, 1836.

Messenger and Advocate.

KIRTLAND, OHIO, JULY, 1836.

We give in this month's paper, an extract from the writings of Elder ORSON HYDE, on the prophecies. We consider it truly an admirable article, well arranged, evincive of close biblical reading, and deserving of a wider circulation than our brother's modesty, or the perversity of this generation would be likely to obtain for it. We obtained it through the kindness of a friend, and in justice to the author, we have to say it was a real mental treat to us. We trust it will do the saints good, and if perchance, it shall be read by those "*who have a form of godliness but deny the power thereof,*" we hope, if it do not persuade them to give up their unjust prejudices & prepossessions and obey the commandments of God, it will leave them without excuse. No one, unless he look through a jaundiced eye, can but say, that, our brother has done himself honor, as a biblical commentator, and the subject justice, as far as he has gone. We have understood that he designs pursuing it more extensively; and eventually publishing a volume on the subject. We earnestly hope he will, and that the specimen given, will be only a prelude to what is more lucid and convincing.

Although strictly speaking, we have to acknowledge ourselves trespassers, still we hope, that considering the importance of the truths selected, concentrated and made to bear upon the minds of all who read them, and how deeply interesting they are to all, we have ventured to violate, if not the law, the modern rules of etiquette, to give them publicity.

One more reason and we have done. We consider the subject one that never becomes irksome and palls upon the senses, therefore, what we have given will only make the saints the more anxious to obtain a volume when it shall be announced that it is forthcoming.—May that spirit which leads into all truth guide the pen of our brother, and assist him to become more useful to the church of which he is a member and more useful in dispelling the mists of ignorance and moral darkness that have long brooded over the human mind.

TO THE SAINTS ABROAD.

We have thought it a duty devolving on us to address you on the subject of your removal to this place, or to the far West. We suppose that it became one item in your faith, when you embraced the gospel, that it was your duty to prepare to leave the society of your friends, and relatives, and gather with the saints, in one of the places that the Lord has pointed out for that purpose. Permit us here, to speak of things we know and testify of those we have seen. As soon as the rays of truth were reflected upon your understanding, with sufficient brilliancy, you became convinced of the errors and follies of the profes-ing christian world, and in the simplicity of a child, began to express your conviction to those around you, whose minds were yet trameled with tradition or mantled with the sable vail of prejudice and superstition; your ears were stunned, and your sensibility shocked from all points of the compass around you, with *Mormonism, delusion* and *Jo. Smith.* In all the soberness and simplicity of truth, you began "to produce your cause and bring forth your strong reasons" for your belief, and instead of meeting you with scripture and fair argument, the stale cry was reiterated, and your opponents have done about as much to convince you of your errors, as the Athenians did on a similar occasion, to conviuce Paul and Silas, when they cried out about two hours, "great is Diana of the Ephesians."—This is *one* specimen of argument used to convince you of your errors. Another, but no uncommon one is, for some one who has conversed with you to misrepresent some item of your faith, and relate the pretended fact to the deacon or priest of his parish in all the glaring deformity his disordered and distorted imagination can paint. The deacon, the elder or priest as the case may have been, seized upon it as a precious morsel, and the most merciful treatment you received, or in fact had any right to expect from him, was poor man! he is deluded! All your former friends were solemnly warned in public and in private, to beware of you as of the fatal *Sirocco or deadly Upas*, have no conversation with you on the subject of religion, for you are certainly deluded. This, however, is more mildness than you had any just reason to expect at their hands. The English vocabulary may have been exhausted, (if you were a man of talents and influence) to find epithets opprobrious enough to fix upon you. Your most commendable virtues, were transformed into vices of the lowest grade, and your crimes, whether they were few or many, great or small, real or imaginary, were all published to the world, and your accusers were witnesses, judges, jurors and executioners. Your character was thus destroyed, your property stolen, secreted, or injured, and if you have still persisted in your opinion, and have endeavored by forcible argument, to urge it upon others, mobs, tar and feathers, may have been your fate; and if you paid the forfeit of your former good name, with the total loss of all your worldly substance, it is no marvel. The preaching you may have heard till then, may have been chiefly on the first principles of the gospel. You may not have investigated the subject of the gathering of Israel in the last days, till your earthly hopes have all fled; you then began to examine it, in the light of divine truth,

and found it plainly pointed out in the sacred volume. You looked into the revelations of recent date, and they corroborated the same idea. You then began with all due diligence to prepare to leave the land of your boyhood.—Every insult you received, served to confirm you in the principles you had embraced, and wean you from the place that gave you birth. Your former friends may have been strong advocates of civil and religious liberty, great republicans! They would now if in their power, deprive you of the liberty of speech, and consider you, notwithstanding religious sentiment cannot constitutionally be made a test for office, wholly unworthy of any of trust or profit, and your very name, made a hiss and a bye-word, in almost all ranks, from the man in black, to the lowest debauchee of the brothel, or the mendicant upon the dunghill. In all the soberness of truth, you have now become weaned from your former friends, and are, as we will suppose, prepared to leave them You have heard of Zion: you have heard that the wicked there bear rule, that your brethren, if not in bondage, have, many of them, to roam from place to place; have no stsndard erected and are *hardly* allowed the privileges of citizens.—They are mere tenants at will, and some of them have not a place to lay their heads; having been driven from their houses and homes by men professing republicanism, yea, and christianity too, in defiance of constitution, in defiance of law, in defiance of all the fine feelings that twine around the heart of the saints of the Most High; and this too in the broad blaze of day, and they can obtain no legal redress. All this in a republican government holding out the delusive, fallacious profession of equal rights. The arch fiend seems to have marshalled all his forces; every art is tried, every stratagem invented, every weapon put in requisition to destroy the influence of the saints, and if it were possible to blot out their name from under heaven.—By this time, if you are filled with the fire and ardor of youth, you take up your line of march to join your brethren in the far West.

You resolve to commiserate their misfortunes and participate in their sorrows, until, Zion shall be redeemed with judgments and her couverts with righteousness.

But if the withering frosts of age, or wasting hand of disease have impaired your bodily strength, and left you on the declivity of life, too enervated to endure the fatigues and privations incident to a long journey and the settlement of a new country, and this under circumstances so unpropitious; you make up your mind to join the Saints at this place, which God has appointed for a stake of Zion, and the gathering of some of his saints in the last days. Notwithstanding, the great struggle with our enemies may be past, and the long agony measurably over, in this place, yet your expectations may be raised too high, and your anticipations too great to be realized. Therefore, we have, thought it might not be improper, here to pourtray in bold relief the advantages and disadvantages, real and imaginary, you will have just reason to expect when you arrive.

Here are at present, seated some of our first elders of the church; strong men in point of native intellect and moral courage, who have truly come up thus far, through great tribulation. Some of them have tasted, yea more, they have drank the bitter cup of affliction and sorrows, and have been taught in the severe school of adversity, till the Lord has looked on their affection, as we trust, and said it is enough. Here are brethren assembled from the E. W. N. and South, with the habits, manners and customs of each, that are to be assimilated. The house of the Lord is here, and a congregation of between 800 and 1000 assemble in it to hear the words of life and salvation dispensed, every Lord's day. Here, notwithstanding the bigotry and superstition of this generation, fearfulness often surprises the hypocrite and sinners in Zion tremble.

The situation in point of location, is tolerably pleasant. The country presents to the eye, an undulating surface, diversified with hills and vallies. The former, but moderate in their height and arable, and generally fertile from their base to their summit: the latter, consequently, can only be of correspondent depth, except where the large stratum pass, or where the streams of rocks, which appears to form the whole bed of the country, lies very low. The face of the country in this region, looks

to the North, gradually rising as you recede from the Lake Shore toward the South. The principle streams of water in or near this place are, grand river, which passes by the east of the flourishing little village of Painesville, 9 miles East of this, and discharges its waters into the Lake, at Fairport 3 miles North of Painesville, and a very considerable branch of Chagrin river runs in a diagonal direction through the North part of this town, making some beautiful alluvial land on its margin of greater or less width, till it loses itself in the main stream bofore it passes the village of Willoughby two and a half miles from this place.

This branch of the river furnishes good mill sites in its course through this town, some of which are occupied. There are two saw-mills, one grist-mill, one fulling-mill, and one carding machine in the short distance of two miles. A steam saw-mill 35 by 60, designed for two saws is being erected in this place. It is calculated that the engine will have sufficient power to warrant the attachment of other machinery to it, as the circumstances and necessities of the inhabitants shall require. As you approach the place from the North you come to the brow of a hill the top of which, in a state of nature was covered with oak, chesnut, white-walnut, white wood, and some few sugar maples, with little underwood.— Here the eye falls upon the fertile vale below, and the stream of which we have spoken, meandering through it. Almost instinctively it catches the Lord's House on a beautiful eminence or table land on the south side of the stream, at an altitude of from 80 to 100 feet from its bed, and at a distance of one-fourth of a mile in a direct line.— The intermediate space, between the river and the Lord's House, is occupied with dwellings, generally small and inelegant, evincive of any thing but wealth, standing in no regular order, but built at a period when the saints had little control, and but feeble means to execute any plan with elegance or taste. Therefore, instead of a regular town, village or city, laid out and ornamented with rows of fruit or forest trees, selected for the beauty and luxuriance of their foliage or shade, or for their utility as furnishing articles of food; the eye rests upon rude dwellings scattered in all directions from the river to the Lord's House and south, for the distance of a mile or more.— We have one public inn or tavern, three stores of dry goods kept by our brethren, and two by other people, making five in all, and quite a number of mechanics of different occupations, all of which find constant employ. There are no marshes or ponds of stagnant water in the vicinity, but the air is always as pure and exhilerating as in any part of the world with which we are acquainted. We have no March effluvia or *miasmata* to contaminate the atmosphere and engender disease.

We had almost forgotten to mention that our village has been laid out in a regular plot, and calculated for streets to cross each other at right angles.— The lots now contain one half acre each, and are selling from one to two hundred dollars.

We come now to the more unpleasant part of our duty, to point out our own follies and faults and expose them to the world, but justice requires it at our hands, we have before said that our society was made up of emigrants from all the different points of the compass, with the different manners, customs and habits of the place from whence they emigrated, to all of which, they respectively adhere with greater or less pertinacity. They are not yet so assimilated as to become one in any peculiar characterestic, except in matters of religion. All are anxious for the improvement of the place, and each, for individually bettering his condition: Therefore traits of character evinsive of selfishness bordering upon covetousness, are often discoverable in their dealings with the world or with each other. If they are not more industrious then their neighbors, they are surely as much so; aud their steady perseverance, to overcome every obstacle of an earthly nature, together with that strong propenisity that dwells in the hearts of all, to accumulate, would make the world and many of our brethren think, that houses, lands and money were their ultimate objects and this world our everlasting dwelling place. The brethren who have been long permanent residents here, have been oppressed in their feelings by their numerous influential and wealthy neighbors, and have not till recently been allowed the constitual right of citizens of the same govern-

ment, late occurrences auger more favorable for them in points of numerical force and proportionably less so for their opposed.

Many of our brethren we think, are too much elated with our growing numbers and future prospect of complete ascendency in this town. Some of them are not wise, they are not prudent, their deportment towards their enemies is not fraught with that wisdom, that dignity, that nobleness of soul that is calculated to gain them or convince them that we are at all times actuated by that "meek and quiet spirit which is in the sight of God of great price," but, notwithstanding, we have nothing to plead in justification, yet we wish to say a few things in extenuation, but we forbear, God will judge; we will now say, that the parable of the Savior, that the kingdom of heaven was likened unto a net that was cast into the sea and gathered of every kind, was never fully verified in our minds than at beholding the church in this place. If our brethren expect to see a church, the moddle of perfection and harmony, when they arrive here; they will be disappointed. If they expect to see a church all the members of which are actuated by the pure principles of benevolence and love they will be disappointed. In short if they expect to find a church where members are not as men and women of like passions as themselves, they will then be disappointed, for from looking over the pages of inspiration we judge it not uncharitable to say, that the ancient churches were made up of poor frail mortals like ourselves; that they needen rebukes, warnings and exhortations. So brethren does the church in this place. Therefore we say look for, and expect to meet all these unpleasant scenes. But we say in the soberness of truth let none of these things move you. Let not your confidence be betrayed in the religion you have embraced. Remember that a Peter cursed and swore, and many turned away from the faith who had great manifestations or had been under the instruction of the Redeemer of mankind. These and other instances of aberation or complete apostacy, were no evidence that they were deceived in the outset, or that the Devil had the ascendency in the hearts of all the church. We hope and earnestly pray that it will be your end and aim as you come among us, to correct our evil habits, reform our abuses and evil manners, by well ordered lives, and godly conversations, and so demean yourselves as truly to be a terror to evil doers and a praise of them that do well. even so amen. **W.**

CONFERENCE.

A conference was held in Portage, Allegheny county, N. Y. commencing on the 18th of June, 1836. The meeting was opened by Eld. Z. Coltrin; after which Eld. Wm. Redfield delivered a discourse upon the subject of the gospel, and was followed by Eld. Coltrin. The business of the conference was then transacted. Eld. Coltrin was duly called to the Chair and A. J. Squiers chosen Clerk; prayer by the President. Several persons were presented for ordination; they were ably addressed by the Chair upon the subject of being ordained to the holy priesthood of God. The candidates then came forward, and John F. Olney, Hiram Kellogg and Samuel Jaques were ordained to the office of Elders. Moses R. Norris was ordained Priest, & Russel Thompson, Teacher.

Many received the laying on of hands for the recovery of their health, and the Spirit of the Lord was greatly poured out upon all the Elders present. Meeting commenced on the Sabbath at half past nine o'clock, A. M. Preaching by Elds. C. Thompson, Z. Coltrin, and A. J. Squiers; after which many witnessed to the truth of the work of God.

Z. COLTRIN, Chairm'n.
A. J. SQUIERS, Clerk.

P. S. The work of the Lord is greatly prospering in this part of the country, and many are becoming convinced of the truth of the everlasting gospel. A number of the Seventies are preaching in this region with success.

FROM THE ELDERS ABROAD.

Elder G. M. Hinkle writes us under date of June 10 from Columbus, Indiana; stating that he set out from Kirtland about the first of April, in company with Elder Groves; that they traveled together as far as Richland county in this State, where he was taken unwell, and Elder Groves here left him and went on. Previously to

their separating they had baptized ten. Elder Hinkle, however, soon so far recovered that he was able to preach, and at the date of his letter to us, he had baptized twelve more.

We hear nothing from Elder Groves himself since he separated from brother Hinkle, but we know br. Groves' zeal for the cause of truth, and trust ere long we shall learn directly from his own pen, and hear that the pleasure of the Lord has been in his hand.

Since the date of the above, Elder Hinkle writes us again, under date of July 2d, informing us of his success in the ministry, that he has baptized forty four in that place, and that it appeared to him as if the work was but just begun. He also adds, that there is the greatest call for preaching in that place, that he ever witnessed. The elder expresses his anxiety to go on to the far west as he designed when he left here; but from the pressing calls he has, to preach, and the blessing which has thus far attended his ministry, it appears he is yet induced to stay.

In addition to what we have related, he gives us a short sketch of some controversies he has had with some of the Rev. gentlemen in that section of country who had thought proper to oppose him. We inter from the elder's communication to us, that it was neither difficult nor unpleasant to him to sustain his positions; although a controversy was rather urged upon him than coveted by him. Such we hope were the facts. We sincerely hope our elders will not go round the country, challenging others to debate the subject of religion with them. If they are attacked, as they invariably will be, we commend them for defending themselves with the sword of the spirit, which is the word of God. Provided always, that their opponents are men of respectable standing in society, and not otherwise. We consider that a victory over a man of no character is not only a loss of time, but a loss of reputation to the victor.

Elder Seymour Brunson has been on a mission toward the south part of this State and since his return, he has favored us with an extract from his journal, from which we give a synopsis. The Elder traveled about two hundred and fifty miles, going from and returning to this place and the first account that he gives us of his baptizing any is about thirteen miles from Zanesville where he preached some, baptized three and organized a little branch of a church consisting of thirteen members: from thence he traveled into Lick Township where he baptized two, visited the church in Bloomfield, baptized one, and then visited the church in Lawrence, where he preached several times and baptized twelve. Here he set their church in order by ordaining the necessary officers, and then left them. The Elder also called on another little branch of a church in the town of Windsor where he baptized one, making nineteen in all while he was absent. In short the Elder gives us to understand that there is yet a great field for labor in that region. That the brethren in some places very much regretted his leaving them, so soon, but a combination of causes not in his power to control made it necessary that he should do so. May the Lord dispose other faithful laborers to visit that part of his moral vineyard.

We have also recently received another communication from Elder Parley P. Pratt, informing us of the steady march of truth and the powerful effects of the principles of our holy religion on the hearts of the people in the city of Toronto, U. C. and in the region around it where he labors. Our readers will recollect a detailed account of our brother's labors in that section, in our May number of this paper. We now say, from his communication bearing the Toronto post-mark of the 25th ult. that he labors almost constantly, or to use his own expression, "I preach by night and by day," and yet he could not answer but a small share of the calls for preaching. He further states that the saints are rejoicing and increasing in number almost daily. Will some four or six of the first or second seventy go over and assist our brother in dispensing the words of life and salvation, and gathering souls into the kingdom of our God? A rich harvest

of souls await the faithful laborer, and the consciousness of doing the will of our heavenly Father, cheers and gladdens his heart: although tyrants may frown or bigots howl, his purpose is fixed, his course is onward, and his reward is trial, privation, suffering and opposition from this crooked and perverse generation, but joy, peace and ineffable glory shall be his unfading, enduring inheritance beyond this chequered scene of time.

Elders A. J. Squiers and Z. Coltrin have recently came in from the field of their labors in the state of New York, and say that they together with Elder Wm. Bosley, have baptized 14; and that there were more calls for preaching than they could supply. Our readers will notice a postscript to the proceedings of a conference held by them and others which we have published in this month's paper. They will there discover the opinion these men have of the progress of truth and correct principles in that region.

Elder Jonathan Dunham, writes us from Hamilton, Madison county, N. Y. under date of May 9th: stating, that notwithstanding the great and powerful opposition to the truth, through the goodness and mercy of God, he had succeeded in raising up a small branch of a church of Latter Day Saints in that place, consisting of 18 members. The Elder adds, that there are many more believing, and urges the necessity of the Elders who travel eastward calling upon those brethren and strengthening them.

Elder E. Robinson has just returned from a mission to the South, having been absent from this place but five weeks. He states to us verbally that he has traveled about three hundred miles, held twenty meetings, and baptized four during his absence. It may not be improper, here to remark, that our brother brought us the names of nine new subscribers for our paper.—May others who are interested in the march of truth and correct principles go and do likewise. Many have already done so, to them and to all who take an interest in the cause of truth and the dissemination of light & knowledge, we tender our heartfelt gratitude.

Elder Lyman E. Johnson writes us from Saco, Me. under date of June 26th stating that he left Kirtland on the 6th of April, in company with Elder Milton Holmes and J. Herrit, traveled East as far as Whitestown Oneida county, N. York, where he prached twice, then he went to Boston Mass. where he preached twice and baptized one, From thence he went to Saco, Me. where he preached three times and baptized one. He has since been to St. John's the capital of New Brunswick, and has traveled and preached in various directions, and to crowded assemblies. The Elder gives us to understand that he has met with little opposition, except from those whose craft was in danger; but that God had in every instance thus far given him wisdom that his adversaries had not been able to gainsay nor resist. He farther adds, although this mission has not been as successful as some others in bringing souls into the kingdom, yet through the assistance of God he had been instrumental in establishing a small branch of a church of eighteen members in the town of Sackville Westmoreland county. The elder traveled and preached in various directions in that province, he then left for Me. where he was at the date of his letter to us, May the Lord bless and prosper our brother, till in his own due time he shall return, to the bosom of his family and friends in this place.

Elder A. Babbit states to us verbally, that he has been on a Mission into Canada New York, and Pennsylvania, in company with Elder Benja. min Brown; that they held seventy one meetings, baptized about thirty, and had calls for preaching more than they could supply. The Elder is about to set out again, may the Lord crown his labors with abundant success.

THE LATTER DAY SAINTS'
Messenger and Advocate,
Is printed and published every month at Kirtland, Geauga Co. Ohio, by
OLIVER COWDERY,
EDITOR AND PROPRIETOR,

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

VOL. II. NO. II.] KIRTLAND, OHIO, AUGUST, 1836. Whole No. [23.

MESSENGER AND ADVOCATE.

We have no doubt but our brethren expect, when they receive our paper, to have it a feast to the soul, an intellectual treat, something animating and instructing to the understanding in the great principles of our holy religion. Under these impressions, solely, they may suffer some disappointment on receiving this month's number, and think we owe them an apology. To such we say, that we deem it a matter of primary importance that correct intelligence be conveyed to all, in all matters relating to the welfare of our brethren in the West. It is not only due our brethren to wipe away the foul and calumnious aspersions cast upon them by their enemies; but it is due to the hospitable and humane, in the county of Clay, to thus publicly acknowledge the debt of gratitude due them. *These* are some of the reasons that have induced us to admit into our columns this month, what may be thought by some to belong only in a paper of a political cast. We have no other correct, expeditious mode of conveying intelligence; therefore, we feel that we are justified, and rely on the good sense of our brethren to approbate our course.

From the "Far West."

PUBLIC MEETING.

A respectable number of our fellow-citizens met, being previously notified of the same, at the court house, in the Town of Liberty, June 29th, 1836.

On motion of Doct. Woodson J. Moss, JOHN BIRD, was called to the Chair.

And, On motion of Col. Wm. T. Wood, JOHN F. DOHERTY, appointed Secretary:

The object of the meting was, by request of the Chair, explained in a few appropriate remarks, by Col. Wood; when

On motion of Col. Wm. T. Wood, a Committee of nine was appointed to draft resolutions expressive of the sense of this meeting:

Whereupon the following gentlemen were chosen, viz:

John Thornton, Esq. Peter Rogers, Esq. Andrew Robertson, Esq. James T. V. Thompson, Esq. Col. Wm. T. Wood, Doct. Woodson J. Moss, James M. Hughes, Esq. David R. Atchison, Esq. and A. W. Doniphan, Esq. Who retired, and in a short time returned and made through their Chairman, (Col. John Thornton,) the following unanimous report, which was read.

It is apparent, to every reflecting mind, that a crisis has arrived in this county, that requires the deep, cool, dispassionate consideration, and immediate action of every lover of peace, harmony and good order. We cannot conceal from ourselves, the fact that, at this moment, the clouds of civil war are rolling up their fearful masses and hanging over our devoted county, solemn, dark and terrible. This painful state of things has been produced mainly, by the rapid and increasing emigration, of that people, commonly called Mormons, during the last few months. It is known to all, that in November, 1833, these people were expelled from their homes in Jackson county, without money, without property, without the means of subsistence for themselves, their wives and their children; and like Noah's dove without even a resting place for their feet. They came to our county, thus friendless and pennyless, seeking (as they said) but a temporary asylum, from the storms of persecution by which they were then buffeted. Their destitute and miserable condition, at that inclement season of the year, excited the deep sympathies of the philanthropic and hospitable citizens of this county; and notwithstanding the thousand reports, that were borne on the wings of the wind, charging them with almost every crime known to the laws of our country: yet our feelings of kindness, and sympathy for human suffering prevailed over

every obstacle and they were received with friendship and treated with toleration, and often with marks of peculiar kindness. They always declared that they looked not upon this county as their home, but as a temporary asylum, and that whenever a respectable portion of the citizens of this county, should request it, they would promptly leave us in peace as they found us.—That period has now arrived. Duty to ourselves, to our families, and to the best interests of our county, require at our hands, to demand the fulfilment of that pledge. They are charged by those who are opposed to them, with an unfriendly determination to violate that pledge. Their rapid emigration, their large purchases and offers to purchase lands, the remarks of the ignorant and imprudent portion of them, that this country is destined by heaven to be theirs, are received and looked upon, by a large portion of this community, as strong & convincing proofs that they intend to make this county their permanent home, the centre and general rendezvous of their people.—These are some of the reasons, why these people have become objects of the deepest hatred and detestation to many of our citizens. They are Eastern men, whose manners, habits, customs and even dialect, are essentially different from our own; they are non-slave holders, and opposed to slavery; which, in this peculiar period, when abolition has reared its deformed and hagard visage in our land, is well calculated to excite deep and abiding prejudices in any community, where slavery is tolerated and practiced. In addition to all this, they are charged, as they have heretofore been, with keeping up a constant communication with the Indian tribes on our frontier, with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined, by heaven, to inherit this land, in common with themselves. We do not vouch for the correctness of these statements; but whether they are true or false, their effect has been the same in exciting our community. In times of greater tranquility, such ridiculous remarks might well be regarded as the offspring of phrenzied fanaticism. But at this time our defenceless situation on the frontier, the bloody disasters of our fellow citizens in Florida and other parts of the south, all tend to make a portion of our citizens regard such sentiments with horror, if not alarm.—These and many other causes, have combined to raise a prejudice against them; and a feeling of hostility, that the first spark may, and we deeply fear, will ignite into all the horrors and desolations of a civil war: the worst evil that can befall any country. We, therefore, feel it our duty to come forward, as mediators, and use every means in our power, to prevent the occurrence of so great an evil. As the most efficient means to arrest the evil, we urge on the Mormons, to use every means, to put an immediate stop to the emigration of their people, to this county. We earnestly urge them to seek some other abiding place, where the manners, the habits and customs of the people will be more consonant with their own. For this purpose we would advise them to explore the territory of Wisconsin. This country is peculiarly suited to their condition & their wants. It is almost entirely unsettled; they can there procure large bodies of land together, where there are no settlements, and none to interfere with them. It is a territory in which slavery is prohibited, and it is settled entirely with emigrants from the North and East. The religious tenets of this people are so different from the present churches of the age, that they always have and always will, excite deep prejudices against them, in any populous country where they may locate. We therefore, in a spirit of frank and friendly kindness, do advise them to seek a home where they may obtain large and seperate bodies of land, and have a community of their own. We further say to them, if they regard their own safety and welfare—if they regard the welfare of their families, their wives and children, they will ponder with deep and solemn reflection on this friendly admonition. If they have one spark of gratitude, they will not willingly plunge a people into civil war, who held out to them the friendly hand of assistance in that hour of dark distress, when there was few to say, God save them. We can only say to them that if they still persist in the blind course, they have heretofore followed, in flooding the county with their people, that we fear and firmly believe that an immediate civil war is the inevitable consequence.—

We know that there is not one among us, who thirsts for the blood of that people. We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force. But we would indeed be blind, if we did not foresee that the first blow, that is struck at this moment of deep excitement, must and will speedily involve every individual in a war, bearing ruin, woe, and desolation in its course. It matters but little how, where, or by whom the war may begin, when the work of destruction commences, *we must all* be borne onward by the storm, or crushed beneath its fury. In a civil war when our homes is the theatre, on which it is fought, there can be no neutrals; let our opinions be what they may, we must fight in self-defence. We want nothing, we ask nothing, we would have nothing from this people. We only ask them, for their own safety, and for ours, to take the least of the two evils. Most of them are destitute of land, have but little property, are late emigrants to this country, without relations, friends, or endearing ties, to bind them to this land at the risk of such imminent peril to them and to us. We request them to leave us, when their crops are gathered, their business settled, and they have made every suitable preparation to remove. Those who have 40 acres of land, we are willing, shall remain until they can dispose of it without loss if it should require years. But we urge, most strongly urge, that emigration cease, and cease immediately, as nothing else can or will allay for a moment, the deep excitement that is now unhapily agitating this community. If the Mormons will comply with these friendly requisitions, we will use every exertion, among our own citizens, to arrest this evil before it is forever too late; but if they are disregarded, we can promise neither them or ourselves, a long continuation of the blessings of peace and harmony.

1st. Therefore, be it resolved by this meeting, that they view, with feelings of the deepest regret, the present unhappy situation of our country.

2nd. That it is the fixed and settled conviction of this meeting, that unless the people commonly called Mormons, will agree to stop immediately the emigration of their people to this county, and take measures to remove themselves from it, a civil war is inevitable.

3d. That a committee of ten be appointed, to make known to the leaders of that people, the views of this meeting, and to urge upon them the propriety of acceding to these propositions.

4th. That said committee consist of Andrew Robertson, Michael Arthur, Littleberry Sublet, John Baxter, Jas. M. Hughes, W. J. Moss, John Bird, Peter Rogers, W. T. Wood and J. T. V. Thompson, who shall meet on tomorrow at the house of Mr. Cowen and confer with the Mormons and report to this meeting as soon thereafter as convenient, the reply of the Mormons to these requisitions.

5th. That if the Mormons agree to these propositions we will use every means in our power to allay the excitement among our own citizens and to get them to await the result of these things.

6th. That it is the opinion of this meeting that the recent emigrants among the Mormons should take measures to leave this county immediately as they have no crops on hand and nothing to lose by continuing their journey to some more friendly land.

On motion of Col. Wm. T. Wood, the Preamble and Resolutions were unanimously adopted.

Be it resolved that this meeting adjourn until Saturday next.

JOHN BIRD, Chair.

JOHN F. DOHERTY, Sec.

Kirtland, Geauga County, Ohio,
JULY 25, 1836.

To John Thornton, Esq., Peter Rogers, Esq., Andrew Robertson, Esq., James T. V. Thompson, Esq., Col. William T. Wood, Doct Woodson J. Moss, James M. Hughs, Esq., David R. Atchison, Esq. and A. W. Doniphan, Esq.

GENTLEMEN,—

We have just perused, with feelings of deep interest, an article in the "Far West," printed at Liberty, Clay County, Mo. containing the proceedings of a public meeting of the citizens of said county, upon the subject of an excitement now prevailing among you occasioned, either from false reports against the church of Latter Day Saints, or from the fact, that said church is

dangerous to the welfare of your country, and will, if suffered among you, cause the ties of peace and friendship, so desirable among all men, to be burst asunder, and bring war and desolation upon your now pleasant homes.

Under existing circumstances, while rumor is afloat with her accustomed cunning, and while public opinion is fast setting, like a flood-tide against the members of said church, we cannot but admire the candor with which your preamble and resolutions were clothed, as presented to the meeting of the citizens of Clay county, on the 29th of June last. Though, as you expressed in your report to said meeting—"We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force," —yet communities may be, at times, unexpectedly thrown into a situation, when wisdom, prudence, and that first item in nature's law, SELF-DEFENCE, would dictate that the responsible and influential part should step forward and guide the public mind in a course to save difficulty, preserve rights, and spare the innocent blood from staining that soil so dearly purchased with the fortunes and lives of our fathers. And as you have come forward as "mediators," to prevent the effusion of blood, and save disasters consequent upon civil war, we take this opportunity to present to you, though strangers, and through you, if you wish, to the people of Clay county, our heart-felt gratitude for every kindness rendered our friends in affliction, when driven from their peaceful homes, and to yourselves, also, for the prudent course in the present excited state of your community. But, in doing this, justice to ourselves, as communicants of that church to which our friends belong, and duty towards them as acquaintances and former fellow citizens, require us to say something to exonerate them from the foul charges brought against them, to deprive them of their constitutional privileges, and drive them from the face of society:

They have been charged, in consequence of the whims and vain notions of some few uninformed, with claiming that upper country, and that ere long they were to possess it, at all hazards, and in defiance of all consequences.—This is unjust and far from a foundation, in truth. A thing not expected, not looked for, not desired by this society, as a people, and where the idea could have originated is unknown to us—We do not, neither did we ever insinuate a thing of this kind, or hear it from the leading men of the society, now in your country. There is nothing in all our religious faith to warrant it, but on the contrary, the most strict injunctions to live in obedience to the laws, and follow peace with all men. And we doubt not, but a recurrence to the Jackson county difficulties, with our friends, will fully satisfy you, that at least, heretofore, such has been the course followed by them. That instead of fighting for their own rights, they have sacrificed them for a season, to wait the redress guaranteed in the law, and so anxiously looked for at a time distant from this. We have been, & are still, clearly under the conviction, that had our friends been disposed, they might have maintained their possessions in Jackson county. They might have resorted to the same barbarous means with their neighbors, throwing down dwellings, threatening lives, driving innocent women and children from their homes, and thereby have annoyed their enemies equally, at least—But, this to their credit, and which must ever remain upon the pages of time, to their honor, they did not. They had possessions, they had homes, they had sacred rights, and more still, they had helpless harmless innocence, with an approving conscience that they had violated no law of their country or their God, to urge them forward—But, to show to all that they were willing to forego these for the peace of their country, they tamely submitted, and have since been wanderers among strangers, (though hospitable,) without homes. We think these sufficient reasons, to show to your patriotic minds, that our friends, instead of having a wish to expel a community by force of arms, would suffer their rights to be taken from them before shedding blood.

Another charge brought against our friends is that of being dangerous in societies "where slavery is tolerated and practiced." Without occupying time here, we refer you to the April (1836) No. of the "Latter Day Saints' Messenger and Advocate," printed at this place, a copy of which we forward to each of you. From the length of

time which has transpired since its publication, you can easily see, that it was put forth for no other reason than to correct the public mind generally, without a reference or expectation of an excitement of the nature of the one now in your country. Why we refer you to this publication, particularly, is because many of our friends who are now at the west, were in this place when this paper made its appearance, and from personal observation gave it their decided approbation, and expressed those sentiments to be their own, in the fullest particular.

Another charge of great magnitude is brought against our friends in the west —of "keeping up a constant communication with the Indian tribes on our frontier, with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined, by heaven, to inherit this land, in common with themselves." We know of nothing, under the present aspect of our Indian relations, calculated to rouse the fears of the people of the Upper Missouri, more than a combination or influence of this nature; and we cannot look upon it other than one of the most subtle purposes of those whose feelings are embittered against our friends, to turn the eye of suspicion upon them from every man who is acquainted with the barbarous cruelty of rude savages. Since a rumor was afloat that the Western Indians were showing signs of war, we have received frequent private letters from our friends, who have not only expressed fears for their own safety, in case the Indians should break out, but a decided determination to be among the first to repel any invasion, and defend the frontier from all hostilities. We mention the last fact, because it was wholly uncalled for on our part, and came previous to any excitement on the part of the people of Clay county, against our friends, and must definitively show, that this charge is also untrue.

Another charge against our friends, and one that is urged as a reason why they must immediately leave the county of Clay, is, that they are making or are like to, the same "their permanent home, the center and general rendezvous of their people." We have never understood such to be the purpose, wish or design of this society; but on the contrary, have ever supposed, that those who resided in Clay county, only designed it as a temporary residence, until the law and authority of our country should put them in the quiet possession of their homes in Jackson county. And such as had not possessions there, could purchase to the entire satisfaction and interest of the people of Jackson county.

Having partially mentioned the leading objections urged against our friends, we would here add, that it has not been done with a view on our part, to dissuade you from acting in strict conformity with your preamble and resolutions, offered to the people of Clay county, on the 29th ult. but from a sense of duty to a people embarrassed, persecuted and afflicted. For you are aware, gentlemen, that in times of excitement, virtues are transformed into vices, acts, which in other cases, and under other circumstances, would be considered upright and honorable, interpreted contrary from their real intent, and made objectional and criminal; and from whom could we look for forbearance and compassion with confidence and assurance, more than from those whose bosoms are warmed with those pure principles of patriotism with which you have been guided in the present instance, to secure the peace of your county, and save a persecuted people from further violence, and destruction?

It is said that our friends are poor; that they have but little or nothing to bind their feelings or wishes to Clay county, and that in consequence, have a less claim upon that county. We do not deny the fact, that our friends are poor; but their persecutions have helped to render them so. While other men were peacefully following their avocations, and extending their interest, they have been deprived of the right of citizenship, prevented from enjoying their own, charged with violalating the sacred principles of our constitution and laws; made to feel the keenest aspersions of the tongue of slander, waded through all but death, and, are now suffering under calumnies calculated to excite the indignation and hatred of every people among whom they may dwell, thereby exposing them to destruction and inevitable ruin!

If a people, a community, or a society, can accumulate wealth, increase

n worldly fortune, improve in science and arts, rise to eminence in the eyes of the public, surmount these difficulties, so much as to bid defiance to poverty and wretchedness, it must be a new creation, a race of beings super-human. But in all their poverty and want, we have yet to learn, for the first time, that our friends are not industrious, and temperate, and wherein they have not always been the *last* to retaliate or resent an injury, and the *first* to overlook and forgive. We do not urge that there are not exceptions to be found: all communities, all societies and associations, are cumbered with disorderly and less virtuous members—members who violate in a greater or less degree the principles of the same. But this can be no just criterion by which to judge a whole society. And further still, where a people are laboring under constant fear of being dispossessed, very little inducement is held out to excite them to be industrious.

We think, gentlemen, that we have pursued this subject far enough, and we here express to you, as we have in a letter accompanying this, to our friends, our decided disapprobation to the idea of shedding blood, if any other course can be followed to avoid it; in which case, and which alone, we have urged upon our friends to desist, only in *extreme* cases of self-defence; and in this case not to *give* the offence or provoke their fellow men to acts of violence,—which we have no doubt they will observe, as they ever have. For you may rest assured, gentlemen, that we would be the last to advise our friends to shed the blood of men, or commit one act to endanger the public peace.

We have no doubt but our friends will leave your county, sooner or later, —they have not only signified the same to us, but we have advised them so to do, as fast as they can without incurring too much loss. It may be said that they have but *little* to lose if they lose the whole. But if they have but *little, that little is their all*, and the imperious demands of the helpless, urge them to make a prudent disposal of the same. And we are highly pleased with a proposition in your preamble, suffering them to remain peaceably till a disposition can be made of their land, &c. which it suffered, our fears are at once hushed, and we have every reason to believe, that during the remaining part of the residence of our friends in your county, the same feelings of friendship and kindness will continue to exist, that have heretofore, and that when they leave you, you will have no reflection of sorrow to cast, that they have been sojourners among you.

To what distance or place they will remove, we are unable to say: in this they must be dictated with judgment and prudence. They may explore the Territory of Wisconsin—they may remove there, or they may stop on the other side—of this we are unable to say; but be they where they will, we have this gratifying reflection, that they have never been the first, in an unjust manner, to violate the laws, injure their fellow men, or disturb the tranquility and peace under which any part of our country has heretofore reposed. And we cannot but believe, that ere long the public mind must undergo a change, when it will appear to the satisfaction of all that this people have been illy treated and abused without cause, and when, as justice would demand, those who have been the instigators of their sufferings will be regarded as their true characters demand.

Though our religious principles are before the world, ready for the investigation of all men, yet we are aware that the sole foundation of all the persecution against our friends, has arisen in consequence of the calumnies and misconstructions, without foundation in truth, or righteousness, in common with all other religious societies, at their first commencement; and should Providence order that we rise not as others before us, to respectability and esteem, but be trodden down by the ruthless hand of extermination, *posterity* will do us the justice, when our persecutors are equally low in the dust, with ourselves, to hand down to succeeding generations, the virtuous acts and forbearance of a people, who sacrificed their reputation for their religion, and their earthly fortunes and happiness, to preserve peace, and save this land from being further drenched in blood.

We have no doubt but your very seasonable mediation, in the time of so great an excitement, will accomplish your most sanguine desire, in preventing further disorder; and we hope,

gentlemen, that while you reflect upon the fact, that the citizens of Clay county are *urgent* for our friends to leave you, that you will also bear in mind, that by their complying with your request to leave, is surrendering some of the dearest rights and first, among those inherent principles, guaranteed in the constitution of our country; and that human nature can be driven to a certain extent, when it will yield no farther. Therefore, while our friends *suffer* so much, and forego so many sacred rights, we sincerely hope, and we have every reason to expect it, that a suitable forbearance may be shown by the people of Clay, which if done, the cloud that has been obscuring your horizon, will disperse, and you be left to enjoy peace, harmony and prosperity.

With sentiments of esteem and profound respect, we are, gentlemen, your obedient servants.

SIDNEY RIGDON,
JOSEPH SMITH, Jr.
O. COWDERY,
F. G. WILLIAMS,
HYRUM SMITH.

Kirtland, Ohio, July 25, 1836.

Dear Brethren:—Yours of the 1st inst. accompanying the proceedings of a public meeting, held by the people of Clay, was duly received. We are sorry that this disturbance has broken out—we do not consider it our fault. You are better acquainted with circumstances than we are, and of course have been directed in wisdom in your moves, relative to leaving the county. We forward you our letter to Mr. Thornton and others, that you may know all we have said. We advise that you be not the first aggressors—give no occasion, and if the people will let you dispose of your property, settle your affairs, and go in peace, go. You have thus far had an asylum, and now seek another as God may direct. Relative to your going to Wisconsin, we cannot say, we should think if you could stop short, in peace you had better. You know our feelings relative to not giving the first offence, and also of protecting your wives and little ones in case a mob should seek their lives. We shall publish the proceedings of the public meeting, with your answer, as well as our letter. We mean that the world shall know all things as they transpire. If we are persecuted and driven men shall know it!

Be wise, let prudence dictate all your counsels, preserve peace with all men, if possible, stand by the constitution of your country, observe its principles, and above all, show yourselves men of God, worthy citizens, and we doubt not, community ere long, will do you justice, and rise in indignation against those who are the instigators of your suffering and affliction.

In the bonds of brotherly love we subscribe ourselves, as ever.

SIDNEY RIGDON,
JOSEPH SMITH, J.
OLIVER COWDERY,
F. G. WILLIAMS,
HYRUM SMITH.

To W. W. Phelps and others.

PUBLIC MEETING.

The citizens of Clay County met, persuant to adjournment. The Chairman and secretary, resumed their stations, when the committee appointed by a public meeting held at the Court House in the town of Liberty on Wednesday June 27 to confer with the Mormon Leaders and to present to them the Preamble and Resolutions passed by said meeting, Met according to the appointment at the House of Mr. Cowan and through the Chairman of the Committee Woodson J. Moss reported to the meeting the response of the Mormons to the Preamble and resolutions passed at the aforesaid Meeting on Wednesday, the 29th., which is as follows.

At a respectable meeting of the Elders of the church of Latter Day Saints, held in Clay county, Mo. on Friday, the 1st day of July, 1836: W. W. Phelps was called to the Chair, and John Corrill appointed Secretary. The preamble and resolutions from a meeting of citizens was read and a committee of twelve, viz. E. Partridge, I. Morley, L. Wight, T. B. Marsh, E. Higbey, C. Beebe, J. Hitchcock, I. Higbey, S. Bent, T. Billings, J. Emett and R. Evans, were appointed who retired, and after a short time reported the following preamble and resolutions:

That we (the Mormons so called,) are grateful for the kindness which has been shown to us by the citizens of Clay, since we have resided with them,

and being desirous for peace and wishing the good rather than the ill-will of mankind, will use all honorable means to allay the excitement, and so far as we can, remove any foundation for jealousies against us as a people. We are aware that many rumors prejudicial to us as a society are afloat, and time only can prove their falsity to the world at large. We deny having claim to this or any other county or country further than we purchase with money, or more than the constitution and laws allow us as free American citizens. We have taken no part for or against slavery, but are opposed to the abolitionists, and consider that men have a right to hold slaves or not according to law. We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruptions of the world, but we do not believe it right to interfere with bond servants nor preach the gospel to, nor meddle with, or influence them in the least to cause them to be dissatisfied with their situation in this life, thereby jeopardizing the lives of men. Such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude. We deny holding any communications with the Indians, & mean to hold ourselves as ready to defend our country against their barbarous ravages as any other people. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and unalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly. It is needless to enter into a further detail of our faith or mention our sufferings:—Therefore,

1st. Resolved, For the sake of friendship, and to be in a covenant of peace with the citizens of Clay county, and the citizens of Clay county to be in a covenant of peace with us, notwithstanding the necessary loss of property and expense we incur in moving, we comply with the requisitions of their resolutions in leaving the county of Clay, as explained by the preamble accompanying the same; and that we will use our exertions to have the church do the same; and that we will also exert ourselves to stop the tide of emigration of our people to this county.

2d Resolved, That we accept of the friendly offer verbally tendered to us, by the committee yesterday, to assist us in selecting a location and removing to it.

3d. Resolved, unanimously, that this meeting accept and adopt the above preamble and resolutions which are here presented by the committee.

4th. Resolved, That T. B. Marsh, L. Wight and S. Bent be a committee to carry these proceedings to the meeting of the citizens of Clay, to be held to-morrow, at Liberty.

The above was unanimously adopted by the meeting.

W. W. PHELPS,
Chairman.

JOHN CORRILL, Secretary.

Resolved, That this meeting do accept and receive the reply of the Mormons to the resolution passed on Wednesday the 29th June as perfectly satisfactory.

Be it Further Resolved by this meeting that we will use our utmost endeavors to carry into effect the object contained in the preamble and resolutions passed on Wednesday the 29th and as agreed to by the Mormons.

Be it further Resolved, That we urge it on our fellow citizens to keep the peace towards the Mormons as good faith Justice, Morality and Religion require us.

Be it further Resolved, That a Committee of ten persons, two in each township be appointed to raise money by subscription to aid those of the Mormons who may from necessity require it to leave this county.

Resolved, That Samuel Tillery, Jeremiah Migner, and Abraham Shafer, be appointed a committee to receive the pecuniary aid by subscription for the purpose of aiding the poor persons that may belong to the Mormons in removing from this county to their place of abode and that the Elders of the church be requested to report the above named persons to the aforesaid committee who will judge of the proofs and facts entitling the mormons to pecuniary aid and appropriate the funds accordingly.

Resolved, That said committee be authorised to employ some suitable person to accompany those that may

wish to examine a new country, it is also understood that if the money which may be received by the committee is not appropriated for the purpose above named it shall be refunded back in proportion to the amount subscribed.

Resolved, That the chair appoint five persons in each towship to carry the object of the above resolutions into effect.

The following gentlemen were then appointed in the different Townships.

For Liberty Township. John Thornton, Joel Turnham, Peter Rogers, John Bird, David Atchison,

For Fishing River Township. Elisha Cameron, E. Price. G. Withers M. Welton, James Kazey,

For Platte Township. T. C. Gordon, S. Harris, W. Owens, L Rollins J. Marsh,

For Washington Township. B. Riley, S. Crawford, T. Findley, G. Mc Ilvaine, P. Y. G. Bartee,

For Gallatin Township. D. Dale, W. Nash, Wm. Todd, B. Ricketts, J. Forbion.

Be it further Resolved. That this meeting recommend the Mormons to the good treatment of the citizens of the adjoining counties. We also recommend the inhabitants of the neighboring counties to assist the Mormons in selecting some abiding place for their people where they will be in a measure the only occupants and when none will be anxious to molest them.

Resolved, That the proceedings of this meeeting be handed over to the publishers of the Far West with a request that it be printed.

Which was severally read, and unanimously adopted,

On motion the meeting adjourned.

JOHN BIRD, Chair.

JOHN F. DOHERTY, Sec.

Liberty, July 2d, 1836.

(*By request.*)

MARRIED—In Hickman Co. Tenn on the 23d of June last, by Elder Warren Parrish, MR. E. MATLOCK to Miss SUSAN K. FRY.

DIED—In this town on Sunday, the 17th ult. of an inflamation on the brain, GEORGE, son of br. JACOB BUMP, aged 12 years.

Messenger and Advocate.

KIRTLAND, OHIO, AUGUST, 1836.

We have recently perused with intense interest and deep feeling, the report of a committee of vigilance appointed on the seventh of May last at a meeting of the citizens of Jackson county, Missouri, relative to the course they recommend to their constituents to be pursued towards our brethren, in case they attempt to come into that county to form a settlement, or to possess their own property.

It will be recollected that our brethren went into that county, purchased land, formed a settlement, established a printing press and a store of Merchant goods, and were proceeding peaceably and quietly in the lawful enjoyment of their rights as citizens of these United States. It will also be recollected that they were forcibly driven from their purchased possessions by a ruthless mob in the inclement season of the year, November, 1833, and left without any covering but the open canopy of heaven. It will also be borne in mind, that many of their dwellings were thrown down—much, and in some instances all their property destroyed; and they driven from the county to perish with cold or famine, or to seek relief as mendicants among the hospitable of the county of Clay.—These acts, though thrilling to the heart of the philanthropist, and black as the character of their projectors are, light in comparison with the sable shade that yet remains to fill up the interstices of the great outline, and complete the picture! Yes, reader, they proceeded further. They not only destroyed property, and drove off peaceable citizens from their own dwellings, but they threatened life! Aye would to heaven they had done no more!—They unmercifully beat some, and deliberately killed others! (a few only.)

We say our brethren were guilty of *no* breach of the peace, had violated *no law*, and resisted no legal authority; we say so without the fear of contradiction; for if they had been guilty, the law, the officers to administer it, and all the force necessary to back them, were in the hands, and at the full and entire control of their enemies. We say they had no law either human or divine to afford the least pretext, no nor the shadow of a pretext for such conduct. If they had would they not have executed that law, rather than have the opprobrious epithets of perjury and murder affixed to their names recorded on the page of history and handed down to posterity. Certainly we think they would. You will ask, kind reader, how were they guilty of perjury. The answer is a plain one. The officers both civil and military are bound by oath or affirmation to support the constitution of the United States and the laws and constitution of the state of Missouri. This act, this direful deed, this diabolical crime was committed in open and palpable violation of all these. Is it not perjury then? is it not wilful and corrupt perjury? a clear case beyond the power of contradiction.

We have read a copy of their manifesto, and it is not even there asserted, though teeming with falsehoods as black as the hearts of their fabricators or the father of lies himself, that they had either law or constitution to warrant them in their hellish procedure. What then, you will ask, was the cause? We say simply because our brethren took the liberty guaranteed to all citizens of these United States to think differently from the professing christian world in matters of religion. This was not avowed as the cause in their manifesto, because it was matter of fact, and with this they had but little to do. But that it was the *real* cause you will believe when we say that when six of our brethren were in the hands of this lawless banditti, as a condition of peace and friendship offered them, they must renounce their religious belief, and all would be well.—This they peremptorily refused. The only alternatives they had then left, were death, immediate death, or leave the county.

No legal process could be had to bring offending citizens to justice, their crimes pass with impunity and innocent blood yet cries from the ground for vengeance. All this in an enlightned land, a free government, where every *free man* at least has a natural, not only a natural but a constitutional right, to life, liberty and the pursuit of happiness. This is not all, he has the same right to embrace one religious belief as another; the same right to be an infidel as he has to be a Baptist, a Presbyterian or a Methodist. He may be a Mahomedan, a Jew or a Pagan, and he is equally safe; the constitution covers the whole ground; it promises him protection, however heretical or ridiculous his religious belief may be, provided he submit to the laws that procure him this protection.

If our brethren had been guilty of some offence or misdemeanor, prejudicial to the feelings or best interests of their supercilious neighbors, what should be done? The case is a plain one: if it were a breach of the law, the law was open and as said one anciently, there were deputies let them implead one another; and as we have before said, the law, the officers and the power were in the hands of our enemies.

Has the liberty of speech, the liberty of the press, the liberty of conscience, become odious to this religious generation? Is the foundation of all liberty, civil and religious to be sapped and the beautiful superstructure erected there-

on by our fathers to be razed to the ground to gratify whom? the whole community beside our brethren? no, a lawless, ruthless, perjured banditti and their accomplices in bigotry, guilt and crime. These same monsters in human shape not content with the blood of a part of our brethren and with inflicting one vital stab to the constitution and laws of our country, seem eager to reek their hands in the heart's blood of the remainder, and end their satanic career only with their final extermination. They have said they would not stop while a single Mormon's foot pressed their soil. Have our brethren attempted to drive them from their houses or their lands? have they attempted to urge their claim to any except that to which they had been seized by honest right of fair purchase? We fearlessly say no. Their manifesto is but a bundle of falsehoods perfectly in accordance with their subsequent conduct —and the same gang stand unrebuked, unpunished, breathing out threatenings and slaughter and death! Their proceedings to which we *now* allude are spread upon paper over their signatures, and will pass down to succeeding generations as matter of history, to the everlasting disgrace of all republics or all governments that promise protection to their citizens and then suffer them to be disfranchised; their property destroyed, confiscated or taken without the consent of its rightful owners, and even thetr lives threatened and taken, with impunity. Has it come to this! Are we irresistibly compelled to sing a funeral dirge over the grave of departed liberty, and bid a long and lasting farewell to what our hearts once held dear. Is this the way to cure people of folly or delusion?— Did the mother of abominations with her implements of cruelty and death ever succeed in curing people of heresy and delusion with all their refinement in bloodshed and murder? Let the book of martyrs tell! Let the history of the bloody inquisition speak! Let the records of all past ages testify! And will not like causes produce like effects? Certainly then let reason and common sense sit in judgment and we join issue and abide the award.

We look at the case negatively also; what have we not done? We have not claimed any man's silver, gold, houses or lands, man-servants or maid-servants, camels or asses, without his consent and a fair equivalent. We have not violated any known law of our country. We have not molested any man in the peaceable enjoyment of any of his vested rights, and we say affirmatively that we neither claim nor ask any rights or privilege other than the constitution and laws guarantee to all its peaceable citizens. What then is the cause? We have taken the liberty to think differently from the professing christian world and have preached and proclaimed our sentiments; and not only so, we have spread them on paper and invited investigation; and when we have been met in the field with scripture, reason and fair argument, our opposers retire with shame from the unequal contest. Here then is one cause and perhaps the head and front of our offending. Did men anciently suffer because they testified that they had seen angels and held intercouse with the upper world?

Did men anciently who received the lively oracles of truth and recorded them for our instruction, live in peace and die regretted by their cotemporaries? Let history, sacred and profane, answer these queries.

Is satan's empire divided and he contending against his own subjects, his own loyal subjects? Are our brethren persecuted, oppressed, smitten and afflicted by the saints of the most high God? We say they are not; if

so, we have yet to learn for the first time, that the spirit which actuates our persecutors at the West and elsewhere is the spirit of our blessed Redeemer. We must blush and hang our head for our ignorance now that the frost of so many winters has gone over our head, and left us uninstructed in the fundamental principles of our holy religion. We had thought that the religion of Jesus filled the soul with love to God and man, and that love worked no ill to his neighbor. We had thought the true disciple of our Lord and Savior, would not knowingly and wantonly divest any man of his constituted rights, that he would not destroy his goods, and above all that he had not a heart black enough to drive females and innocent children from their own abode in the cold of November, and to cap the climax of iniquity and crime, shed the blood of some which yet cries from the ground unavenged. That the saints do wrong acts, and sometimes bring down the judgments of God upon themselves we are sorry, yet free to admit. But will they for a series of days, months, yea, and years too persist in breathing out threatnings and slaughter, against a people whose only crime for which they are now suffering consists in believing the scriptures of divince origin and all that is there recorded by the prophets and not fulfilled, will be fulfilled in these last days. We say not, we unequivocally say not.—May the Lord deliver us from the power of such men and the malevolent influence of their religion.

We say further, that all such as are the aidors, abettors or apologists for such conduct or such characters as have signed the first or last manifesto of the Jackson county *mob*, are participators in their guilt and crime.

We can hardly dismiss the subject of our enemies in the West and their wicked designs which have drawn from us the preceding remarks, without almost involuntarily touching the subject of our Elders, Patten, Parrish and Woodruff, in the South. We know their perseverance and zeal in the cause of truth. Even the conduct of their enemies towards them speaks volumes in favor of their talents, as public declaimers. We feel that they have done their duty in Benton county, Ten. and that their exertions in the cause of truth in that region, have been such, that in the great day of accounts their skirts will be clear, and that wicked and perverse people be left without excuse, when the Lord shall judge the world in righteousness.

CONFERENCE.

A few days since we had the minutes of a Conference put into our hands which our friends may expect we will publish entire. But we hope they will excuse us if we condense their minutes and give only the substance. The conference was held on the 2d day of June last, in Lawrence, Lawrence Co. Ohio. Elder Seymour Brunson of this town presided, and Jesse T. Baily acted as Secretary. One elder, one priest and one teacher were ordained at said conference.

NOTICE.

Our readers will recollect that a dissolution of the Firm of F. G. Williams & Co. was published in the June No. of our paper, that OLIVER COWDERY had purchased the entire establishment and all debts due said firm were to be paid to him. We also urged the necessity of prompt payments by all those who are in arrears, and that their names would be stricken from our subscription list unless payment should be made and they manifest their desire to continue, on or before the first of October next, except at our discretion.

We feel to repeat what we then said, and also to add, that the next number of our paper closes the present volume, and although our present subscription

list is large and still increasing, yet without payment it is the more onerous for us to bear.

Our Elders abroad, who have procured for us many of our patrons, will accept our grateful acknowledgments for the interest they have taken for us, and still remember, that it is in their power to do us good by making collections of such subscribers as they may have procured for us and become responsible at the office for the amount of their subscription.

We hope that where there is no elder or other responsible person by whom remittances can be made to us, some individual in each branch of the church, where our paper is now sent, will have the goodness to collect and forward to us the amount due in each branch, one letter can bring *all* the money, and *all* the *names*, with but a trifling expense. Let the old adage, "out of sight, out of mind," be for once reversed, and our pecuniary embarrassments cease.

We feel that it is due to many of our patrons, to say thus publicly, that they have paid us promptly; and some of them have rendered us essential service in times gone by when they were under no legal obligations to us; and consequently we infer they were actuated by a desire to do good and disseminate the truth. Therefore, we say, if the gift of a cup of cold water to a disciple entitle the donor to a blessing, certainly some of our patrons are entitled to our warmest thanks for past favors and most fervent prayers that the best of heaven's blessings may rest upon them.

We acknowledge that in some instances our paper during the past year, has not been issued as regularly as we or our frieads could wish; a combination of causes not exactly in our power to control, prevented our doing so; but we trust that those causes have now measurably ceased to exist, that such arrangements are made in the editorial department as shall still make its columns both pleasing and instructing, and in the mechanical, as shall make it not only a workmanlike, but punctual periodical.

For the Messenger and Advocrte.

Hickman county, Tenn. June 28, 1836.

This evening, while meditating upon the variegated scenes of human existence, the ever fluctuating current of mortal life, which sometimes threatens to overwhelm the way-wandering sons of men like an irresistible torrent, and hurry them to an untimely grave, while far separated from those who are bound by the dearest ties of consanguinity, my mind flits back to those happy seasons I have enjoyed in Kirtland, in the society of my brethren and friends.—The loss of this society is more than usually impressed on my mind from a combination of circumstances which have transpired since I last wrote.

On the return of brother Patten and myself from Clarks river, to brother Utley's, we were informed that many of the citizens of that county (Benton) and some of the citizens of Carroll county, had met in convention, headed by a Methodist priest, who was called to the chair, and the County Clerk appointed Secretary. They drew up resolutions to drive all the "Mormon" (Latter Day Saint) preachers from their coast. These resolutions were signed by the Sheriff and many who are sworn to be civil peace officers, to suppress all riots and unlawful assemblies and support and defend the constitution of the United States and of the state of Tennessee; also military officers who are sworn to do the same.—From Colonels and Majors down thro' all the grades of officers, enrolled their names, with this lawless banditti, to abuse the servants of the living God, by abridging their privileges and trampling upon their rights.

We enjoyed our meeting unmolested at br. Utley's, on Saturday the 19th inst. although almost every breeze brought us news that the mob intended to carry their resolutions into effect, and that some hundreds had entered into this conspiracy. In the afternoon, a little before sunset, a company of some forty or fifty men made their appearance, some on foot, others mounted two on a horse, with guns, sticks, clubs, &c.; they were led by a Sheriff, Colonel, first and second Major, with some other officers, and a Methodist priest, with a gun on his shoulder.

The Sheriff informed us that he had a State's warrant for D. W. Patten, W. Parrish and W. Woodruff; issued

on complaint of Mathew Williams, the Methodist priest and chairman spoken of above, who sware that we had put forth the following false and pretended prophecy, viz. That Christ would come the second time before this generation passed away, also that four individuals should receive the Holy Ghost within four and twenty hours.

We were credibly informed, that the company that were under the control of these noble chieftains, consisted of Baptists, Methodists, Presbyterians, liars, drunkards, hog and horse thieves. And so determined were they to force us off at that late hour, that it was with much difficulty we could prevail on them to show us any lenity. However they protracted the time of our appearance before the court until Tuesday following, by our giving a bond of two thousand dollars, signed by ourselves and two of our brethren.

They intended to have led us into the woods under the dark curtain of night, (the emblem of their corrupt and wicked hearts,) with the pretension of taking us before the magistrate, that they might the better execute their diabolical designs upon us.

On Tuesday in company with about twenty brethren and warm friends, who were ready and willing to lay down their lives for us, we went before our rulers. We found about one hundred persons assembled whose counteuances too plainly indicated the black designs of their hearts. They were armed with guns, dirks, pistols, clubs, sticks, &c. At a late hour, we prevailed on the Sheriff to have the court called, which consisted of three magistrates, one of whom was rejected from the judgment seat because some of his family were members of our church. The Sheriff then asked of the court the privilege of divesting us of our arms, if any we had; it was granted. Elder Patten had a pistol which he had taken that morning in consequence of our having heard that the mob did not expect to sustain a lawful charge against us; but intended to rise up and overpower us by their numbers; he also had a walking stick. I had a cane and common pocket knife; these were taken from us.

A man by the name of Perkins (who report says, had run his country for hog stealing and also had been guilty of concealing a stolen horse for which he had lost a part of his nose,) was appointed by the court to act as State's Attorney, or in other words, mob solicitor general, to abuse the innocent and screen the guilty. We were abused by any and every scoundrel that saw fit to do so, and the court allowed them this privilege. After they had brought many of those who had entered into a conspiracy to witness against us; we called on our witnesses, but the court refused to hear any testimsny on our part, because the mob objected and they dare not do otherwise, but were controlled by the lawless banditti that surrounded them and us, who were determined on our destruction. Said Perkins made a plea against us, and we were not permitted to reply or speak in our own defence. Thus ended this mock trial, and the court after retiring a few minutes, returned with this verdict: That they concluded that the charges preferred against us had been sustained, and that we were bound over to court for trial.

Our accusers did not attempt to prove that those individuals who were promised the Holy Ghost on condition of obedience to the gospel did not receive it, for they if called upon would have testified otherwise; and let the candid judge, whether any man can in truth testify, that he who prophecies, that Christ will come the second time in this generation, is a false prophet. And furthermore our complainant testified that the above named crimes were committed in October, 1834. It is a well known fact that Elder Woodruff, whose name is included in the warrant (tho' not arrested) was not in this state until the spring of 1835. So much for the oath of a Methodist priest.

While the court was preparing our bonds, another warrant was served on Elder Patten; the mob without and the mob within, whose intoxicating zeal had risen to its zenith were threatening our lives, and seemed only waiting the dark shades of night, which were fast gathering round, to cover them while they should wreak their hands in our blood; the influence of our friends as instruments in the hands of God kept this gathering storm from bursting upon our heads. About this time the Sheriff proposed to us that if we would leave the county in ten days and pay the cost, they would set us at liberty; at the same time informing us that it

was the only way for us to escape the hands of the mob, who were hardly restrained from acts of violence. One of the brethren present offered to pay the cost and all advised us to accept the offer, although in its nature most insulting, for if we were really guilty of a violation of the laws of this state, their oath of office obligated them to bind us over to trial before the circuit court. But this was not the fact; we were not guilty, and this last step proves to a demonstration that they (the court) did not consider us so; and shows that oaths, obligations and the rights of man were disregarded, and the whole scenery from beginning to end was controlled and governed by a set of ruthless ruffians, who are sunk in the lowest depths of degradation and infamy, of whom the devil himself ought to be ashamed.

WARREN PARRISH.

MORNING.

The stillness of the scene, and the serenity of the air, invite the mind to contemplation. When nothing is heard around but the warbling notes of nature's songsters and the lowing of the kine, that seem waiting to impart their nutritious aliment in their possession, for the benefit of man, receive their morning meal from the kitchen, and then depart; the mind that loves contemplation, that is fond of retirement and courts reflection, will delight to commune, on such a morning, with his own heart, and with that God who has prepared such a variety in the scenery that surrounds him.

While thus soliloquizing, I was led to wonder at my fellow man for neglecting to improve the but of the time that God has given him, for the best of purposes. A little reflection will sometimes supersede bitter repentance, and when can a man reflect with more intensity of thought, and bring all the powers of the mind to bear, with greater force upon any point, than in the stillness of the morning when rest and sleep have each contributed their full share to supply the waste of bodily strength and invigorate a mind that may have been distracted with a thousand cares the preceding day. If he have been guilty of follies or faults, he can at this season, weigh their criminality more accurately, and put in requisition more power of mind, to pass such resolutions relative to his intercourse with his fellow mortals, as shall eventuate in the greatest quantum of human happiness, than at any other period.

If it be his sole employ to store the mind with useful knowledge, most assuredly there is no time, when the mind can be brought to bear more intensely and with greater accuracy upon any point than in the sober stillness of the morning. If he would invoke the blessings of heaven, when can he come more boldly to a throne of grace than in the morning before his passions have been disturbed, or his mind distracted with a thousand cares? When can he come with a heart more full of gratitude than in the morning, when a consciousness that *that* God,

> "Who sees with equal eye as Lord of all
> A hero perish or a sparrow fall,"

has by his guardian angels, protected and defended him during his defenceless hours? When can he come with more boldness to a throne of grace?—When can he have greater confidence that he shall have access to a throne of grace? When can he more reasonably hope the heavens will be propitious to his wishes, and grant him that grace and that wisdom that are indispensably necessary to keep him from all the snares of the evil one, through the day? W.

From the Elders Abroad.

Since our last months, paper was put to press we have received another letter from Elder G. W. Hinkle post marked Fairplay, Ia. July 15th The elder informs us that he is now about to leave Ia. where he has labored the most of the season thus far since he left here. We trust he has beeh usefully employed, and that the Lord has blessed his labors. We think few are more successful in proclaiming the truths of the Gospel then elder Hinkle. He writes us that he has baptized in that region 57 and 14 in other places making 71 in all since he left Kirtland. He gives us to understand that he leaves a field of useful labor, and that there are more calls for preaching than he had ever witnessed before.—

He intreats elders that are traveling through that section of country, (Columbus Bartholomew Co. Ia. to call and teach them the way of life and salvation more perfectly, to which we respond, Amen.

Elders D. C. Smith & S. W. Denton returned a few weaks since from a mission to the East. They state to us that they went as far as Waterloo Seneca Co. N. Y. and then returned to Naples Ontario Co. where they labored a while in company with Elder Jedediah Grant, whom they found there. They all labored there a short time, established a small branch of a church consisting of seven members, and then Messrs. Smith and Denton returned home, leaving Elder Jedediah and Joshua Grant still in charge, to instruct the saints more perfectly.

We have other elders whose places of residence are distant; they are situated in the various branches of the church abroad; some of them in Illinois, some in Indiana, some in the south and west part of this State, some in Pennsylvania, some in New York and others in all, or nearly all the N. England States. We frequently receive letters from them that are deeply interesting to us and to the cause of truth, and although we do not often mention their names in our paper, we owe it to ourselves to say we appreciate their services in the good cause, and tender them our grateful acknowledgements for the course many of them have taken to reward our humble talents and enhance our individual interest. We say they are useful in the branches until the time of the gathering, and we pray the Lord of the harvest to keep them humble, faithful, patient, wise, and consequently, useful, till in his own due time, he shall command them to come and bring their sheaves with them.

CONFERENCE.

We are requested to notify a conference of the church of Latter Day Saints to be held in the town of Milsford Ashtabula County Ohio, at the house of Brother John Knapp on Saturday the 20th inst. at 10 o clock A. M. Elders brethren and others who can make it convenient, are respectfully invited to attend. Saturday will be a day of business with the church and on the following day there will be public preaching.

MORONI'S LAMENTATION.

I have no home, where shall I go,
While I am left to weep below?
My heart is pain'd, my friends are gone.
And here I'm left on earth to mourn.

I see my people lying round,
All lifeless here upon the ground:
Young men and maidens in their gore;
Which does increase my sorrow more!

My father look'd upon this scene,
And in his writings has made plain,
How ev'ry Nephite's heart did fear,
When he beheld his foe draw near.

With axe and bow they fell upon
Our men and women, sparing none,
And left them prostrate on the ground,
Lo! here they now are bleeding round!

Ten thousand that were led by me'
Lie round this hill called Cumorah;
Their spirits from their bodies fled,
And they are number'd with the dead!

Well might my father in despair,
Cry, O ye fair ones! once how fair
How is it that you've fallen! Oh!
My soul is fill'd with pain for you.

My life is sought! where shall I flee?
Lord take me home to dwell with thee,
Where all my sorrow will be o'er,
And I shall sigh and weep no more.

Thus sang the son of Mormon when
He gaz'd upon his Nephite men,
And women too, which had been slain,
And left to moulder on the plain!

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All letters to the Editor, must be

☞ *POST PAID.* ☜

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

Vol. II. No. 12] KIRTLAND, OHIO. SEPTEMBER. 1836. [Whole No. 24.

COMMUNICATIONS.

The subject of the gathering of Israel from his long dispersion in the last days, has become a fruitful theme of theological disquisition among all believers in divine revelation. The pulpit and the press have teemed with arguments on the subject drawn from the sacred writings to elucidate different doctrines and support entirely different opinions. Perhaps, there is no one great and important event treated with that clearness and precision by all the ancient prophets, that we find on the subject of the gathering of Israel, and yet so much diversity of sentiment obtain, as now obtains on that subject.

Some, from a superficial view of it have considered the prophecies fulfilled on the return of Judah and Benjamin from the Babylonish captivity; others have looked at it differently and strenuously supported the idea, that the scriptures relating to that subject had not yet been fulfilled, nor ever would be, only spiritually. Another class still, have been willing to admit that the Jews would be gathered as the prophets have said, but utterly dissent from the idea that the promised gathering has any reference to the Gentiles.

In humble diffidence I will now advance my own ideas, drawn from reason, from analogy, and from divine revelation.

I believe that the subject of the gathering not only affects the Jews, or direct lineal descendants of Abraham, but every nation, kindred, tongue and people under the whole heaven, and that the prophets meant as they have said, that there is no private interpretation to their expressions, but when speaking on that subject, they are to be understood literally.

One prophecy concerning Israel has most assuredly been literally fulfilled. Viz: Deuteronomy 4: 27, And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. I might adduce much scripture testimony on this point, but a fact occularly and historically established as is this one, can hardly be strengthened by any testimony, either human or divine; therefore, I will proceed to bring forward the testimony for the gathering of Israel literally in the last days. Isaiah 11: 11,12,13: And it shall come to pass in that day, the Lord shall set his hand the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah and Judah shall not vex Ephraim. The 14th chap. 1 & 2 ver. read thus; For the Lord will have mercy on Jacob, and will yet choose Israel and set them in their own lands; and the strangers shall yet be joined with them and they shall cleave to the house of Jacob, and the people shall take them and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and for handmaids: and they shall take them captives whose captives they were; and they shall rule over their oppressors.

As we pass it may not be improper to remark that these scriptures have never yet been fulfilled. They were written a few years before the organ through whom they were given to man was sawn asunder by order of Manassah, one of the kings of Judah, and after the ten tribes were carried into captivity by Salmanassar, king of Assyria, and that was an event which took place about 721 years before the advent of the Savior into our world. The Babylonish captivity took place about 115 years afterwards, and affected only the tribes of Judah and Benjamin, and surely the return of the Babylonish captivity which took place 70 years after (536 b. C.) could not be a fulfilment of the scriptures for it never affected the captivity of the other tribes; they have never yet been gathered.—The outcasts of Ephraim and the dispersed of Judah, have never been

brought together acording to the prediction of the prophets.

Jeremiah who prophesied 628 years before the coming of Christ, records the word of the Lord through him in the 23d chap. and 3d ver. of his prophecy, thus: I will gather the remnant of my flock out of all countries whither I have driven them; and will bring them again to their folds and they shall be fruitful and increase. Chap. 31st, 6,7,8 and 9 verses read thus: For there shall be a day that the watchman upon mount Ephraim shall cry arise ye and let us go up to Zion, unto the Lord our God. For thus saith the Lord; sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, say O Lord save thy people the remnant of Israel. Behold I will bring them from the north country and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, & her that travaileth with child together:— They shall come with weeping and with supplication will I lead them, I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble, for I am a father to Israel and Ephraim is my first born. Also look at the 32d chap. from the 36th to the 40th ver. inclusive: And now therefore thus saith the Lord the God of Israel concerning this city whereof ye say it shall be delivered into the hand of the king of Babylon, by the sword, and by the famine and by the pestilence. Behold I will gather them out of all countries, whither I have driven them in mine anger and in my fury and in great wrath, and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people and I will be their God; and I will give them one way, that they may fear me forever: for the good of them and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Chap. 33d, 7th and 8th ver. read as follows: I will cause the captivity of Judah and the captivity of Israel to return, and I will build them as at the first. I will cleanse them from all their iniquities whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me.

The prophecy of Ezekiel chap. 20, 33,34,35,36 ver. seems equally pointed on the same subject. It reads as follows: As I live saith the Lord God, surely with a mighty hand, with a stretched out arm and with fury poured out will I rule over you: And I will bring you out from the people, and I will gather ye out of the countries wherein ye are scattered, with a mighty hand and with a stretched out arm, and with fury poured out. And I will bring you into the wildhrness of the people, and there will I plead with you face to face like as I pleaded with your fathers in the wilderness so will I plead with you saith the Lord God. We notice that Ezekiel prophecyed eleven years or between eleven and thirty-one years after the Babylonish captivity. I will adduce one more passage from Ezekiel's prophecy, chap. 38, beginning at the 21st verse: And say unto them, thus saith the Lord God, behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all.

We will next notice Zechariah's prophecy which was delivered at least sixteen years after the return of Judah from the Babylonish captivity. At the 10th chap. beginning at the 5th verse, And they shall be as mighty men which tread down their enemies in the mire of the streets in battle; and they shall fight because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph; and I will bring them again to place them, for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea their children shall see it and be glad: their heart shall rejoice in the Lord. I will do this for them and gather them, for I have redeemed them; and they shall increase as they have increased.

Two ideas strike the mind as matters of fact on casting the eye over the above quotations from the sacred writings. And first, the Babylonish captivity affected only the two tribes of Judah and Benjamin. The other ten tribes having been carried into captivity by Salmanassar, king of Assyria, 115 years before the Babylonish captivity by Nebuchadnezzar the king of Babylon. Second: On looking at these scriptures, it is plainly discoverable, that the prophet mentions the whole house of Israel; and sometimes Ephraim and Judah are particularized as heads of tribes. Now we will mention one fact more for the consideration of all. Ephraim constituted one of the ten tribes, who have never yet been returned, therefore the return of Judah and Benjamin from the Babylonish captivity could not be a fulfilment of the prophecies quoted. I will still adduce another proof to those in any degree acquainted with history; viz. The prophets in those passages, have promised more real happiness than Judah and Benjamin have ever realized, consequently we conclude it follows, that from these considerations, Israel is not yet gathered, but will be gathered according to the predictions of those holy men whose words we have quoted.

We will notice one evidence more; to wit: Zechariah whose prophecy was delivered as before noticed, sixteen years, at least, after the return of Judah and Benjamin from their captivity, and in addition to the fact that Judah and Benjaman had returned but had not then, nor even *now* have they, ever realized what was there promised; nor have the other tribes ever yet returned. We therefore, feel confident that if the prophets meant any thing, they meant what they said and that they looked down through the vista of years, to a period yet in futurity; when those promised blessings should be bestowed with a liberal hand upon God's chosen people.

A word to those who believe that the gathering means only spiritually. The captivity and dispersion you believe were literal do you not? certainly you must admit it. Did not the Lord bring a literal flood on the antedeluvian world as he said he would by his servant Noah? True he did. Did not the Lord by the hand of Moses and Aaron literally bring the children of Israel out of Egypt into the land of Canaan as he promised the patriarch Jacob he would? Most assuredly he did. Is there not an abundance of testimony that Israel the literal descendants of Jacob have been scattered among the nations of the earth? Most certainly there is.—Now on looking at the subject, is it not worthy of remark, that all these important events mentioned in the scriptures, were predicted long before the events themselves transpired? And not only were they foretold, but they were put down in plain simple language, and a way-faring man though a fool need hardly be mistaken. The God we worship is a God of truth: When he has said he would scatter a people he has done so; when he has said he would build up a people, establish them or gather them, he has done so. And since "in him is neither variableness nor shadow of turning," we infer from a view of the analogy of the events fulfilled, and the evidences viewed in the light of reason and truth, and we arrive at this definite conclusion that the Lord will yet gather Israel in the last days as he has so often promised by the mouth of the prophets.

To those who are willing to admit that the Jews or children of Israel are to be gathered as the Lord has said, but deny that this gathering affects the Gentiles, we will suggest a few queries. And first, In what part of the volume of inspiration is to be found a covenant, or the copy of a covenant, that the Lord made with the Gentiles as a party abstract from the Jews, or the seed of Abraham: We wait for a reply. None can be given, because none can be found. Then have the Gentiles no promise left them. Seperate from Israel they have none. The Lord said to Abraham, in thee and in thy seed shall all the families of the earth be blessed. This St. Paul said was preaching the gospel to him, and it will readily be acknowledged, that it always requires a belief in, and an obedience to that gospel, before either Jew or Gentile could be benefitted by it. Is it not plain that both must comply with all the requirements of it in order to be benefitted by it? Most certainly you will admit it. Then we further ask, has the Lord any other scheme of saving men but by the gospel? Certainly not any.

We are now prepared to ask a few more questions. Since it has been proven that Israel was to be gathered literally in the last days or in some time yet to come, is not this agreeable to a prediction or a command and for their temporal salvation? undoubtedly it is. Then their temporal salvation could not be effected without it. The Savior himself gave the signs that were to precede the destruction of Jerusalem, the saints in that day saw them, believed the predictions concerning the city would be fulfilled and fled out previous to its destruction.—He has also condescended to give us some of the signs of his second advent into our world, but he has no where given any promise to the Gentiles only in consequence of the unbelief of the Jews they were represented as being grafted into the true vine and the Jews broken off. Now they are represented as being grafted in and standing by faith but liable to fall after the same example of unbelief that the Jews had set before them. "Now he that is faithful is blessed with faithful Abraham," and is an heir with him to the same promise. The apostle Paul in addressing the Gentile church says: for as many of you as have been baptized into Christ, have put on Christ There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus, and heirs according to the promise. It will readily be acknowledged that the promise to Israel affected the temporal as well as eternal salvation of that people. It will also be conceded that every promise implies the necessity of obedience on part of him or them, to whom such promise is made. Therefore, since God has made no covenant for the temporal salvation of the Gentiles, only suffered them to be grafted into the one made with the Jews, and as the Jews are to be gathered, and cannot be saved temporally in the last days unless they are, so we infer the Gentiles must be, unless it can be made to appear that men can be gathered without a change of locality.

We might adduce much valid testimony of a positive command of God by revelation to gather in these last days, but, to the saints it would be unnecessary; for the reason that they are not only taught it by revelation but by the spirit and living instruction. So that to them any farther argument would be superfluous.

It is humbly hoped that those who deny any revelation in this day and age of the world, will carefully examine the testimony and arguments drawn from the ancient scriptures, divest themselves of all tradition, and preconceived opinion and then judge of the plain matter of fact before them.

W.

The following is from the Editor, now on a tour to the East, for the purpose of spending a few weeks on the sea-board, to his brother in this place. Those acquainted with our brother, know of his indefatigable labors in the cause of Christ since the organization of the church. We hope his journey may be pleasant, and that his former degree of health may be restored.

On board the steamer Boston,
Long Island Sound, August 3, 1836.

Dear Brother:—

I have often thought, that were all the ills and woes, perplexities and cares of this life faithfully portrayed before the mind of *anxious, expecting* youth, he would sink down disheartened, and wish to be absent, rather than venture upon the stage of life where so many hazards are seen, and so little *real, substantial* and *lasting* enjoyment obtained. But, it is, no doubt, for the best, that the curtain which hides him from the next moment's opening scene, should carefully enclose its troubles and its joys, lest by the one he should be held back from duty, or by the other propelled to folly and exultation. A wise Creator has so fixed our state, that by disappointments and crosses, if not by prosperity and success, we may be admonished of our approaching end, and that this life is not our abiding place. I think, though yet young, that were it not for *friends* and near relatives, whom I so highly esteem, and whose society and happiness I so much value, I would even *now* choose rather to take my exit, that I might be at rest, than longer tarry where woes surround and afflictions overwhelm the human heart. This is not the hasty reflection of the moment, nor is it the last sad resort of the culprit, whose fate is sealed, and whose

days are numbered, to his certain knowledge. For the fond prospects of *youth*, may be said, in fact, to be yet before me. And though despised and ridiculed by thousands, I have a certain reflection, that God has so far been my friend, that many, very many, entertain a fellowship, at least, for the religion I profess, if not for me, when a short time since, but few were found, who did not only consider those principles heretical, but the promulgators, unfit for human society. And knowing, as I do, it is the work of the great God, with confidence may I look to see it prosper and prevail. Most certainly, these last reflections are joyous and very satisfactory, yet that anchor to the soul, sure and steadfast, which is cast within the vail, outweighs all these. O, eternal rest, my spirit longs for thee! Beyond, far beyond these restless climes my hopes are centered and my treasures dwell! There, *there!* where the pure rays of *glory*, the never-fading beauties of our Creator, and the peaceful enjoyments of the redeemed, all conspire to render happiness complete indeed! Who so vain as not to choose thee rather than affliction? Who so inconsiderate as not to value thee above those things that change? And who so vile as not to cast off the sins of this life, to ensure an inheritance in those blessed mansions, where each inhabitant beholds the Savior's face?

But, if I employ all my time on this subject, I shall find no space to tell you of my journey. On Monday, the 25th of July, at 7 o'clock, P. M. I took passage on board the steamer Charles Townsend, S. Fox, Master, at Fairport, for Buffalo. The Townsend is a miserably slow boat, with but indifferent accommodations. The least swell seems to have power to toss her to and fro "*like a drunken man.*" Brother R's and my own health, were far from being good: his, from sea, or *lake*, sickness, and mine, from chills and fever: increased, no doubt, by the cold, damp winds from the north east. Our other brethren were well, and found opportunity to "contend for the faith once delivered to the saints." In fact, they were rather *drawn* into conversation, in consequence of some on board, who sought to stir up animosity and bitter feeling, by vile insinuations and slanderous, ungentlemanly assertions.

It is certainly strange how vain mankind are; it would seem, that some are so much out of their element, if they are not slandering their neighbors, that they must necessarily employ their whole time in this vile, hellish business, in order to live. However, the good sense, the better judgment, and the manly understanding of the passengers, were not to be swerved by ruffian lies, put forth to injure the innocent. And the loud talk, boisterous assertions and exulting pride, of a few, ceased to be heard long ere we arrived at our destined port. I am satisfied that our *appearance*, if nothing had been said, would have been productive of good—men saw that we did not wear *horns*, or any other monstrous thing, to distinguish ourselves from others.

The next evening, about 10 o'clock, we arrived at Buffalo, and took lodgings at the "Farmers' Hotel." I believe that the constant and unceasing emigration to the west, and the return of land speculators, serve, with other business, to keep the Inns, in Buffalo, constantly full. From the extortionate price of board, &c. one would suppose, that Inn-keeping would be an object of enough importance to warrant a sufficiency of public houses—but this is hardly so. The population and trade of this town are fast increasing. Such being the fact, of course, wickedness keeps an even pace.

Here we very unexpectedly fell in company with our highly esteemed friends and brethren, elders O. Hyde and M. C. Nickerson: the former on his way to Canada, and the latter from that province. Elder Hyde soon left us, but elder Nickerson tarried in town until we left in a boat for Rochester. I confess, that to meet a friend, a *tried* friend in a distant place, is like meeting an angel while wandering alone in the wilderness.

We had anticipated taking a packet at Buffalo, but *my* ill health, together with crowded boats, withal so much fisting and fighting, racing and rioting, the brethren, for my comfort, as well as their own peace, concluded to take a line boat. This rendered our passage slow, but more agreeable.

A short time previous to our passing Albion, a man had been robbed of some nine or ten hundred dollars, by a couple of ruffians, who decoyed him alone, under pretence of showing him

a farm. They shot him, robbed him, and then threw him into the canal, and fled. Fortunately, he was not killed, but crawled out and made an alarm. Report said he was like to recover. It is to be hoped, that the robbers may be found, and suffer the penalty of the law.

Not far from this place we saw another dead body, which had just been taken out of the canal, over which a jury of inquest was soon to have been held. Fresh blood was then issuing from one of his temples. He was probably a man of about middle age. If wickedness and robbery do not walk the banks of the Erie canal, I confess myself unable to judge from the best of evidence!

Rochester continues to flourish: while the Genessee River affords water, and the adjacent country, wheat, Rochester must be a place of business. Like most of our western towns, it is blessed, or cursed, with all kinds of people. Our stay here was short. I observed while passing, that many of the little towns on the canal, seemed to resemble Jonah's gourd—they have grown up in about the space of a night, and perished as soon. It will require a number of years to make the banks of the canal one continued city, as many have supposed—the adjacent country will not support it.

At nearly eight o'clock, A. M. the 29th, we arrived at Utica—just in time to take the rail road car for Schenectady: the first passengers' car on the new road. It being the first trip for the purpose of carrying passengers, I suppose prudence dictated a slow motion, to save accident; and including time occupied in receiving and unloading passengers, taking on new supplies of water and wood, we were more than six hours travelling eighty miles. I suppose the distance may be run in four hours with ease.

The locomotive had hardly stopped before the cry was—"Albany baggage—the car starts in five minutes." Such a scene of confusion, bustle and crowding, was not very pleasant.—However, there was no *great* outrage—no broken heads, arms or legs, but a good deal of complaining and many *wry* faces. We succeeded, after a good share of scuffling and pulling, in getting our trunks on board the baggage car for Albany. The engine is attached to the cars about one mile from the town, (at the top of a long hill, which you ascend on an inclined plain,) and propells you at a good speed, say one mile in two and a half minutes. It might not be safe to go faster, but from any inconvenience one would suffer from fast riding, you might as well go a mile per minute.—Three miles from the termination of the track, the engine is disengaged and the cars drawn by horses—it ends on State street, a little below the State House.

Albany is an old town, said to contain near forty thousand inhabitants: its streets are very irregular, narrow and crooked: the widest is State street, graced with a large, splendid State House. State Houses, you know, are very *fine* buildings—here, office holders and office seekers, meet for debate, wise men to enact *good* laws, which many of the people, by-the-by, take special care not to observe.

I had long wished to descend the Hudson by day-light, but was always so hurried with business, that I could not delay twelve hours to see a dozen such streams, with all the cities and hills upon their banks. At seven o'clock, A. M. we went on board the steamer Erie, or rather, the John Mason, which took us *to* the Erie, lying over the bar. The Erie is a fine, spacious boat, fitted for day passengers, with two engines, and a very *decent* looking captain.—Just as the passengers were stepping off the John Mason, the Rochester, a new boat, passed us. "Now for a race—now for trying speed," was the sound from different parts; and a *race* and trying of *speed*, it was—each boat's crew seemed to be eager to effect a landing of passengers, at the different points, with the least time. However, as fate, steam, or power of engine, would have it, the Erie, after touching at Catskill and Westpoint, where the Rochester did not, went into New York a few miles "ahead." Every one on board seemed to be glad, but few to realize, that by such an extra pressure of speed, the lives of hundreds had been made to hang as by a single hair. For one, I thanked God that myself and friends were safely landed.

New York is a large town—I have no doubt but it is as rich, and as poor—as proud, and as humble—as lofty, and as low—as virtuous, and as vile;

—and, it being the largest, no one will pretend it is not—the most wicked, of any other in the Union. Curiosity had brought me to the conclusion of visiting, at this time, the different parts of this great emporium of fashion and foolery; but the ill state of my health actually forbade. I walked down and took a view of the "burnt district," and saw how easily the wealth and pride of men can be made to vanish before the devouring, consuming element, when the great God so orders in his purpose. Fifteen millions is a large sum to vanish in a night. The great exchange, once the pride and boast of the sellers and buyers of *cash*, is a heap. There is money yet in Wall street, and "Draper, Underwood," and others, ready to help incorporated bodies to plates and dyes, to make more. Our Government is erecting a large Custom House on the corner of Nassau and Wall streets, which, when completed, will be very grand. The huge marble pillars, already look like the work of a nation. Strangers find it a difficult task to pass the business streets in New York: on the side walks you come in constant collision with balloon sleeves, and off, your life is in danger, in consequence of omnibuses and drays.—The New Yorkers, with all their other inventions to make, and get money, have contrived an admirable plan—they throng the streets with gigs, hacks, coaches and omnibuses, to that degree that no one can pass on foot, and of course, necessity compells one to ride. A man with one eye, can see that an omnibus with four horses, occupies more room than the number of passengers it can carry. But this belongs to the *march* of improvement peculiar to this age, and so long as people rather ride than walk, I presume but few will complain, even if now and then a man gets his neck broken.

You may think strange if I remain silent upon the subject of the religion of this city; for of course, as large a town as this must abound with religion of some kind, if not with all kinds.—Here are chapels, churches, and meeting houses, people to fill them, and priests to hold forth and tell them what they must believe; and withal, it might be considered uncharitable for me to say there were none sincere in this great body; but the important question is, are they, as societies and congregations, *right?* And if they are not *right*, they must be *wrong!* and if wrong, can they be saved? There may be found a few righteous enough to save it; but, with all its religion, and its righteousness, New York seems to me like a congregated mass of heedless mortals, a sink of corruption, a road to misery—*a gate to hell!*

But I must close for the present, hoping that the glorious gospel of our Lord, which is so little known at this day, may be carried forth to the ends of the earth, and be proclaimed with demonstration and power, till every nation hears and every soul obeys—and the glory shall be his.

You may hear from me again.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—1 CORINTHIANS 6th, 9,10.

It is abundantly evident from the words we have selected, which were addressed to the ancient saints at Corinth—that wickedness in the extreme, and every species of evil and abomination in the sight of God, had begun to manifest itself, and show its deformed head among those who were received into the church, built up under the instruction and superintendence of the great apostle of the Gentiles. In the context the apostle rebukes his brethren sharply for going to law before the unjust and not before the saints: he plainly stamps it with reprobation as an unrighteous act. The manner of his rebuke is directly calculated to exalt the character of God, and the inestimable privilege of the saints; when he says know ye not that ye shall judge angels. Truly this must be an exalted station, and yet the Corinthian church had become so corrupt, and so far departed from the holy commandments given unto them, as to lose their confidence in their brethren, and go to law before the unjust and not before the saints. O the great contrast between those who keep the commandments of God and those who do not!

This rebuke, which we find so severe on those to whom the epistle was addressed, of which our text forms a part, was not given merely to warn the brethren at Corinth that they must avoid

those great sins in the sight of God, which he had, and was about to enumerate, but we have incontestible proof that they, or some of them at least, were verily guilty. Here, let us remark, was a church built up in the days of the apostles of the Son of God.—The combined powers of darkness had quenched, or grieved the Holy Spirit, till it had withdrawn its vivifying influences, and left the members of this church to become guilty, verily guilty, of some of the blackest of crimes that disgraced the annals of any age, any nation, or any people. If they were not the blackest that the arch fiend himself could invent; they were of that enormity in the sight of God, that he said by the mouth of his servant acting under the influence of immediate inspiration, that the perpetrators of such crimes should not inherit the kingdom of God.

Although this was a church built up among the Gentiles, among those who were "aliens from the commonwealth of Israel and strangers to the covenants of promise," we may, without doing the least violence to the truth, conclude, that many of those abominations were practiced by them, without reprehension or censure before they became members of the church; but this was no mitigation of their crime or palliation of their guilt. They had solemnly vowed in presence of God, angels and men, to keep all the commandments of the Most High and walk in his ordinances. Therefore, the apostle comes out against their wickedness and abomination, not in mild sycophantic court-bred flattery, lest he should offend them, but in the bold daring language of keen rebuke, and at the same time portraying the inevitable consequences of such enormous crimes. In general terms he says, "Know ye not that the unrighteous shall not inherit the kingdom of God?" Now that his brethren need not be ignorant of what was righteous and what was unrighteous, he particularizes thus, be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. This is language altogether too plain to need comment. Any argument, to either evade or enforce it, is entirely superfluous. We can no more evade it than we can do away a self-evident fact by sophistry: it still tells against the perpetrators of all such crimes, and sounds the knell of departed peace incessantly in their ears. Although such characters may be surrounded with the temporal blessings of a bountiful providence, and riot in voluptuous ease, they are destitute of that peace, that comforter, that leads into all truth, and if we are destitute of that, we have not the spirit of Christ, and if have not the spirit of Christ, it is plainly said, we are none of his.

Perhaps, some of our brethren may attempt to evade the force of this rebuke because it was not addressed to a church or people, in this day nor age of the world, but to a people of another country, another kingdom, another clime, another continent and living eighteen hundred years ago. We will look at the objection or excuse. Without making any bold assertions, let us ask a few plain questions and see what answers the scriptures and the Holy Spirit will suggest to our minds. Was the church of Corinth considered a gospel church? True it was. The apostle says in Christ Jesus, I have begotten you through the gospel; and he further said he thanked God they came behind in no gifts; he also enumerates the necessary gifts, their uses, and their necessity, and not only that but how long they would be necessary.—He beautifully illustrates his ideas and enforces his teachings by the apt but striking similitude of a human figure. Showing that as every limb and all the senses were necessary to complete the human figure and that it would be incomplete and imperfect without all the members. So all the spiritual gifts were necessary to constitute a true church. He, as we before remarked, not only gave the Corinthians to understand how long these gifts would be useful, and why they would be useful, but he more fully and clearly established the same points when writing to his Ephesian brethren as will appear when we look at the 4th chapter, 12th and 13th verses. Was it not the power of God in the gospel that produced these things? Certainly. The same apostle says to his Roman brethren that he was not ashamed of the gospel of Christ for it was the power of God unto salvation, &c.

Is God the same being he then was, and his gospel the same He has said by the mouth of his servant Malichi, "I am the Lord, I change not." Have we any intimation that he has ever revealed any other plan of saving men but by the gospel as preached by the apostle Paul and his colleagues at the commencement of the christian era?—We have none. Do we not then learn by the sacred writings that this same gospel of which so much is said, is no less than the plan of God for saving mankind? Surely we do. Do we suppose that any thing short of infinite wisdom could have devised this plan? We do not. Would a different plan require different means or different agents to effect that plan? It certainly would. Then the plan being different, the agents operating on that plan must of necessity produce a different effect.—Well, as we have seen that God is the same. his gospel the same, is it unreasonable, is it unscriptural, is it unchristian, is it a mark of delusion, to conclude the effects of the same gospel must be the same? Can a rational being be blamed for his incredulity who puts no confidence in any plan or course of procedure, the effect of which is entirely different in many of its prominent features from that which God devised for man's salvation? Certainly he could not. Do we not then come to the irresistible conclusion that the professing christian world with all their zeal, and apparent sanctity, are preaching and inculcating another gospel?—The scriptures have told us what the *true gospel* is, and the effects of it, and when we compare the modern with the ancient we find it suffer in the comparison, therefore, we strongly suspect it is not the same. If it be not the same it is another, and if it be another, a woe is pronounced against those who proclaim it.

We have almost inadvertantly digressed from the subject under consideration, at the commencement of this article, but we trust it will not be deemed wholly unprofitable. We are warned by the apostle not to be deceived and he names the characters that should not inherit the kingdom of God. And most certainly a deception would be as fatal, from an erroneous principle, a spurious gospel, a false religion, as from the wicked practices of those who embraced a correct principle. Now that we have been able to arrive at some definite conclusions respecting the *true* gospel, let us beware, lest from a consciousness, that we have obeyed the commands of God in complying with some of the first principles of the plan of salvation, we lose sight of that mark of the prize, that high attainment in wisdom and knowledge which is the imperious duty and inestimable privilege of every saint of the Most High, to obtain. Therefore, let us not deceive ourselves nor deceive others.—Men do not gather grapes of thorns nor figs of thistles. No unrighteous act can be approbated by the Judge of heaven and earth, for the reason that all unrighteousness is sin, and he cannot look upon sin with any allowance or approbation. He has said that the soul that sins it shall die.

Can the subject be made any plainer to the understanding of the children of men? Will any deceive themselves with the vain hope, that while they are guilty of any of those sins, against which the apostle has spoken in such strong unequivocal terms, they shall be saved in the celestial kingdom?

Surely, as rational beings they *will not*, they *cannot*. The wicked idolatrous, covetous or drunken believer or professor of the *true* gospel, will fare no better than he that embraces a *false* system and vainly strives to climb up some other way. The best, and all he can reasonably expect at the hand of his Judge, is, *depart* ye cursed, ye workers of iniquity, I know you not. Rather, then let us be wise, let us bring our bodies into subjection to the will of God, by yielding obedience to all his commands, that we may have right to the tree of life—and be admitted thro' the gate into the city to go no more out forever: which may the Lord grant for his Son's sake. Amen. **W.**

NOTICE.

A conference of the Elders and brethren of the church of Latter Day Saints, will be held in New Portage, Ohio, on the 24th and 25th inst. The meeting will commence at 10 o'clock, A. M. on the 24th, and the business of the church will claim the first attention of the official members. Public preaching may be expected on the Sabbath. Elders, brethren and friends are respectfully invited to attend.

Messenger and Advocate.

KIRTLAND, OHIO, SEPT. 1836.

This number of the Messenger and Advocate closes the 2d volume, and we hope our numerous friends and patrons, who have not already forwarded their names and subscription money, for the next Volume, or made a special contract to that effect, will do so, on or before the first week in Oct. at which time we intend to issue our first number of the 3d *Volume*. Such as are in arrears to us for papers and do not cancel our present demand, nor comply with the above notice, by letter (post paid) or through the medium of friends here, may reasonably expect their names to be stricken from our Subscription List.

By a letter recently received from the west, we learn that our brethren are still in trouble. Our enemies, and even brethren who are weak in the faith, may be ready to conclude God would never call people to suffer such persecution and privations in his cause. We say he always chastizes his saints for their disobedience to his will when they know what it is. We have in this month's paper published an extract from a revelation given on the subject of the gathering of the saints: those, who are disposed, may read it and then they will be able to judge how far short, those moving to the west have fallen of keeping the commandments given them.

We have preceded the extract above named with such remarks as then hastily occurred to our minds, which will be found in another column, but we hardly feel to dismiss the subject, without once and again urging upon our brethren who are about to remove to the west, to strictly keep the commandments which have been given.—Do not leave the homes you have until you can send or carry means to purchase others, or have friends to procure them for you.

The excitement is still great among our enemies and nothing but, the restraining power of God hinders them from exterminating the whole of our brethren at a blow. They are denied the privileges of common citizens, and are continually at the mercy of a lawless mob, who are as ruthless, to say the least as the Savage of the Rocky Mountains. Some of our enemies are doubtless desparate in their hostility through fear, of the great numbers that emigrate to that country, and the false rumors that circulate concerning them. These things are natural, and to be expected while so much wickedness and perversity of sentiment prevails as now actuates the hearts of the children of men. We hope the saints will be wise and prudent and know of a surety that the hand of God is in all these things. He suffers the wicked to afflict you for your benefit, while they are oppressing and tyranizing over you, they are filling up the measure of their iniquity and ripening for destruction. One word more and we have done; if you are suffering for your transgressions, it should excite humility and reformation; but if you suffer for righteousness' sake, your very sufferings "shall work out for you a far more exceeding and eternal weight of glory."

Several deaths have occurred in our town since we issued our last number of the Messenger and Advocate. Some of them have been in families that patronize our paper, and surviving friends may expect we shall give an obituary notice. But we think they can have no claim on us, unless they make their request to us, and furnish the particulars relative to the decease of their friends.

We have published below the 9th and 10th paragraphs of a revelation given in Dec. 1833 and now published in tne 238 and 239 pages of the book of doctrine and covenants. We have published said paragraphs, for the instruction and understanding of those who have never read said revelation. Many are ready to cry out against the Saints, and murmur against the dealings of God with his people. But from only once reading of those paragraphs, it will be seen, that in scarcely a single instance has the commands of God been heeded. The Saints have neglected the necessary preparation beforehand; they have not sent up their wise men with money to purchase land, but the rich have generally staid back and with held their money, while the poor have gone first and without money. Under these circumstances what could be expected but the appalling scene that now presents itself? The Lord always chastizes his people, the people to whom he gives immediate revelation, more quickly, and apparently more severely for their transgressions, than he does those who disregard *all* revelation. We do hope the saints here and elsewhere; will learn humility, wisdom and obedience by the things which their brethren in the West now have to suffer.

Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest has come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according as his works shall be, whille the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire. Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the place which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things, be prepared before you, and in order that all things be prepared before you, observe tde commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the regions round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints: all the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

Now verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, be not in haste and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient; yea, even abundance to redeem Zion, and establish her waste places no more to be thrown down, were the churches, who call themselves after my name willing to hearken to my voice. And, again I say unto you, those who have been scattared by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day

of judgment. Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

We are under the painful necessity of saying to the branches of the church of Latter Day Saints abroad, as well as to all good people to whom this notice may come, that **David B. Gilbert** a Botanic practitioner of medicine, was regularly received into the church in this place, and after obtaining the almost unlimited confidence of said church through the influence of some of the official members, he has in a shameful, and wicked manner, forfeited all confidence, by involving himself in debt deeply, borrowing money, and it is more than suspected, that he has stolen some and has now absconded to parts unknown. Said Gilbert is about five feet eight inches high, slim built, ruddy complexion, dark eyes; and walks rather slow for a man of his years, being, as we judge, about 28. One hundred dollars reward is offered for his apprehension and return to this place. We have withdrawn all fellowship from him, and hope such base ingratitude and consummate villany will ere long be overtaken by even-handed justice, and be brought to condign punishment.

We insert below an extract of a letter from one of our numerous patrons in this State, that our readers may see the difference there is in the minds of men that are actuated by principles of humanity and common sense, divested of prejudice and the minds of those who believe in a particular creed and virtually deny the bible.

Although I am not a believer in the Book of Mormon, I have charity to believe the followers of your faith honest, and sincere as other professing christians—and while persecution follows the profession of an honest faith I am its defender—It is no less strange, than true, and no less true than strange, that the persecutions of any age, since the establishment of christianity in America at least, have been believers in some creed, who have persecuted those who did not believe as they did, or who might believe a little too much for the orthodox standard—Christians persecuting christians have been the strange comment on that text "see how these Christians *love* one another"—Your sect is now taking its turn—I hope in God it may never be the persecutor.—

I am what the Christian world calls an Infidel;—because I am tolerant to all sects, and embrace none, but oppose the persecuting, and defend the perecuted let their faith be what it may.—

Such are my feelings, and views on this subject—and, of course, am the friend of the persecuted Mormon—You will therefore accept the enclosed, and continue to send me your paper, and let me know when my second year closes.—

Respectfully Yours.

From the Elders abroad.

We continue to receive intelligence from our much esteemed friend and brother in the Lord, Elder Parley P. Pratt; the work of the Lord truly appears to prosper in his hands. Our readers are aware that Elder Pratt's labors have been confined to the city of Toronto, Upper Canada, and the region in its vicinity, since last spring. He has had much and powerful opposition to encounter from the priests of other denominations since his arrival in that place, but we have recently seen our brother, and he informs us verbally that personal abuse and controversy seem to have ceased for the present. The principles of our religion (the religion of the bible) are attacked in the public prints by inuendoes. A specimen of cowardice, cant hypocrisy and falsity, may be found below, which was published in the Christian Guardian (so called,) a Methodist publication in Toronto. We copy it into our columns that our readers may see the weakness of the arguments used against us, as well as the cowardice of the at-

tack. The piece to which we allude, after a lengthy communication, closes in substance as follows:

"The good old way taught by the Apostles and Prophe s and afterwards by the reformers, such as Knox, Luther, Wesley, Whitefield, and many others, will finally reap an abundant harvest from the field of missionary exertion; while the doctrine of modern inspiration will soon fall to the ground, and sink to rise no more."

We here give the substance of Elder Pratt's remarks on the above, as directed to us in a letter from Canada.

"Both the original writer of the article and the editor of the paper must have supposed we are very ignorant here in Canada, for whoever has read the prophets and apostles, knows full well, that they taught the doctrine of ancient & modern inspiration, throughout their entire teachings and warned us to beware of all such as would teach any other doctrine.

"Again who that has read church history does not know that Knox was a strong Calvinist, Wesley a strong Arminian, Whitefield a strong Calvinist, and that the doctrine taught by each of these men differed as widely as the East from the West. *They* were sensible of the difference, and Mr. Wesley observed that he would sooner be a Turk, a Deist, or a Universalist than to be a Calvinist. Now to sum up so many contradictory and opposite doc trines, and call them all the good old way, in order to oppose modern inspiration, is surely presuming too much upon our ignorance.

"Has it come to this? Must all the conflicting systems of the world combine in one to oppose the doctrine of inspiration, the only true doctrine of salvation? Must the public be called on to believe that five hundred different systems are all the one good old way? May the Lord pity the ignorance of the people of this generation, and deliver them from such barefaced imposition."

Elder Harrison Burgess informs us verbally, that he left Kirtland on a mission to the East, on the 18th of April last; and travelled through the States of New York and Vermont, distance in all about 1600 miles and preached fourteen times. He says the congregations were large and very attentive; and that from all he learned he is satisfied that the prejudice of the people in the regions throuh which he travelled is fast giving way before the force of truth and evidence; and is of opinion that all that is wanting is faithfulness on the part of the elders to ensure attention to the subject of the Everlasting Gospel, and a degree of success hitherto unparalleled. The Elder baptized but two, yet had his business permitted his tarrying longer in the places through which he passed, he doubts not but many more would have came forward. We pray our heavenly Father that our brother's most intense desires may be fully reallized, and that not only he, but every other Elder in the church of Christ may be prospered in the glorious calling whereunto they have been called.

Elder A. Babbit states that he has been laboring for a little season past in the town of Madison Geauga Co. O. He *has* baptized 9 and there are large congregations and apparently favorable impressions on the minds of the people, and to all human view a church can or will be built up in that place and vicinity.

Elder Lyman E. Johnson has recently returned from his mission to the province of New Brunswick, and other places on our Eastern sea-board. We have had occasion to speak of the elder's success in the cause of truth from letters received from him, during his absence in a former number of our paper. The elder now states to us verbally, that he was well received by the brethren where there were any, and that it is due to all where he travelled to say, that he was kindly received and hospitably entertained. Truth and reason are the best weapons to combat prejudice and error. Time, patience and perseverance on the part of the saints are necessary to overcome these, and all other opposing barriers to the truth. The elder has had full congregations of hearers, has preached in a great many places, and baptized five since he wrote us, making 27 in all since he left home in April last.

A conference of elders and members of the church of Latter Day Saints was held in Newry, Oxford Co. Me. on the 12th 13th 14th of August last, agreeable to promise notice by letters

missive to the different branches of the church represented.

Elders, Brigham Young & Lyman E. Johnson (two of the twelve) were present, Elder Johnson made some preliminary remarks, previous to the begining of the conference; Elder Brigham Young was called to the chair and Daniel Bean was duly elected clerk. Meeting was then opened by singing. The throne of grace was addressed by elder Young. The elders present were then called on to express their faith and manner of teaching the principles of the gospel, which was done to the satisfaction of the council. The priests and the deacons were then called upon each in their respective order, to give a relation of their faith and manner of teaching. There were six elders, five priests and one deacon present. The Book of Doctrine and covenants was received and acknowledged unanimously. The council then made appropriate remarks and adjourned one hour.

Council convened at 1 o'clock according to adjournment, Eld. Johnson opened by prayer.

Official members then proceeded to give a relation of such particulars concerning the branches they respectively represented as seemed agreeable to the mind of the Spirit.

Elder Bean represented 3 branches, (viz.) one of 26 members, Errol branch 17, and Newry branch 29, making 72

Elder S. B. Stoddard, Farmington branch 33

Eld. R. M. Lord, Saco branch 52

Eld Jonathan Holmes, Bradford branch 12

Eld. James Snow, St. Johnsbury, Vt. branch 13

"	do.	do.	Linden	10
"	do.	do.	Charleston	14
"	do.	do.	Irasburgh	11
"	do.	do.	Jay	14
"	do.	do.	Danville	12
"	do.	do.	Lyman	14

Brother Fisher represented Dalton branch 20

Elder Young represented Boston & Rhode Island branches: the former 12 and the latter 9 21

Eld. L. E. Johnson represented a branch in Sackville, N. Brunswick 19

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Brother Joshua Small was then recommended, received unanimously and ordained to the office of an Elder.

It was decided by the council that Eld. James Snow should go to New Brunswick. Such instruction was then given by the council, as seemed to be wisdom. Two candidates came forward and after due examination, were baptized by elder Johnson. On the 2 following days (13 & 14) there was public preaching at Middleintervale meetinghouse, in Bethel. The congregation particularly on the sabbath, was large, solemn and attentive: a good spirit appeared to prevail. The speakers faithfully warned the wicked, spoke comfortably, yet faithfully to the saints, and good, we trust, was done in the name of the Lord Jesus.

BRIGHAM YOUNG, Chair.
DANIEL BEAN, Clerk.

A conference was held agreeable to notice on the 20th inst, at the house of Elder J Knapp in Millsford Ashtabula Co. Ohio, for the purpose of doing some business for the benefit of the church a number of elders and priests were present, after the meeting was opened by prayer, by a unanimous vote, Elder S. Phelps, was called to the chair, and G. Robison, chosen clerk. An address was delivered by President Phelps, before proceeding to business, the spirit of the lord was among us and we believe every secret was brought to light, the difficulty was amicably settled and satisfaction given to all present, there is a church in this place consisting of 32 members and we believe are now, in prosperous circumstances. Great praise is due Elder J. Knapp for his zeal for the cause of Christ, labouring by night & day, presiding over this church.

SAMUEL PHELPS Chair.
GEORGE ROBINSON Clerk.
Millsford, August 20, 1836.

OBITUARY.

Died, at Independence, Cuyahoga Co. Ohio August 9th 1836, sister CHLOE RUDD aged 78 years and 8 months. She had been a member of the church of Latter Day Saints, more than three years. She has "gone down to the grave in a good old age like a shock of corn fully ripe."

—— Of a pulmonic affection, in this town, on the 19th of August, brother

JABEZ CARTER, aged 86 years; he embraced the faith of the gospel through much opposition and persecution somewhat over three years since. This aged brother was born in Killingsworth in the State of Connecticut, where the early part of his life was spent; he emigrated from thence to Rutland co., town of Benson and state of Vermont, where the fulness of the gospel first saluted his ears; he, like a true child of God embraced it with all his heart, and often expressed his anxiety to come to this place before he died, saying that he should then be satisfied. Suffice it to say, that he came here in good health, walked our streets with a firm step, viewed the house of the Lord, & then felt to express his satisfaction as did old Simeon when he saw the Savior, "now lettest thou thy servant depart in peace for mine eyes have seen thy salvation." He was taken suddenly and violently ill, lingered about 12 days and God called his happy spirit home.

REFLECTIONS.

Sic gloria mundi. When the world seems to be rising new around the aged saints, a generation flushed with hope and full of expectation presses upon their rere, the companions of their youth are called abroad, or have already fallen a prey to the king of terrors; the recollections and reminiscences of by-gone days cease to entertain or amuse those who are bouyant with hope and anticipation. Therefore, God kindly calls away the aged from the society where they are becoming strangers and pilgrims. He removes them from the evils to come, and the bodies of the Saints shall rest in hope and, their happy spirits dwell in the paradise of God.

Died, In this town on the 29th of July, an infant son of Daniel Carter, aged one year and four months.

Kirtland, Ohio, Sept. 3, 1836.

The following is a list of the names of Ministers of the Gospel belonging to the church of the Latter Day Saints, whose licenses were recorded, the last quarter, in the License Records, in Kirtland, Ohio:

by THOMAS BURDICK,
Recording Clerk.

ELDERS:	Samuel Phelps
	William H Presley
James Blakslee	Zera Pulsipher
Phineas Brownson jr	Harpin Riggs
Isaac H Bishop	Darius Race
Alexander Badlam	George A Smith
Harry Brown	Gardner Snow
Samuel S Burdick	Willard Snow
Edson Barney	William Snow
Royal Barney jr	Lyman Sherman
Calvin B Childs	Erastus B Wightman
Israel Calkins	Charles Wightman
Jacob Chamberlain	Samuel Warner jr
William P Card	Elias F Wells
Stephen Chase	Melvin Wilbur
James Durfee	Whitford G Wilson
John Daily	Henry H Wilson
Edmund Durfee jr	Franklin Youngs
Zenas Gibbs	
Joshua Grant jr	PRIESTS
Truman Gillet jr	Charles Brown
Thomas Gates jr	Moses R Norris
William Huntington jr	Jonas Putnam
James Houghton	Andrews Tyler
Mahew Hillman	Abraham Palmer
Nathan Haskins	William Tenney
Jonathan Hampton	
Samuel Jaques	TEACHERS:
Hiram Kellogg	Russel Thompson
John Killian	Bechias Dustin
John Knapp	Orson G Beach
Cornelius P Lott	
William Miller	DEACONS:
Garland W Meeks	Moses Tracy
John F Olney	Isaiah Williams
Oliver Olney	

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

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PROSPECTUS

For the third volume of the
Latter Day Saints'
Messenger and Advocate.

At the frequent solicitation of Elders, who obtain the principal part of the subscribers for this paper, we have thought proper to strike off a short prospectus on a separate sheet, for their special convenience. It frequently happens that when brethren are abroad proclaiming the gospel, they have neither a prospectus nor a specimen sheet, to exhibit before the public, and being strangers their agency is doubted.

The present (Sept.) No. closes this volume; and considering the weight of influence and determined opposition, against which it has been compelled to contend, its circulation has become extensive—towns, counties and states, have, through the medium of this little sheet, learned our views and principles on the subject of the gospel of the Son of God; and we humbly trust, many have found it a welcome visitant in the hour of despondency and doubt, while surrounded by contending religionists who serve to divide the world into parties, and set the hand of man against his fellow. And whenever it has found a reader, to such, a recapitulation of the doctrines it has carried to a perishiug world, would be superfluous, as on almost every page may be found some point leading to the great and essential plan of salvation.

As those principles are found written over the face of scripture, to give, even a synopsis, in a short prospectus, could not be expected: It cannot be doubted, however, by a discerning mind, that the end draws near, and that the time is not far distant when a breaking up of corrupt systems will commence, and discordant factions, at present so mysteriously interwoven, will be severed, preparatory to to the universal deluge of misery which must envelop the wicked.

We do not say how long before the completion of the purposes of God in the salvation of Israel, nor the overthrow of false religions; but this we say, that the words of the prophets must be fulfilled; the arm of the Lord will be made bare; the afflicted of Jacob find their Ancient Rock true to his promises—and the earth will rest.

It said we differ from the prevailing sects in matters of religion—we do not deny it; but that difference is an honest one. From a careful reading of the word of God, and a candid research into those things which concern the world in the last days,—gazing upon tne foundation, scrutanizing the order, contrasting the example of the apostles with those sects, as an honest man, we are bound, by every feeling of our hearts, to dissent from those systems, which, although they have continued to grasp the earth, deny the gift of inspiration, set at nought the gospel of Jesus Christ, and spread darkness and corruption over the face of the world.

As it is frequently reported that we disbelieve the bible and contend against its precepts, it may be well to correct that report in this short article, as it may, by chance, fall into the hands of some who might otherwise go undeceived:—*it is false, unequivocally false!* We believe that sacred record from the evidence we have of its divine authenticity, and because we beliave it a consistent book, when taken in its true meaning—*which is at it reads*, our charater is vilified, and we compelled to bear the scandal of "*false teacher and impostor*," from thousands who know nothing of our character, either moral or religious. And we are bold to say, that we can draw proof and arguments to justify our belief in the system we profess, from this holy word, and from its hallowed pages can we read a direct declaration from the mouth of its Author, against the crafts and plans of men.

The Messenger will contain such notices of the spread of the gospel, and the preaching of the elders, as will be interesting, from time to time, besides such articles upon the subject of religion, as may be furnished by them; by means of which we hope to justify a liberal support. It will be as formerly, once a month on a Super Royal sheet, duodecimo, once a month, at

one dollar per annum, payable always in advance. We had designed publishing it semi-monthly, but owing to the fact that a great portion of our former subscriptions are unpaid, and some owe for the Star, published four years since, we cannot carry our wishes into effect.

We wish our correspondents, one and all, to remember, that all communications addressed to us, to ensure attention, must come free of postage. Any person forwarding us ten dollars shall be entitled to eleven copies for one year.

O. COWDERY.

Kirtland Geauga Co. Ohio, Sept. 1836.

P. S. Persons forwarding us subscribers' names will be particular to give the name of the post office, county, and State, where papers are to be addressed, in a plain and intelligible manner.

The following is a second lettter from the editor, to his brother here, written in accordance with a promise contained in one published in the last Messenger it will be perused with interest. W.

Boston, Ms. Aug 24, 1836.

DEAR BROTHER:—

Since I wrote you on the 3d. (should have been dated the fourth) I have visited a short extent of our eastern seaboard, conversed with many people,and had other opportunities of witnessing the degraded and darkened State of the human mind, even in those places where this day's science holds her seat, and *modern* religion boasts perfection—a land so pure that in olden time, the whip, the fagot, and the halter, were the *mild* remedies applied to sober the rational mind and teach them the *true* way; and where, in modern, the lawless banditti has laid desolate and in a heap, the property of the *weak* to reconcile their feelings and bend their consciences to the precepts of the strong!

I closed my last by telling you something about New-York. This city reminds me of Ezekiel's description of Tyrus, "situated at the entry of the sea, a merchant for many isles." See Ezekiel 27 chapter. While passing from the foot of Chambers st. from which the boat took its passengers, one has a tolerably fair prosect of the shipping in the Hudson, though it lies thickly crowded far above. New-York Bay forms a fine harbor, immediately protected by the fortifications on Govenor's island, sufficient to batter down the city. East River is lined with craft from the Oyster-man's skiff to the lofty and majestic ship which rides the waves of the giant Pacific. Here the wealth of the world and merchandize of the earth, have been wafted to fill up the blessings of a people, the most favored of any now on earth.

What Spirit of prophecy or forethought influenced the mind of the honest German, two hundred and twenty two years since, to erect his humble log cabin, is not for me to say; but did we not positively know this to be the fact, when we consider the size and extent of New-York, we might doubt, that a little over two centuries had reared such a noble city.

Brooklyn, on Long Island, is a growing town, opposite New-York, and from appearance, I should judge, possessed considerable wealth. The U. S. Navy Yard is at this place, not far from which is the celebrated Hare. gate. I suppose, from the name, I had formed an idea, like many others, that something strange was to have been seen. But the secret was soon disclosed—the river being narrow at this place, with racks in the centre, when the tide ebbs and flows, a strong current is formed which creates edies and whirls, simular to those frequently seen on the surface of the Missouri River.

A little farther you pass Blockwells island, celebrated for the large prison and numerous convicts it contains—we saw them scattared about at labor, in small companies, each under the inspector of its overseer. Society is deprived of a large number of persons who are *generally* very busy week-days for their board and incomes, or rather for their *keeping*. It is to be hoped that a large number of them may make a lengthy visit to this little spot of earth, so delightfully situated in the middle of East River, and to be regretted that, many others have not been favored with a pass to that Castle long ago—it would have saved much trouble no doubt.

Supper was soon announced. Perhaps I may be allowed to give you a specimen of the order, or rather confusion, which prevails at *eating times* on one of our long steam boats. True in many respects, they resemble a large floating hotel but the bustle and crowding for the first seats at the table, or in fact, for one at all, defies description. The moment the bell rings, a general rush is made for the Cabin door—"first come first served"—but wo be to the man who is so feeble that he cannot crowd his part. If ever a greater rush, anciently and bustle occurred when prisoners were released from incarceration, or freightened fugitives fled from devouring flames, the individual unable to have a dozen others on his back, ought certainly to have been pitied—one is a fair sample for the other.

Night soon hid from our eyes the land on either side, except faintly, only now and then the bright glimmer of a light house, on some important point, would change the scene. In a short time all was still, but the jarring and the thrashing of the wheels, and the trembling of the boat, as it was propelled through the water by two mighty engines, soon the crooking and crowing of some young bucks, who were so unfortunate as to get no births.

Early in the morning the waiter's bell awaked the passengers, to give room for adjusting beds and preparing for breakfast—neither of which agreed very well with *my* appetite—first, I lacked considerable of my usual proportion of sleep, and further, I dreaded another pushing and crowding, as I had hardly recovered from my former ones. This in *fashionable* company thought I, as I slowly put on my clothes: *gentlemen*, riding for health—travelling for pleasure somewhere down east to see men and mountains. But as each is a stranger to each, and no one knows as he may meet with any of his company again, it matters not whether he is a man or a brute. If men were as egar to press themselves into the Kingdom of heaven, surely they would "take it by force."

At about 7, A. M. we entered the mouth of Providence River, on the east bank of which our Government is erecting or preparing a large fortification, if I mistake not, called Fort Adams. It is large, well built, and strong: it may be called one of the strong holds of the nation. This, with other forts on islands immediately within the mouth of the river, is sufficient to defend its entrance against a formidable fleet. Near to, and on the same side of the river with Fort Adams, stands the *old* town of New Port. What may constitute the wealth or enterprise of the place, I know not, but suppose they "go down to the sea in ships" from which they *reap* their principal support.

Thirty miles from this stands the city of Providence. The name of the founder of this place, as well as this little State, is familiar with every man acquainted with the history of New-England, as well as the cause of his early leaving the colony of Plymmouth, and seeking refuge amid barbarians in a dense, trackless forest—it was because he had religion, and his neighbors had not, except such as deals death to its dissenters and those who absent from their communion. Roger Williams was a man of soul—he chose rather the hardship of a new uncultivated home, rather than sacrifice his rights of conscience; and by his saving himself and family from massacre, by the hands of his persecutors, God thus opened a way, or prepared a place, to which others fled in time of similar difficulties. This good man saw the fallen state of the church, and the want of authority to administer in the holy priesthood; and after various unsuccessful attempts to convert the nations to christianity, hesitated not to declare, that when they should be converted, God would endow men with the gift of tongues, and thus by his power turn them from darkness to light. This I confess is a great puzzle to the priests of the day—They own that Mr. Williame was a learned man——well acquainted with the original languages; and a good, pious christian, strange to tell, "he did not understand the rules of interpreting the scriptures:" He thought the clause found in the Apocalypse, relative to the Savior's second coming, meant as the great revelator penned it, while these modern men—revelators say otherwise!

Providence, this day, was literally *alive*: it was the aniversary of their town and State—two hundred years

had elapsed since its settlement. We had on board a company of artillery from New Port, and before we reached the town, were saluted by cannon placed on the high bluff, the smoke of which we saw rolling up from the mouth of the discharged ordinance, long before we heard the report.

Strange, thought I, as we approached the city, where so many hearts were light with animation, and changed the scene, from the one two hundred years since:—Now lofty spires rear their heads among the clouds, and costly dwellings spread their broad hearths, and render peace and comfort to their occupants, while the canvass of a thousand ships float in the gentle breeze over these still and peaceful waters, and wealth and ease flow down the streets of a city blessed of heaven!—Then the sturdy oak was only made to bend beneath the force of the whirlwind, the kindred boughs uniting to keep from the face of earth the enlivening influence of the sun, that it might not blush to shine on unconsecrated ground—soil not dedicated by a christian's prayer, but polluted by the blood of victims, slain by savage hands, to satiate the desire of an imaginary deity, whose power was in the sun, and whose habitation was in the wind; a noble river only streaked with the native's bark canoe, on the bank of which stand a father and a husband, forsaken by his friends, persecuted for his religion, and driven from the face of civilization, to seek an asylum among prowling beasts and wild men *because he believed in God!*

The boat soon landed, and we were quickly seated in the car for Boston. The cars on this rail road are superior, for the ease and convenience of passengers, to any I have yet seen. A few hours brought us to this city, the queen and emporium of New England.

It would be altogether uninteresting to lead you all the round of scouting to, and bathing in the sea, and how beneficial a change of climate, as well as a recess from business, has so far been to my health. I will therefore pass over these, and leave them till I see you face to face.

During my tarry in this country, I have visited Saiem, 15 miles from this city. I viewed the hill, immediately to the north-west of the town, on which they used, in olden ttmes when they were very righteous, to hang people for the alleged crime of witchcraft—it still bears the name of "witch hill," and looks down upon this ancient town like a monument set up to remind after generations of the folly of their fathers. This witch business began in 1691, and was so effectually carried on for about two years* that the innocent blood of hundreds moistened the earth to gratify the vile ambition of jealous mortals.

It may not be wholly uninteresting to the readers of the Messenger, to give a short account of this disgraceful affair, as found in some of the ancient writings on that subject. I am aware that the *fact* is familiar with us all, but the *matter* of fact is not. The first appearance of any thing of this nature, was in the family of a priest, by the name of Parris, who, it is said, could not make money fast enough by merchandizing, therefore undertook the traffic in men's souls—he lived in Salem. After preaching about two years, he contrived to get "a grant from a part of the town, that the house and land occupied, and which had been allotted by the whole people to the ministry, should be and remain to him, &c. as his own estate in fee simple." At this many of the good people revolted, upon which strife and contention were stirred up. Soon a number of Mr. Parris' children were sorely tormented—bewitched—thrown down—scratched—pinched—bitten—squeezed, and many other grievous things, by some of the neighbors. The result was, prosecution, imprisonment and death. Remember, by the way, that none of these were afflicted by corporeal hands, but could see the persons' spirits or appearances coming to, and tormenting them—sometimes in the form of cats, dogs, kogs, &c.

A deeper laid plan for the purpose of satiating revenge, upon such a principle, I think I never read of. In the family of this Parris, resided an Indian and his wife: the latter, as appears, was the first complained of by Parris' children. She was committed to prison, and her master (P) refusing to pay the fees, suffered her to be sold for the same. The account is not a little astonishing, while it discloses the grand

*In the April of 1693, all then in the prisons for the alleged crime of witchcraft, were liberated.

secret of the matter. Speaking of her being sold for the fees, the historian says:

"The account she since gives of it is, that her master did beat her, and otherwise abuse her, to make her confess (such as he called) her sister-witches; and that whatever she said by way of confessing, or accusing others, was the effect of such usage: her master refused to pay her fees, unless she would stand to what she had said."

This, I consider the main torch—the fire-brand, by which the whole was made to ignite, until the good people of Massachusetts colony, were made to lament that the name of "witch," or even Parris, was ever known.

As a fair sample of the course pursued in their courts, I will give you a short paragraph: "A child of Sarah Good's was likewise apprehended, being between four and five years old. The accusers said this child bit them, and would shew such like marks as those of a small set of teeth, upon their arms: as many of the afflicted as the child cast its eyes upon, would complain they were in torment: which child they also committed."

Look at the picture! comments on it from me are unnecessary. Nothing is wanting to show the subtle and predetermined plan of the accusers, to take life, nor arguments to prove the total want of righteousness, on the part of judges, to receive such bare-faced falsehoods against a helpless, harmless babe, who had never committed a sin in its life! I confess, dear brother, that my bosom burns with indignation at the very thought.

But since I have really engaged in giving a detail of this *intentional* evil, I cannot do it better than by quoting the proceedings of certain trials, entire, as I find them recorded, or the account of certain individuals themselves, who were immediately interested.

"May 24.—Mrs. Cary, of Charlestown, was examined and committed. Her husband, Mr. Jonarhan Cary, has given account thereof, as also of her escape, to this effect:

"I having heard, some days, that my wife was accused of witchcraft, being much disturbed at it, by advice we went to Salem Village, to see if the afflicted knew her; we arrived there 24th May; it happened to be a day appointed for examination; accordingly, soon after our arrival, Mr. Hawthorn and Mr. Curwin, &c. went to the meeting house, which was the place appointed for that work: the minister began with prayer; and having taken care to get a convenient place, I observed that the afflicted were two girls of about ten years old, and about two or three others, of about eighteen; one of the girls talked most, and could discern more than the rest. The prisoners were called in one by one, and as they came in were cried out of, &c. The prisoners were placed about seven or eight feet from the justices, and the accusers between the justices and them; the prisoners were ordered to stand right before the justices, with an officer appointed to hold each hand, lest they should therewith afflict them; and the prisoners' eyes must be constantly on the justices; for if they looked on the afflicted, they would either fall into their fits, or cry out of being hurt by them. After an examination of the prisoners, who it was afflicted these girls, &c. they were put upon saying the Lord's prayer, as a trial of their guilt. After the afflicted seemed to be out of their fits, they would look steadfastly on some one person, and frequently not speak; and then the justices said they were struck dumb, and after a little time they would speak again; then the justices said to the accusers, Which of you will go and touch the prisoner at the bar? Then the most courageous would adventure, but before they had made three steps would ordinarily fall down as in a fit. The justices ordered that they should be taken up and carried to the prisoner, that she might touch them; and as soon as they were touched by the accused, the justices would say, they are well, before I could discern any alteration; by which I observed that the justices understood the manner of it.—Thus far I was only as a spectator; my wife also was there part of the time, but no notice taken of her by the afflicted, except once or twice they came to her and asked her name.

"But I having an opportunity to discourse Mr. Hale (with whom I had formerly acquaintance) I took his advice what I had best to do, and desired of him that I might have an opportunity to speak with her that accused my wife; which he promised should be, I acquainting him that I reposed my trust in him. Accordingly he came to me after the examination was over, and told me I had now an opportunity to speak with the said accuser, viz. Abigail Williams, a girl of 11 or 12 years old; but that we could not be in private at Mr. Parris' house, as he had promised me; we went therefore into the alehouse, where an Indian man attended us, who it seems was one of the afflicted: to him we gave some cider: he shewed several scars, that seemed as if they had been long there, and shewed them as done by witchcraft, and acquainted us that his wife, who also was a slave, was imprisoned for witchcraft. And now, instead of one accuser, they all came in, and began to tumble down like swine; & then three women were called in to attend them. We in the room were all at a stand, to see who they would cry out of: but in a short time they cried out, Cary; and immediately after a warrant was sent from the justices to bring my wife before them, who were sitting in a chamber near by, waiting for this.

"Being brought before the justices, her chief accusers were two girls. My wife declared to the justices, that she never had any knowledge of them before that day. She was forced to stand with her arms stretched out. I requested that I might hold one of

her hands, but it was denied me; then she desired me to wipe the tears from her eyes, and the sweat from her face, which I did; then she desired she might lean herself on me, saying she should faint.

"Justice Hathorn replied, she had strength enough to torment those persons, and she should have strength enough to stand. I speaking something against their cruel proceedings, they commanded me to be silent, or else I should be turned out of the room. The Indian before mentioned was also brought in, to be one of her accusers: being come in, he now (when before the justices) fell down and tumbled about like a hog, but said nothing. The justices asked the girls who afflicted the Indian; they answered, she, (meaning my wife) and that she now lay upon him; the justices ordered her to touch him, in order to his cure, but her head must be turned another way, lest, instead of curing, she should make him worse, by her looking on him, her hand being guided to take hold of his; but the Indian took hold of her hand, and pulled her down on the floor, in a barbarous manner; then his hand was taken off, and her hand put on his, & the cure was quickly wrought. I, being extremely troubled at their inhuman dealings, uttered a hasty speech, *That God would take vengeance on them, and desired that God would deliver us out of the hands of unmerciful men.* Then her mittimus was writ. I did with difficulty and charge obtain the liberty of a room, but no beds in it; if there had been, could have taken but little rest that night. She was committed to Boston prison; but I obtained a habeas corpus to remove her to Cambridge prison, which is in our county of Middlesex. Having been there one night, next morning the jailer put irons on her legs (having received such a command;) the weight of them was about eight pounds: these irons and her other afflictions soon brought her into convulsion fits, so that I thought she would have died that night. I sent to entreat that the irons might be taken off; but all entreaties were in vain, if it would have saved her life, so that in this condition she must continue. The trials at Salem coming on, I went thither, to see how things were managed; and finding that the spectre evidence was there received, together with idle, if not malicious stories, against people's lives, I did easily perceive which way the rest would go; for the same evidence that served for one, would serve for all the rest. I acquainted her with her danger; and that if she were carried to Salem to be tried, I feared she would never return. I did my utmost that she might have her trial in our own county, I with several others petitioning the judge for it, and were put in hopes of it; but I soon saw so much, that I understood thereby it was not intended, which put me upon consulting the means of her escape; which through the goodness of God was effected, and she got to Rhode Island, but soon found herself not safe when there, by reason of the pursuit after her; from thence she went to New York, along with some others that had escaped their cruel hands; where we found his excellency Benjamin Fletcher, esq. governor, who was very courteous to us. After this, some of my goods were seized in a friend's hands, with whom I had left them, and myself imprisoned by the sheriff, and kept in custody half a day and then dismissed; but to speak of their usage of the prisoners, and the inhumanity shewn to them at the time of their execution, no sober christian could bear. They had also trials of cruel mockings; which is the more, considering what a people for religion, I mean the profession of it, we have been: those that suffered being many of them church members, and most of them unspotted in their conversation, till their adversary the devil took up this method for accusing them.

"Per Jonathan Cary."

May 31.—Capt. John Aldin was examined in Salem, and committed to Boston prison. The prison-keeper, seeing such a man committed, of whom he had a good esteem, was after this the more compassionate to those that were in prison on the like account; and refrained from such hard things to the prisoners, as before he had used. Mr. Aldin himself has given an account of his examination, in these words:

An account how John Aldin, senio, r was dealt with at Salem Village.

John Aldin, senior, of Boston, in the county of Suffolk, mariner, on the 28th day of May, 1692, was sent for by the magistrates of Salem, in the county of Essex, upon the accusation of a company of poor distracted or possessed creatures or witches; and being sent by Mr. Stoughton, arrived there the 31st of May, and appeared at Salem Village, before Mr. Gidney, Mr. Hathorn and Mr. Curwin.

Those wenches being present, who played their juggling tricks, falling down, crying out, and staring in people's faces: the magistrates demanded of them several times, who it was of all the people in the room that hurt them: one of these accusers pointed several times at one Capt. Hill, there present, but spake nothing; the same accuser had a man standing at her back to hold her up; he stooped down to her ear, then she cried out, Aldin, Aldin afflicted her: one of the magistrates asked her if she had ever seen Aldin, she answered no; he asked how she knew it was Aldin; she said the man told her so.

Then all were ordered to go down into the street, where a ring was made; and the same accuser cried out, There stands Aldin, a bold fellow with his hat on before the Judges; he sells powder and shot to the Indians and French, and lies with the Indian squaws, and has Indian papooses. Then was Aldin committed to the Marshal's custody, and his sword taken from him; for they said he afflicted them with his sword. After some hours Aldin was sent for to the meeting house in the Village, before the magistrates; who required Aldin to stand upon a chair, to the open view of all the people.

The accusers cried out that Aldin pinched them, then, when he stood upon the chair, in the sight of all the people, a good way distant from them. One of the magistrates bid the marshall to hold open Aidin's hands, that he might not pinch those creatures.—Aidin asked them why they should think that he should come to that Village to afflict those persons that he never knew or saw before.—Mr. Gidney bid Aldin confess, and give glory to God. Aldin said, he hoped he should give glory to God, and hoped he should never gratify the devil; but appealed to all that ever knew him, if they ever suspected him to be

such a person, and challenged any one, that could bring in any thing upon their own knowledge, that might give suspicion of his being such an one. Mr. Gidney said he had known Aldin many years, and had been at sea with him, and always looked upon him to be an honest man, but now he s w cause to alter his judgment. Aldin answered, he was sorry for that, but he hoped God would clear up his innocency, that he would recall that judgment again; and added, that he hoped that he should with Job maintain his integrity till he died. They bid Aldin look upon the accusers, which he did, and then they fell down. Aldin asked Mr. Gidney what reason there could be given, why Aldin's looking upon *him* did not strike *him* down as well; but no reason was given that I heard. But the accusers were brought to Aldin to touch them, and this touch they said made them well. Aldin began to speak of the providence of God, in suffering these creatures to accuse innocent persons. Mr. Noyes asked Aldin why he would offer to speak of the providence of God: God by his providence (said Mr. Noyes) governs the world, and keeps it in peace; and so went on with discourse, and stopt Aldin's mouth as to that. Aldin told Mr. Gidney, that he could assure him that there was a lying spirit in them, for I can assure you that there is not a word of truth in all these say of me.—But Aldin was again committed to the marshal, and his mittimus written, which was as follows:

To Mr. John Arnold, keeper of the prison in Boston, in the county of Suffolk.

Whereas captain John Aldin, of Boston, mariner, and Sarah Rice, wife of Nicholas Rice, of Reading, husbandman, have been this day brought before us, John Hathorn & Jonathan Curwin, esquires; being accused and suspected of perpetrating divers acts of witchcraft, contrary to the form of the statute, in that case made and provided: these are therefore, in their majesties king William and queen Mary's names, to will and require you to take into your custody the bodies of the said John Aldin and Sarah Rice, and them safely keep, until they shall be delived by due course of law, as you will answer the contrary at your peril: and this shall be your sufficient warrant. Given under our hands at Salem Village, the 31st of May, in the fourth year of the reign of our sovereign lord and lady, William and Mary, now king and queen over England, &c. Anno Domini 1692.

John Hathorn, } assistants.
Jona. Curwin, }

To Boston, Aldin was carried by a constable; no bail would be taken for him; but was delivered to the prison-keeper, where he remained fifteen weeks; and then, observing the manner of trials, and evidence then taken, was at length prevailed with to make his escape, and being returned, was bound over to answer at the superior court at Boston, the last Tuesday in April, anno 1693; and was there cleared by proclamation, none appearing against him.

Per JOHN ALDIN.

At the examination, and at other times, it was usual for the accusers to tell of the black man, or of a spectre, as being then on the table, &c. The people about would strike with swords, or sticks, at those places. One justice broke his cane at this exercise: and sometimes the accusers would say, they struck the spectre, and it is reported several of the accused were hurt and wounded thereby, though at home at the same time."

I presume your patience is exhausted in reading this horrid affair,—one which spreads, and must, while the account remains upon the page of history, or in the minds of men, a dark gloom over Salem, with all its modern politeness, refinement and religion.—In this place and in Boston, you know, the poor Baptists and Quakers, suffered, also, because their religion was better than their neighbors', of the good *steady* habits order. Undoubtedly you have read of their sufferings and are prepared to decide upon the injustice of their persecutors as well as the cause. And having been much more lengthy on these matters than I designed, I will dismiss them, and close, by saying something of this country as it is now. Though we must not forget, while looking at the imperfections of our fathers, that *this* was the cradle of liberty—where the first germ of American independence was seen to sprout. The celebrated Gen. Putnam was born in Salem, and in Boston did the pure spirit of patriotism kindle to a blaze.—But 14 miles from this, was the celebrated battle of Lexington, where disciplined british troops gave way before American yeomanry! and in full view, across a narrow neck of water, on Bunker (or Breeds) hill, was spilled the life-blood of oppressed and abused citizens, to secure to posterity that which is dearer still—LIBERTY!

Salem is a pleasantly situated town, with fifteen thousand inhabitants; its streets, though narrow, are remarkably still, and the people very civil. In fact, I may say in truth, that I never visited a place of its size where so little bustle and noise were to be seen and heard. The inhabitants as I learned are generally wealthy and the almost entire business of the place is commercial. Marblehead, Beverly & Danvers, in the immediate vicinity, and in sight, are said to contain as many more inhabitants. Between Boston and Salem, say eight miles from the former, is Lynn, an industrious manufacturing town, fast increasing in wealth and population.

Boston, you know, takes the lead in these parts. A large state house on

the highest ground of the city, overlooks the same, and the country adjacent—this is a place of considerable business, and a great deal of ready wealth, fast improving. Charlestown, Roxbury, Cambridge and South Boston, are so near, and the spirit of *building* so prevalent, that, undoubtedly, in a few years, no other name will be known but Boston. Cambridge, you know, is the place where they make "*Doctors.*"

Having just returned from a visit to the navy yard, Bunker hill monument and the burnt convent, in company with bro. R. I must say a word on these:

The navy yard is situated at Charles town: we entered through a narrow gate-way, at the side of which was a wide one, with a chain drawn across, and close by an American Marine, in full uniform, with a musket—bayonet fixed, and a polite low bow, with—"*Pass in gentlemen.*" The yard contains a number of acres of ground entirely occupied with U. S. property, sailors, marines, workmen, *officers*, &c. with a park several rods long, with ever and anon, painted on the fence—"No admittance inside the Park."—And for one I had no desire to, for it was so litterally filled with cannon and morters, that I thought their weight, superceding the necessity of throwing balls, would sink a number of ships—The fine frigate Independence, lying at the wharf, is fast being rigged, and fitted for sea—if I mistake not, she will carry 64 guns. We saw men at work about her from the bottom to the top of the masts—with the shrill voice of the sailors—',He'o-hea'vo." A short distance from this, at another wharf, lies the Columbus, a first line of battle ship, 120 guns, and the Vermont, now on the stocks, with four decks, pierced for 160 guns looks like a castle. The Columbus is undergoing a state of repair—she has neither rigging nor masts. We saw 4 eighteen pounders, with the English crown, and G. R. 111—when or how they got onto brother Johnathan's ship I know not. The government has recently given orders for the construction of some two or three vessels to be built at this yard for the South Sea expedition.

From this we went to Bunker hill, viewed the ground which, on the 17th of June, 1775, was drenched with blood for the liberty I enjoy, and the monument now erecting, by the liberal contributions of the sons of patriots, it is now 80 feet high, and is to be, when completed, 220—built of large granite. The history of this battle is so familiar in the minds of the readers of the Messenger, that it would be occupying space unnecessarily, to give even a detail; but judge of the feelings of my heart, when I viewed, from the top of the monument, the entire theater on which was faught one of the most important battles ever recorded in history. It was no laborious task to portray before the mind the 3000 british troops, led on by Gen. Howe, to attack a little group of American farmers, environed by a little redoubt 8 rods across with one wing of the same patriotic army, (encouraged by Prescott, Stark, Warren, Putnam, & others,) reaching into Charlestown, now inhumanly set on fire, with flames ascending to the clouds, women and children running from desolation and destruction, the spires of churches, roofs of houses, and every prominent point at Boston, thronged with spectators, eager to, not only see the first blow struck, but to learn the result, and this ground, hallowed by the best blood of fathers and brothers, strewed with the mangled limbs of *our* ancestors, to secure to us the blessing of freedom! I confess the reflection was too much for nature.

From this place, we visited the ruins of the burnt convent, 2½ or 3 miles distant, situated on a beautiful hill, overlooking Charlestown, Boston, Roxbury & Cambridge, besides an extent of country. The premises contain, as was told us, 30 acres, owned by one of the bishops of the Catholic church.—We saw, upon the corner of a small newly erected house, "All persons are forbid trespassing on these premises," Accordingly we enquired if we were at liberty to look about, without incurring damage, and were told we could look "about here,"—by a coarse looking son of the Emerald Isle, who appeared to have the authority of saying "how far, and no father we might go," pointing in front of the ruins, where were the remains, as we supposed, of a circular flower garden. Not satisfied yet we enquired the fee for admittance within the highly enclosed ground in which were the ruins. "A ninepence, [12½ cents] a piece," said an urchin

of about twelve years of age. What great curiosities are there, we enquired? "*O that's the garden.*" So we passed into the garden, walked about, "saw the length thereof and the breadth thereof." The building, as was occupied before destroyed, must have been conveniently and tastefully arranged—of brick, three stories high. The garden, (at the back side of which is the cemetry,) when occupied by the nuns, must have been delightful—alleys, fruit and flowers, enclosed with a high fence over which Miss Reed leaped when she made her escape, as she says, and sprained her ancle. Thought I, this building was reared, and these grounds laid off, by a certain religious society, now extant, in consequence of certain principles in their faith. They purchased this land with their money—they built this house with their money—they laid off and cultivated these grounds with their money, at least, they have not been convicted of robbing other churches to obtain this money—and why were they not permitted to enjoy it? Ah! that's the question: *Why?* It was said that a nun was misteriously missing, and besides, Miss Reed had just escaped who told some very "*big*" stories, and the good people of Boston, or at least, about as many as once knocked open the tea chests, sallied out, and in the presence of an armed military force, drove out the inmates and demolished this fine building! Was *this* religion? To be sure, we read many horrifying accounts of the Roman Inquisition, of the seduction of innocent females, by a priesthood, who live in celibacy,—much may be true and much untrue—if any part is true, so much to be deplored, and so much more can we see the corruption of the human heart, and the need of the gospel. But, in our country, where all these stories are afloat, the public forewarned of the previous conduct of Catholics, if accounts are true, I cannot see why, if young ladies in the face of all this, are so minded, cannot be permitted to absent themselves from the society of this wicked world, and live secluded, if they are disposed.—I own, as an individual, the idea is unpleasant; but different people think differently, and of course, women may be lead to do that which men esteem folly—in the mean time, however, if they were permitted to come out when they wished. But allowing Miss Reed's story to be correct, and besides another nun misteriously missing, certainly, the act of destroying the convent, was unlawful, and must reflect dishonor, and disgrace upon the people of Boston. It was a religious persecution—a disgraceful, shameful religious persecution—one, or more, religious societies rising up against another. Is this religion? The good people here, being very tenacious of right, as well as the tradition of their ancestors, thought it doing God service to burn a Catholic convent, because the Catholic religion was different from their own. The Author of my existence knows the sorrowing of my heart, on the reflection that our country has come to this, that the weak must be trodden down by the strong, and disorder, confusion and terror, must distract our land and sow the discordant seeds of party strife and party animosity in the hearts of ignorant men, led on by infatuated priests, to overwhelm the continent with blood, and spread destruction and devastation throughout our happy asylum, and expose us to the fire, the sword, the rack and to death! I confess I retired from this scene of mobbery with a heavier heart than from the far-famed Bunker hill, rendered doubly so, by the patriotism, virtue, integrity, connected with the righteousness of the cause in which our fathers died! Sincerely, as ever, your brother,

O COWDERY.

Died on the 26th of July, about 60 miles from Liberty, Clay co. Mo. ANDREW H. ALDRICH, aged 68 years. Brother ALDRICH was a member in good standing in the church of Latter Day Saints and died in full faith of the everlasting gospel.

Died; in Holland Erie Co. N. Y. May 13th 1836, BENJAMIN F. BALDWIN, son of JOHN D. and ABIGAIL BALDWIN, aged 19 years and two months. On the first of May he obeyed the commandments of the Lord, became a member of the church, and from that time, until death closed the scene, he manifested an unshaken confidence in the gospel of our Lord and Savior Jesus Christ.

Died, in this town, on the 17th ultimo an infant son of JOHN E. & LORAIN PAGE.

Messenger and Advocate.

KIRTLAND, OHIO, OCT. 1836.

We have frequently had occasion to notice the vast difference there was between men of liberal minds, and the narrow minded sectarian bigots of this very religious generation in which we live. All, or nearly all, profess to be republicans in principle, to allow every man to think as he pleases in matters of religion, and to worship God agreeably to the dictates of his own conscience, but no sooner than one comes forward and pleads for the religion of the bible, the plain unvarnished truth as taught by the Savior and his apostles, than those whose crafts are in danger, whose systems are schemes devised by men, and cannot bear investigation, set up the stale cry of false prophet, false teacher, away with him. A little sober reflection, we should suppose, would teach them two things: first that their great uneasiness when any system differing from their own is brought to view, is a good witness to the world of their consciousness of the falsity of their own. And, secondly of the wickedness and corruption of their hearts in continuing to embrace it.

A man, who knows his religion is the religion of heaven has nothing to fear from all the arts or crafts of men or even devils themselves. Truth certainly can lose nothing by investigation, and, we have always thought that that scheme of things devised by the great God for the salvation of men, shone brighter and brighter the more it was developed, and reflected greater honor and the most glory upon its divine Author, when it is the best understood.

Our friend, the extract of whose letter we have inserted below, may be a Jew, a Mahomedan, a pagan or an infidel, that is a matter between him and his God, and we have no disposition to controvert his legal claim to the right of thinking as he pleases.—One thing we can say, in the sincerity of our hearts, that we admire his kindness and liberality of feeling towards us, and would have him assured that we reciprocate them most heartily. If all men would be willing to hear our cause, and then judge from the force of evidence we can adduce, instead of judging before they hear the whole matter, we should have little to fear, and every thing to hope in the progress of truth and correct principles. But as it was anciently so it is now, "evil men and seducers wax worse and worse, deceiving and being deceived."

* * * * * *

"Permit me to give you a mere glance at my opinions, or rather views of that base spirit of persecution now stalking abroad, sapping the vitals of our government; and which will shake it to its very foundation before the present generation shall have passed from the stage of action. This *anti-christian* spirit is now levelling all its batteries of evil speaking and defamation, against the society of Latter Day Saints, vulgarly called "Mormons," exhibiting the straining of the strings of every scheme to exterminate the society, and, if possible, drive its members from the land, without leaving them an abiding place any where. To establish this fact the public eye need only be cited to the awful and alarming treatment they have receeived in Missouri. There, to prepare the illiterate fanatics and superstitious dolts, for scenes of rapine and blood, we see publications, in relation to their emigration, of the most barefaced and malignant falsehoods ever set before any people—falsehoods, the writers evidently knew to be such! If we tolerate or squint at this evil, base and envious spirit, where will it stop or who will be safe? Our boasted liberties and blood-bought inheritance will be at an end, and no society or person will be safe.

"I have read nearly all the publications of this society, as well as those against them, and have formed, I think,

an impartial opinion:—I have cultivated a limited personal acquaintance with many of their leading men, and *I do assure you*, that I have formed a high estimate of them, as christians and as men. They possess all those shining virtues and ennobling traits of philanthropy and generous bearing that endears man to his fellow, and smooth our passage through this unfriendly world. I have not been altogether convinced of the truth of their religious faith, but am certain that their charity and liberality far exceed that of many others. And as to their temperate habits and moral conduct none can, in truth, find fault.

"It would be a Herculean task to point out the innumerable falsehoods and misrepresentations, sent out detrimental to this society. The tales of those days in which *Witches* were burnt, and the ridiculous inconsistencies of those who directed the building of the funeral pire, could be no more absurd than the every-day tales, relative to the conduct and professions of the "Mormons."

JUDGE AFTER HEARING.

Liberty is a principle, though perhaps, but little cultivated in its true sense, which serves to soften the feelings of the human heart, and instead of widening the breach, already existing between men of different views and sentiments, will, if not bring them to see alike, do away many prejudices, and thereby better human society.—By liberality we do not merely mean giving to the poor, and alleviating the distressed, but a willingness to give each a candid hearing upon matters where a difference of opinion arise.

It has appeared to us, that but few were to be found who really and truly understood, or sought to understand, the purpose of the great author of our being in placing us here. Some say, to prepare for a latter state. True, we grant; but how widely they differ from us on the point of preperation.—They say religion is necessary—so say we: "pure and undefiled before God and the Father." But, are no feelings of friendship, sociality and interchange of sentiments, to pe cultivated. Are not these an important link in the purpose for which God placed us here? We are aware of the saying "keep themselves unspotted from the world:" but this is not saying we are not to show ourselves social and familiar, (in soberness and propriety,) upon the principles of truth, with our fellowmen.

It not unfrequently happens, that when a man is what many call converted, a spirit of strife, animosity, hatred, and intolerance, mingled with bitter feeling against all such as differ from his particular dogmas, spring up in his bosom; as though, after sorrowing and mourning, for several months, and perhaps years, and having, as he says, his "soul set at liberty," he is to distinguish himself, from the rest of the world, in his party, by being very orthodox, precise and tenacious. Such is the *love* that common religion creates, that it is a matter of difficulty that any of the elders of the church of Latter Day Saints, can obtain liberty to deliver a lecture upon the principles of their faith in a building owned, or occupied, by the different sects, or one over which they hold influence. True, in many cases we have no claim other than the great admonition of Paul to the Thessalonians—"Prove all things; hold fast that which is good."

It may be urged, that the principles advanced by this church are so perfectly known, that they are already proven. We ask how have they been made known, that they might be proven? The answer must be—"From rumor!" This, we declare to be very incorrect. In all our experience in this matter, hardly in any instance, have we known rumor to speak the truth, especially, when it touched upon the principles of our faith. Such being the case, the public are uninformed relative to what we approve or disapprove, touching religion. If then, they are uninformed, how shall they be informed, except they hear *us*?

Aside, however, from the general course pursued by the different religionists toward us, we are happy to say, there are many honorable exceptions, as we are informed by elders from the east. Many houses, owned or occupied by other denominations, have been gratuitously furnished our brethren while travelling among strangers to proclaim the gospel; and so far as we have been able to learn, when ever such has been the case, a general

expression of good feeling has been manifested.

Our readers may say, that we ought not to expect favors from others, that we will not grant ourselves. To which we answer: since our meeting house has been finished suitable to convene a congregation, but two persons have made application to occupy it, to our knowledge,—one a Campbellite, (so called,) and the other a Methobist. And we believe, that it was more from the solicitation of some members of the church to preach in our house, than from a request from them, first. The Campbellite did not preach the other did. Previously to the finishing the house, a Universalean; made application, and attained a hearing—we know of no others. But for any preacher of respectable character, and in fellowship with his society, or of respectability if he is joined to no sect, almost any day of the week, except the Sabbath, our doors will be opened, and he or they may preach whatever they call or think to be the gospel. There may be times or seasons when our house will be occupied by the society here; but generally, not. So far as regards propriety and decency; we do not intend there shall be rudeness or improper conduct in the house on any occasion.

We have made these remarks, and given this general invitation to all or any professed teacher of religion, at the request and suggestions of several of the brethren, and proprietors in our house; and also in perfect accordance with our own feelings.

Burville, Jefferson Co. N. Y. Sept. 5, 1836.

Br. O. Cowdery,

Sir, I left Kirtland on the 6th day of April after a few day's travel through the mud and rain arrived in the province of U. C. here I commenced lifting a warning voice, testifying against their iniquities, exposing their religious systems by contrasting them with the system of the bible which not unfrequently produced no small stir, for the craftsmen, not of the great goddess Diana, but of great Babylon, brought no small gain unto themselves by making not silver shrines but religious systems by which through covetousness and feigned words they could make merchandise of the people. And when thy saw their doctrines exposed by the all-powerful word of God and uncovered in the sight of men, they were ready to cry out in their hearts as their works manifest, saying we know by this our craft we obtain our wealth moreover we see and hear that not alone in Canada but almost throughout all the United States, these Mormon elders have persuaded and turned away much people, saying, that our systems and doctrines which uninspired men have invented, are false and that we ought to believe in the doctrine of the New Testament which teaches that the church (or body) of Christ, is composed of the following members, viz: apostles, prophets, teachers, workers of miracles, discerners of spirits, speakers with tongues, interpreters of tongues, &c. so that not only this our craft is in imminent danger, but the great mystery Babylon will be ruined and come to nought whom the whole world worshipeth.

I will now give you an example of their exceeding great zeal in opposing the doctrine of the New Testament which they call Mormonism.

On the 27th of April last elder F. Nickerson and myself went to the village of Brantford, U. C. and obtained the privilege from one of the trustees of the school house of leaving an appointment for the next evening, which was circulated through the town. The next evening I went down alone to Mount Pleasant to fill the appointment; went to the school house found it crowded with men but no females, I went into the pulpit and was about to open the meeting by reading a chapter in the bible when a man by the name of Lewis Burwell a Methodist by profession arose and requested me to answer a few questions previous to preaching. He then proceeded as follows. To what church do you belong? Answer. To the church of Latter Day Saints slanderously called Mormens. Do you believe in the book of Mormon? Yes sir, with all my heart. He then said he had read the book and made some very harsh expressions, desiring to know of me if I could speak with tongues prophesy, &c. I replied that I had not come to boast of what I or the church to which I belonged could do, but to hold forth the gospel and the promises and blessings which it proposes to all the faithful and obedient, but

he insisted on my answering him yes or no, I replied that I did not consider myself under the least obligation to answer any of his questions till after my discourse, in which I would set forth our sentiments as a society in plainness, after which he or any gentleman present should have the privilege of taking exceptions and exposing publicly every erroneous principle, but he insisted on knowing what our church believed before preaching. About this time the congregation began to stamp with their feet and hiss, they also began to be divided the more part were determined to hear, while the remainder said that I should not preach, and the whole house was in an uproar some crying one thing and some another, some crying liberty of conscience as loud as they could hallow; while others were yelling delusion, impostor &c. and they began to contend one with another very sharply, becoming angry they proceeded to blows, two or three were knocked down in the school house, the noise was such for one or two hours that it might have been heard some distance, but I stood in the pulpit very much composed lifting my heart in silent prayer that the Lord would deliver me out of their hands unhurt; some threatened to lay violent hands upon me while others said I was a stranger and they would protect me, but one man laid hands upon me who reached over the pulpit and gave me a sudden pull against the side of the same: at length some gentlemen present kindly assisted me in escaping they opened one of the pulpit doors took me by the hand and we passed through their midst. The whole congregation however followed us through the main st. of the village and seeing myself surrounded by a multitude part friends and part foes I concluded the better way of escape would be to go into a tavern and pass out the back door, which I accordingly did, being accompanied with two men as guides. I travelled that night to Mount Pleasant on foot and alone pondering upon the scene through which I had passed and the corruptions of this genertion, the next day the people in Brantford sent an express requesting me to come the next evening and preach with an assurance that I should be protected.—I accordingly went had a crowded house and good attention, after my discourse gave liberty 4 arose, one at a time and brought forth their objections till they run themselves out of arguments and some of the assembly began to hiss at them, the meeting was closed and the people departed without any disturbance.

Thus we can see the zeal of the religious denominations of our land in opposing what they call Mormonism.

I tarried in the province not far from two months held 34 meetings, baptized 12 and then took my journey to Jefferson co. N. Y. in which vicinity I have held fifty six meetings baptized 14 attended one conference in the same county at which there were 13 more that came forward in baptism two elders and two teachers were ordained. The truth seems to be progressing in these parts.

ORSON PRATT.

Kirtland, Sept. 1836.

Dear Sir:

The following objections to the book of Mormon were proposed by a gentleman of Toronto, U. C. the answers were furnished for the use of a friend, and are now offered for publication, with prayer to God that he will make them subserve the cause of truth and righteousness.

I am your brother in the bonds of the gospel.

J. GOODSON.

Oliver Cowdery, Esq.

1st "How is it that the same style is observed throughout the whole, though given in different ages and to different people." From this I infer the objectors opinion to be, that the word of God, if given in different ages and to different persons must discover diversity of style. So that the word of the Lord, (as far as style is concerned) is subject to the conditions of a certain age and a certain person. But John says "In the beginning was the word, and the word was with God and the word was God." Therefore the converse is the truth—that ages and persons are subject to his word.

2d "How comes it that the quotations from scripture are given in the same language, in the *same words* as we have them in the bible?" This objection is made without comparing the two word for word, or else the objector has knowingly suppressed the truth: for he could not have so compared them with

out discovering, not merely that words are occasionally expunged, but that words sentences and sometimes whole verses are introduced which beautify the style, and render the sense full and complete. If completeness of sense, and perspicuity of style, pertain to good writing, the querist shall see those advantages enjoyed by the book of Mormon, by comparing the sixth chapt. of the first book of Nephi with the 48th and 49th of Isaiah. The added sentences and verses found in the book of Mormon were surely indited by the Spirit which indited the whole: they are equally beautiful and sublime: and the querist thought so to when he read them, if not, I must conclude that he was unable to discern, between what was indited by the Spirit of prophecy & what is *not.* For I cannot but believe that he discovered the difference but forbore making mention of it.—*For remember that he says the quotations from scripture are in the same words*

3d "Is it not rather singular that these scriptures going through the channels of the Hebrew and Greek languages into the coptic or Egyptian, should finally appear in our own tongue in the exact words of our own translators of the scriptures?" In another place the objector says (without proof) that up to the time of Lehi the prophets prophesied in Hebrew only.—Therefore he contradicts himself by saying that the scriptures came through the channels of the Hebrew *and Greek.* History supports this view, referring the first translation of the Pentateuch into Greek to about 285 years before Christ.

4th "There are several words used as taken from this reformed Egyptian prophecy, which are no more *Egyptian* than Chippewa, for instance the words Jesus and Christ." I may now safely denounce this objector, ignorant presumptuous and incompetent to handle the matter he has undertaken. The book of Mormon is an English translation of a prophecy delivered in reformed Egyptian, and this sapient critic wishes to know why it should contain words which are *not* Egyptian: or words which *are* current in the English language. Is it not the duty of a translator to use those words which are best understood by the people for whom he translates So as the words are understood, It matters not the least their etymology. Take notice that this querist objects to an English translation of an Egyptian writing, because it contains words which *are not* Egyptian. o according to him, a translation from reformed Egyptian should consist of reformed Egyptian words: and on the same principle a translation from Greek should consist of Greek words, a translation from French of French words: in short there could be no such thing as a translation. The Hebrew word "Jehoshua" or "Joshua" when translated into Greek is "Josus," both words signifying "He who shall save." The Hebrew word "Messiah" when translated into Greek is "Christ" both words signifying "Annointed of God." Lactantius an ancient author observes "Christ is not a proper name, but denotes power: for the Jews used to give this appellation to their kings, calling them Christ or annointed by reason of their sacred unction." The words Jesus and Christ therefore are radically neither English nor Greek, for both have Hebrew roots.

5th "How came Ezra who compiled the scriptures to his own time, to overlook the prophecy of Lehi." I will now ask a question or rather nine questions which are valid or invalid according to that of the querist. He shall take any one of them, and if he can answer I promise to do so likewise.—How came Ezra who compiled the scriptures up to his own time to overlook "the prophesy of Enoch, the book of the Wars of the Lord—The book of Nathan the prophet—The book of Gad the Seer—The prophecy of Ahijah—The vision of Iddo—The book of the prophet Shemaiah—The book of Jehu—The book of the prophet Isaiah which he wrote of the acts of Uzziah first and last."

6th "Why was not Lehi's prophecy referred to by our Savior or the evangelists, as being fulfilled in different incidents of his life, seeing the prophecy was so very clear, that there could have been no mistake about it." Lehi prophesied of no incidents in the life of our Savior; at least none are recorded in the book of Mormon. Therefore O Querist, dont be surprised that prophecies are not referred to, which for any thing we know were never recorded.—Supposing that Lehi had prophesied of certain incidents in the life of our Lord,

it would not be safe to reject him as a false prophet because the new testament writers have not referred to him: they do not refer to Isaiah's prophecy concerning the rich man's making the tomb, but merely record the event which fulfills the prophecy.

"It does not appear to me that the Church is in need of a revelation of the above stamp." This mam turns away from the only church upon earth which was founded upon and is governed by revelation (the rock upon which Christ said he would found it) and says she has no need of it. But perhaps he means that the church which is not founded upon that rock has no need of it, in which I concur. For the Mother of harlots with all her daughters of harlotry, will never obtain revelations, though they will obtain power of the Devil to work miracles. Here the objector turns a certain writing *revelation*, and says the church has no need of it. Forbear to call it *revelation*, or speak out and say, that God has revealed what the church does not want. The words "of the above stamp" are surely excessively stupid when applied to a *revelation*. The whole of these objections I consider an imbecile display of self-sufficiency. The Book of Mormon was translated by the gift and power of God, and that is the full and complete answer to all the objections against the style. And it is strong proof of this, that its style is entirely dissimilar to that of any other book. The only book that bears any resemblance is the Bible: but the simplicity of the Book of Mormon far exceeds that. Every person who has cultivated in writing, knows that true simplicity is of the most difficult attainment. Those authors who are remarkable for sublimity are also remarkable for simplicity. In the Book of Mormon we find such great subject as atonement justice good and evil Resurection et cetora treated with childlike simplicity. The most educated man in existence, is incapable of writing a single page like that book. Talk no more about delusiom.

The man who can believe that a person uninspired could discourse of such profound subjects with more ease and simplicity than Isaiah Paul or Peter—I say the man who can believe this, is the subject of deep and awful delusion.

Minutes of Conference.

At a conference of Elders of the church of Latter Day Saints, convened in the town of Amity, Allegany county, N. Y. on the 17th of September, 1836: on motion of Elder L. T. Coons, Elder Cyrus Smalling was called to the chair, and Elder Joseph M. Cole appointed Clerk. The conference was then opened by prayer by the chairman; after which the clerk presented Benjamin S. Wilbur, Amos Babcock, and Abram Rose to the conference for ordination, as recommended by the branch of the church of Latter Day Saints in Howard, Steuben county. Richard Mann, of the branch in Amity, was also presented by Eld. L. T. Coons, for ordination: After which the conference proceeded to ordain the above named brethren to the office of Elders in the church of Latter Day Saints. Those ordained were then particularly addressed by the chairman and Elder L. T. Coons, who set forth in a plain but impressive manner some of the duties belonging to the office of an Elder.

The conference was closed by prayer by Eld. Hiram Kellog.

CYRUS SMALLING,
Chairman.

JOSEPH M. COLE, Clerk.

The minutes of a conferenc were recently put into our hands purporting to have been held on the 19th of April last, in the town of Dresden county of Muskingum and State of Ohio.

Elder Seymour Brunson was present and officiated as Chairman and Richard C. Wetherbee, as clerk. Six elders of the church were present and after prayer and due examination, the council thought proper to ordain brother James Reeves to the office of an elder.

Elder Libeus T. Coons states to us verbally that he left Kirtland on the 12th of April travelled and preached mostly in the State of New-York where notwithstanding the prejudice and prepossession of men, he proclaimed the word as opportunity offered and doors opened, and as he trusts, left a favorable impression upon the minds of many that were before darkened by bigotry and superstition. The Elder tarried at no time long in any place, having travelled about one thousand six hundred miles by land and water, du-

ring his abscence and returned on the fifteenth of last month! Yet notwithstanding the Elder's short stay in any one section of country, the testimouy he was able to bear, was such, that he baptized thirteen, and many more were willing to hear and investigate the things of which he spoke.

Elder Urriah Stevens left Kirtland in May last, travelled inio the State of N. Y. and preached in different places as opportunity offered, but confined his labors more particularly to a region of Tompkins County where through his instrumentality a small branch of the church was raised up, consisting of eight members. The elder returned here the first of Sept. after having but barely sown the good seed, but, we hope it may grow and multiply.

AFFLICTING CASSUALTY.

Died on the 27th of August, Lucy the daughter of Lorenzo and Persis Young's aged three years and ten months. Her sufferings were short but excrutiating. Her clothes took fire in the abscence of the family, and notwithstanding her shrieks, no one arrived in time to extinguish the flames and save the child! So the morning flower, which but yesterday bloomed in all its native loveliness, was cut down and withered in an hour.

Our brethren and friends who recently held a conference in New Portage, will excuse us for omitting the insertion of their minutes in this month's paper. We had not time, owing to a press of other business, to condense them or even make a synopsis, and they were too lengthy to be given entire in our columns. We hope to be able to notice them in our next. We have also an article from the pen of an able and intelligent correspondont, that has to be exoluded from this number, which shall have a place in our next.

NOTICE.

Elder *Hiram Stratten* is requested by the Presidents of the Seventies, to come to Kirtland without delay.

MARRIED—In Norton, Medina co. O. on the 23d ult. by Elder Salmon Warner, jr. Mr. *Joseph R. Hurlbert* to Miss *Deborah Spencer;* both of that place.

THE GATHERING.

What wond'rous things we now behold,
Which were declar'd from days of old
By prophets, who in visions clear
Beheld those glories from afar.

The visions which the God,
Confirm'd by his unchanging word;
That to the ages then unborn
His greatest work he would perform.

The second time he'd set his hand
To gather Israel to their land,
Fulfil the cov'nants he had made,
And pour his blessings on their head.

When Moab's remnant, long oppress'd,
Should gather'd be and greatly blest;
And Ammon's children, scattered wide,
Return with joy, in peace abide.

While Elam's race a feeble band,
Receive a share in the blest land;
And Gentiles, all their power display
To hasten on the glorious day.

Then Ephraim's sons, a warlike race,
Shall haste in peace and see their rest,
And earth's remotest parts abound,
With joys of everlasting sound,

Assyria's captives, long since lost,
In splendor come a num'rous host;
Egyptia's waters fill'd with fear,
Their power feel and disappear,

Yes, Abram's children now shall be
Like sand in number by the sea;
While kindreds, tongues, and nations all
Combine. to make their numbers full.

The dawning of that day has come,
See! Abram's sons are gath'ring home,
And daughters too, with joyful lays,
Are hast'ning here to join in praise!

O God, our Father, and our King,
Prepare our voices and our theme;
Let all our pow'rs in one combine
To sing thy praise in songs divine.

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

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THE LATTER DAY GLORY.

The subject of the latter day glory, has produced as much speculation among professed believers in the bible, perhaps, as any other which is supposed to have been a subject of revelation. Every new sect in religion which has made its appearance, has been supposed by its founders, to be the sect which is to lead the world to the full blaze of the latter day glory: and every sect in all sectariandom supposes, that when the latter day glory comes they will be the principal or prevailing party. The never ending variety of clashing opinions upon this subject, is a clear manifestation of the great darkness which exists in the world, together with the unsettled state of the public mind in relation to it.—Some think it will be ushered in in one way, and some in another. Some by one means, and some by another: but one widely different from the other; and a careful reader of the scriptures would surely say, that they all widely differ from the bible.

The subject however seems to have gained pretty general belief, that the latter days are to bring forth something different from what has been in the former periods of the world; and the belief in that fact has no doubt been the cause of multitudes of new parties in religion springing up in the different ages of the world, and has been the cause, as people of modern times say, of much enthusiasm in former times.

We, in modern times, speak of the exertions of the ancients to usher in this day, as the greatest folly, and even wickedness. For it is a fact of great notoriety, that the generations back for many centuries, felt as much zeal in the ushering in of the latter day glory, and as much interest in that day, as we in modern times feel; and used as great exertions to bring it about: but they differed widely with us as to the means by which it was to be accomplished. For instance, Peter the hermit thought that the only way by which this day was to be ushered in, was by taking the holy land (as it was called) and dispossessing the infidels who then held it, and thereby prepare he way for the coming of the Son of man. And in the greatness of his zeal to accomplish so laudable an object, he went through all Europe proclaiming the coming of the Son of man, and the necessity for all christian kings to arouse, and prepare his way, by rescuing the holy land out of the hands of the barbarians, that the Son of man might come again to his own inheritance.

And such was the effect of his zeal, that all Europe was litterally electrified: the kings were aroused to put their armies into requisition; and army after army marched off into Asia, to redeem the holy land. In history, their armies are known by the name of crusaders. And after much fighting and blood shed, they finally succeeded in getting possession of the holy land; but the Son of man not coming according to their expectations, the land finally rolled back again into the hands of unbelievers, and remains so to this day But though the crusaders failed to bring about the latter day glory, and this great waste of human life was an unavailing effort, still, the belief in the coming of the Son of man, and the latter day glory, did not perish with this fanaticism, (as we are pleased to call it,) but continues an article in the faith of a large majority of the professing world to this day.

It is the belief in the coming of the Son of man and in the glory which shall follow that is the spur to all the efforts of the religious communities of the present day. The great exertions which are made to excite revivals of religion, and bring mankind under the dominion of some religious party or other, is in view of the near approach of the latter day glory, and the coming of the Son of man. All the missionary schemes of the age are founded on the belief of it. The attempts which are making to convert the heathen on every continent, and in the islands of the sea, grow out of this belief. The cry of Millenium is heard all over the land, and men are required to use all their exertions to usher in the glory of the last days, by converting the world, as they call it, so that the knowledge of God may cover the earth, as the waters do the sea,

and the testimony of the prophets not fail.

It is the same faith and the same zeal that excite the religious societies of this day, that excited Peter the hermit in former days: it is the faith which both have in the coming of the Son of man, and the glory which shall follow. Both agree as to the fact of such a time, and that it will be; but they disagree as to the means by which it is to be brought about. Peter the hermit thought that it was to be introduced by raising armies, and taking the land of Palestine or Canaan, (or the holy land as it was called,) so that when the Son of man came, he might find his own disciples dwelling on the land where he was to make his appearance, and in accordance with his belief he acted; and actually succeeded in raising the armies, and in taking the land, but could not hold it, but it fell back into the hands of barbarians again, and so all his efforts were fruitless.—And in modern times we look at them, and call them the heighth of enthusiasm; and we say so, because we differ from him. not in the fact of the coming of the Son of man; but in the proper means to be used in order to prepare the way of his coming.

We believe in the coming of the Son of man, as much as he did, and in the glory that shall follow; but we think that the means which he used were no way calculated to obtain the object for which they were intended, but the very reverse; and suppose that we have fallen upon the only means which can be used in relation to it, that will be of any avail, and that is, to convert the world to the belief in God, and in Christ; and believing this to be not only probable, but an indispensable duty, the religious world has entered into it, with all the zeal of their nature, firmly believing, that in so doing, they are preparing the way of the Son of man, and also the glory that shall follow.

The Jews who also have a belief in the glory of the last days, as well as in the coming of the Son of man, or their Messiah, differ from both Peter the hermit, and the present sectarian world; not in the fact of such a day coming; but in the means by which it is to be brought about. They say that it is to be done by gathering the scattered remnants of Jacob together, and collecting the outcasts of Israel from all lands whithersoever they have been driven in the time of their affliction, and returning them again to the land of their fathers. And their entire course of conduct is in view of this advent; all their worldly circumstances are regulated by it in all countries as far as we have account of them, so that it is their polar star to direct all their movements, and they are entirely under the influence of this belief.

Any person who has made himself in any good degree acquainted with the movements of those who believe in the bible, whether Jew or Gentile, must see, that the belief in the coming of the Son of man; and the latter day glory, are, after all that men may say to the contrary, holding the influence over their minds; and their movements are all in a greater or lesser degree, made in view of it. And it is in relation to this subject that those different parties are constantly upbraiding each other with the appelations of fanatic, enthusiasts, imposters, and not because they do not believe the facts of the coming of the Son of man, and the following glory, after they all believe in this; but they disagree about what that glory shall be, and in what it is to consist, and by what means the way is to be prepared for it. Some think it will come one way, and some another. And some think it will consist in one thing, and some in another, and thus it is that they are calling each other fanatics, imposters, &c.

For instance all the religious world Jews and Gentiles say of Peter the hermit that he was a fanatic, and that the crusaders were the veriest enthusiasts in the world; and the Jews say of the present Gentile churches that they are fanatics, and enthusiasts, to believe as they do about the latter day glory.—And the Gentile churches say of the Jews that they are fanatics for their belief in relation to it: and it is no uncommon thing to hear the Gentile churches denouncing each other as fanatics, and enthusiasts, because they hold different opinions about it.

Now, these all believe in the second coming of the Savior, and that a great glory will follow; but they differ about the events which will precede that advent, and about what the glory will be when it comes. And on these points they frequently grow wrathy, denounce

each other as heretics, fanatics, enthusiasts, &c. &c. and deal out their anathemas against one another with a liberal hand.

It is in relation to these things that the church of the Latter Day Saints has been so shamefully abused and belied, by all these parties both Jews and gentiles, reformers and non-reformers, (not even excepting the pious A. Campbell and old Clapp, his Sanco Panza, and the *will-making* A. Bently, one of his flunkies:) not that they do not believe in the second coming of the Savior, and in the glory that shall follow; but because they differ from all the other parties about the means by which the Savior will prepare the way of his second coming, and what the glory will be which will follow.

The Latter Day Saints believe that Christ will prepare the way of his coming by raising up and inspiring apostles, prophets, evangelists, pastors and teachers, and under their ministry restore again to his saints all the gifts of the church as in days of old.—And the glory which shall follow, will consist in the increase of faith on the earth, by which men shall obtain revelations, visions, the ministering of angels, and the manifestations of the Savior himself; so that the saints shall know that he lives, and shall each one know it for himself, and not for another; and these blessings will gradually multiply and increase, until they will have power to behold the Father of glory; and spiritual gifts through faith will so greatly increase, until every individual saint shall have power to behold the face of God in the flesh, as did Moses and others in days of old, until the prophecy of Isaiah shall be literally fulfilled, that the knowledge of God will cover the earth as the waters do the sea.

The Latter Day Saints also believe that God has began this work, by raising up and inspiring men to bring forth revelations, and to direct his saints as in days of old, that the church may come out of obscurity, and out of darkness, and begin to shew forth her light, and her glory, so that the way of the Son of man may be prepared.

And for this their belief, the saints of the last days have been made to partake of the sufferings and afflictions of those of former days. Priests and drunkards, deacons and scoundrels, professors and thieves, have all shewn themselves to be of one spirit, and of one clan, and of one mind.

The Latter Day Saints further believe that previous to Christ's coming, and at the time of his coming, he will cut off and consign to the perdition of ungodly men, the before mentioned motley gang of professers, and non-professers, priests and drunkards, deacons and scoundrels, professers and thieves, as being of their father the devil, and materials suitable for his kingdom, and there will none be able to stand in this great and notable day of the Lord, except such as have obtained like precious faith with the apostles, and have power over all things this side the celestial world; among whom all the spiritual gifts are found that ever were known among men, and if these gifts never return to the world, God will come and smite the whole earth with a curse, and not one will escape.

Such is the faith of the Latter Day Saints, and for this their belief, earth and hell have combined for their overthrow: the devil and his emisaries on earth, the priests of all denominations, have used their utmost exertions, but their exertions have been vain for the truth prevails exceedingly, far beyond the expectations of any of the saints.

Another item of their faith is, that before the coming of Christ, and the general destruction of the wicked, God will gather his saints together from every nation, tongue, language and kindred, under the whole heaven, unto places before appointed, and will try his saints in those places, *and try them* until there is not one left but those who are pure and holy in his sight: that among those who are left after the bad are gathered out, he will shew forth his glory: they shall be the ones, of whom it is said, they shall know the Lord from the least to the greatest of them; among them the knowledge of God shall cover the earth, as the waters cover the sea; and all the rest of the world will without exception be cut off; and when this is done, and all the rest of the world cut off but the saints which are gathered, then the earth will be of one heart, and one mind: then men will beat their swords into ploughshares, and their spears into pruning-hooks, and learn war no more: then shall the cow and the bear feed, and

their young ones lie down together: then shall the lion eat straw like the ox: then shall the time come when they shall neither hurt nor destroy in all the Lord's holy mountain, which holy mountain is the place where the saints will be gathered.

For believing these things, and acting accordingly, the saints have been made to feel the hand of persecution from this ungodly generation which is fast ripening for the damnation of hell; for the saints have began to gather together, in spite of all the lying priests there are this side the perdition of ungodly men, (and this is only such as are in the flesh) until they shall all have come from one end of heaven to the other, and not one left in all nations, tongues, languages and kindreds, under heaven, and then, and not till then will Christ come and the glory will follow. S. R.

MISSION IN THE SOUTH.

I left this place (Kirtland) on the 3rd day of May last, and bent my course to the south, with the intention of visiting the churches in Kentucky and Tennessee which I had been instrumental in building up on a previous mission to that country.

I went on board a Steamer at Wellsville, a small town on the Ohio river, situated 450 miles above the city of Cincinnati, and travelled down it about 1000 miles, touching at a great variety of towns on its banks, in Ohio, Virginia, Indiana, Illinois and Kentucky, either to discharge or receive freight and passengers, and up the Tennessee river 80 miles. While performing this journey, I obtained permission & preached several times to the passengers on board who listened with attention and treated me with respect, and as there were many persons traveling to different parts, I cheerfully embraced the opportunity of saluting their ears with the sound of that gospel that our Savior has commanded his servants to proclaim in all the world to every creature. I also witnessed several of those distressing occurrences, that are so common on our southern waters, occasioned by steam boats running against each other, boilers bursting, &c. in consequence of the unskillful management of captains and pilots. and indeed when I reflect upon the abominations that are practiced on board these floating sinks of iniquity, I marvel that God does not execute more speedy vengeance upon them.—At about midnight having just dismissed the congregation on board, to whom I had been preaching the word, I found myself landed in Henry county, Tennessee, on the very spot where I stood upon the banks of the river something less than one year before, and lifted up my voice to a multitude, and proclaimed salvation to them upon the terms of obedience to the gospel of the Son of God as revealed to us in the new and everlasting covenant: and I not only stood upon its banks, but troubled its waters by administering the ordinance of baptism, and while I took the parting hand with them and bid them farewell, they were overwhelmed in tears. I was now in the neighborhood of the churches to which I hastened with great anxiety and was received by them with every expression of joy. But among those who were not of the fold of Christ I met with a very different reception. I found many of those whose minds had been enlightened, who had witnessed the fruits of the ancient gospel, and had been believing, were not unlike the inhabitants of Lystra, when Paul and Barnabas ministered to them; the preaching of these servants of God so far exceeded the preaching of their idolatrous priests, they cried, that the gods had come down in the likeness of men, and rushed to the temple of Jupiter which stood without the gates of the city, and sought to crown them with garlands, and sacrifise even to their worship, and it was with difficulty that the apostles persuaded them to desist from their unhallowed offering, and rent their clothes as a mark of detestation and abhorence of their conduct. But not long after certain of the unbelieving Jews and idolaters of Antioch and Iconium, followed Paul to Lystra, and persuaded the people that he was a wicked majician, and they rose with one consent and stoned him, and dragged him out of the city; and left him unburied in the high way believing him to be dead. I have said that our enemies in the south were not unlike the inhabitants of Lystra. Perhaps they would not have sacrifised their oxen to us, upon the altar of burnt offerings, but they cheerfully sacrifised of their substance to feed and

clothe us, and their meetings and priests to attend, to our ministration, and acknowledge the force of truth while sitting under its influence, and cried out from whence have these men this great wisdom of the things of God and appeared willing to lay down their lives for us. On the other hand they were not unlike them. Soon after I returned to the south, I fell in company with elder Patten, my fellow laborer in this part of the Lord's vineyard; with whom I have endured many perils, afflictions and persecutions, in our own native land, and in distant countries, by land and by water, among congregated multitudes, and in the solitary wilderness. We visited the churches, and again suffered persecution together; wicked men and idolatrous worshipers led by priests and peace officers enlisted their combined influence against us, and sought our lives and again they were like the unbelieving Jews of Thesalonica, when Paul entered into their synagogues, and reasoned with them out of the scriptures; moved with envy they took unto them certain lewd fellows of the baser sort and set all the regions round about in an uproar and assaulted the house of one Utley, and brought us out unto the people crying, these that have turned the world upside down, have come again to Benton county and teach doctrines contrary to sectarianism, saying, that there is another prophet, one Joseph Smith like unto Moses, whom the Lord hath chosen to lead his people out of the wilderness in these last days, and by whose hand he hath brought forth the record of Ephraim; and they were minded to take us before the magistrates; but when they had taken large security they let us go till another day. Our lives were threatened and sought for, in public and in private, like the hunted roe in the forrest; at length we were taken before the rulers, and examined not by scourging, but by threatning, and strictly charged to teach no more in their midst the fulness of the gospel in the name of Jesus and banished from their society, and the brethren immediately sent us away to Middle Tennessee; and we entered into their synagogues and preached the word. These were more noble than those of Benton county, for they searched the scriptures daily whether these things were so; but certain philosophers, clergymen of the presbyterian and methodist faith said What is it that these bablers say?—"They seem to be setters forth of strange gods," because they preach unto us the doctrine contained in the bible and book of Mormon, saying, these are the fulness of the gospel; "Others spent their time in nothing but to hear or to tell some new thing." However there seemed to be many believing, and a vast field open for laborers in the vineyard of the Lord in the south.

On our return from Middle, to West Tennessee we passed through Benton county. As soon as we arrived within its boundaries we were hunted by our persecutors who followed us like blood-hounds through the county, the distance of about twenty miles, but out of their hands the Lord delivered us.—I took the parting hand with elder Patten and set out by stage from Tennessee for home I passed through many towns in this state and Kentucky, and gave the warning voice to many of them; in some towns I spent three days and others six. And I feel it a duty I owe to the southern people in general, to acknowledge the hospitality and politeness with which I have been treated while travelling among them as a minister of the gospel: and I verily believe that God has much people in that country, that will come like doves to the windows when He calls to the north to give up, and the south to keep not back, his sons to be brought from afar and his daughters from the ends of the earth. And although in my mission of four months, during which time I travelled upwards of three thousand miles and preached about 70 discourses, and baptized but few, yet I trust that my labors will be like bread cast upon the waters, the fruits of which, is seen many days after.—When I found myself safely restored again to the society of my companion and friends, and on retrospecting the past goodness of God, my soul breaks forth in adoration and praise to my heavenly Father, for his tender mercies are truly over me continually, his great liberality supplies all my wants, and his protecting and fostering hand, shields me from all harm. Thou O Lord art exalted above all other gods, —there is none in heaven, or on earth, like unto thee,—thou dost hold the des-

tinies of all nations in thine almighty hand,—thou art the giver of all good, and perfect gifts,—in the deepest wounds of affliction thou hast comforted me,—when wicked men have sought to ensnare my feet, thou hast delivered me,—when I have been surrounded with the turmoils, and miseries, incident to human life, thou hast calmed my stormy feelings and quelled my rising fears,—when pestilence has walked in darkness and destruction wasted at noon day, thou hast tranquilized my mind, and said, "Be still and know that I am God,—Therefore will I magnify the name of the Lord of hosts forever more.

W. PARRISH.

PERFECTION.—No. II.

On examining the subject ot perfection closely, it will be found that the ancients, such we mean as were under divine influence, had views quite different from those entertained by the men of our day; they set it forth as something of a very God-like nature. Paul says, when speaking of the privileges of the saints, that they were to be heirs of God, and joint heirs with Christ Jesus. This, most manifestly, sets forth the nature of perfection as it pertains to the saints.

For a person to be an heir of God, and a joint heir with Christ Jesus, would be to endow him with the powers of the great God; for how can any person be an heir of God, and yet never partake of either his power or glory; where would his heirship be?—a mere fiction, as bad as a Methodist God, without either body or parts. If a person is ever an heir of God, he will partake of his glory; and this he cannot do, unless he first partakes of his power. Or if a person is ever a joint heir with Christ Jesus, he will be so by reason of his partaking of the same power and glory: And the Savior said of himself that, "all power is given unto me, in heaven and on earth."—Now may I not ask, with propriety, can a person be a joint heir with him who has *all* power in heaven and on earth, and yet have *no* power in heaven nor on earth. This would be too paradoxical for any rational being to pretend to believe. For any rational being must know, that for a person to be a joint heir with another, requires nothing less than to equally partake of the power, by which that other person partook of, and enjoyed his heirship: for if he did not he never could be heir with him.

A great many persons, for want of proper reflection, have supposed, that an instrument of writing, such as a will, or deed, or some such thing, could make one person another's heir; but a minute's reflection would correct the error; for it is not more the instrument of writing which makes the heir, than it is the power to husband the heirship; for if the legatee has not power to manage the legacy, his heirship is more nominal than real.

We have a most striking instance of this set forth in the scriptures, in the case of Solomon and his son Rehoboam, whom Solomon undertook to make heir of his kingdom. There was nothing wanting in instruments of writing, or in formalities; for every thing was done, that either wind or ink could do; but with all, they could not make Rehoboam Solomon's heir: Could they have given him a few ounces of common sense, it would have tended more to have made him his father's heir, than all the soundings of trumpets, the riding on mules, and the passing of decrees, and the sealing of covenants, did, or could do: and as it was not in their power to give him common understanding: So it was not in their power to make him Solomon's heir.—The very first act of his life, rent his father's kingdom in twain, and the cry throughout the camp of Israel was, "To YOUR TENTS, O ISRAEL!" and the ten tribes revolted from the house of David, and served them no more to this day.

So much then, for instruments of writing, covenants, deeds and decrees, making one man another's heir. It requires the power, the wisdom, and the sagacity of the predecessor, to make the successor his heir, and nothing short of that could do it.

When the scriptures speak of making the saints "heirs of God, and joint heirs with Christ Jesus;" they surely take into consideration what will be necessary to do it, and if so, the thing proposed to men in the religion of heaven is, to put them in possession of the power, the wisdom and the knowledge, sufficient to make them heirs of God, and joint heirs with Christ Jesus. If a person is to partake of only part of the

heirship of Christ, then, part of his qualifications will be sufficient; but if he is to be a joint heir, and be an equal partaker with Christ, then, nothing short of the same powers which Christ possesses, will enable him to do it.

The query which now arises to the mind, is this, Is the human mind capable of possessing such power, and such authority? If it is, perfection, as far as it relates to man, consists in obtaining it; for without it, no person can be perfect, for where there is one attainment wanting that person is not perfect. And if the human mind is not capable of enjoying and exercising such powers, why say that we are to be heirs of God, and joint heirs with Christ? Surely it would be an insult upon our good feelings thus to trifle with us.

From this view of the subject, which is both scriptural and reasonable, it can be easily seen why the Savior said to his disciples, "Be ye perfect even as your Father in heaven is perfect." Because that, and that only, would crown them with glory, honor, and immortality, and without it, their religion would be vain, yea, worse than vain; for instead of its adding to their happiness, it would make them of all men most miserable.

When perfection, as relates to the saints, is once understood, it throws great light on the whole scheme of things revealed in the bible; and enables us to see the consistency, and propriety of the whole. The object proposed to men in embracing the scheme of heaven, is to make them perfect, and that perfection consists in putting them in possession of the powers of the Deity, by which they heir, and of course govern all things: making them equal sharers in all power, in heaven and on earth. Hence, says the Savior, "Thou hast been faithful in a few things; I will make thee *ruler* over many things: enter thou into the joy of thy Lord."

Let us keep this in mind, and then see the consistency of the scheme of the heavens by which they propose to save men.

It was said to the apostles, "Go ye into all the world, and preach the gospel to every creature; He that believeth and is baptized shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe," &c.

By this commission, it will be seen by the candid reader, that it was proposed to those who believed the testimony of the apostles, that they should be put in possession of a power different from that which was enjoyed by the rest of the world, and a power tending directly towards perfection, even, towards the power enjoyed by the Deity, by which they were heirs of all things, and of which heirship the saints were to be made partakers.

Read carefully the account given in the bible, and it will be seen that as soon as the gospel was received, the power which was according to the nature of their heirship, began to be exercised by them, and kept increasing, and increasing, until they had power over water, and over fire, and could command the very elements, the sun, moon, &c. and they would obey them, exercising a power which tended directly to make them partakers of all power, in heaven and on earth; and to make them heirs of God, and joint heirs with Christ Jesus; whose heirship consisted in an identity with the Father. "All mine are thine, and thine are mine; and I am glorified in them," says the Savior to his Father, John, 17: 16. So the saints heirship was to consist in an identity with the Father and the Son. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17: 21. So then, with the greatest propriety, the apostle promised to the saints of his day, that they should be heirs of God, and joint heirs with Christ Jesus. And if so, must be partakers of both their power and glory.

It is, therefore, easily seen, that a religion which does not immediately tend to put men in possession of power, *power supernatural*, (so called,) does not in any degree tend to perfection; and if it does not tend to perfection. it does not towards salvation: and all the labor, and pains, which men may spend to establish, and to build it up, is only building a house on the sand, which will fall with awful ruins, in the day when the winds blow, and the rains descend.

Let it here be observed, that when men in days of old had obtained this

power with God, that they could exercise power over the earth, and over the elements, they were said to be perfect: as was the case of Noah, of Abraham &c. And those who had not this power, were never said to be perfect, no, nor never will be by the God of heaven.

Thus it was, that all the saints of former days, made their way towards perfection, in the exercise, and in the increase of power; and as they approached toward the power which Jesus had, when he said, "All power in heaven and on earth is given unto me" in like proportion they approximated perfection; but inasmuch as they did not approximate towards that power, they did not advance towards perfection; for this and this only constitutes perfection before God: and when he speaks of men being perfect he means the perfection which belongs to himself.

There can be nothing more ridiculous to the ear of a correct biblical student, than to hear the men of this generation talking about perfection, and about men's getting perfect, while they deny the very existance of such a thing; for they openly declare that all the powers of the spiritual kingdom have ceased, and are to be exercised no more. Let it be so; but we ask where is perfection then? we answer no where; for take the powers of the spiritual kingdom away, the enjoyment of which constitutes perfection among men, and surely perfection ceases with them, and there is an end to it, both in heaven and on earth, as far as men are concerned.

A few more words about the former day saints, and the sects of this generation, and I have done for the present. It is this, either the saints of former days were more than perfect (and that is impossible) or else the sects of this day are infinitely short of it. The former day saints could by their faith stop the mouths of lions, quench the violence of fire, escape the edge of the sword, put the armies of the aliens to flight, receive their dead children to life again, heal the sick, cast out devils, speak with tongues, interpret tongues, prophecy, dream dreams, see visions, &c. &c. I say then either the exercise of these powers among the former day saints was more than perfection, or else the sects of these days are no where near to perfection neither are they making the least advances towards it, and which of the two it is, I will leave a candid public to judge.

S. R.

Kirtland, Sept. 15. 1836.

BROTHER O. COWDERY:

I started from Kirtland on the 17th of May last, in company with brothers Joseph Young and Elijah Reed, and traveled east as far as Whitesborough, Oneida co. N. Y. there I separated from them and traveled into Washington co. N. Y.; there I labored for a short time, and in the edge of Vt. and baptized two.—I then left the place and falling in company with brother J. Young we continued our course to the east for the express purpose of visiting our friends, which we had anticipated doing with deep interest. We called in Canaan Conn. where we preached and baptized four: from thence pursued our journey to Providence and Boston where we preached several times; and in the latter place baptized two. I there left bro. J. Y. and went as far as Newry, Oxford co. Me. attended a conference in company with elder Lyman E. Johnson, there we baptized two; the Spirit of the Lord attended our conference; at our public preachings we had large and very attentive congregations. I then returned to Boston, in company with elder Lyman E. Johnson and others who were coming to Kirtland, there I tarried over the Sabath preached and baptized two more.

Brother J. Y. and I then started for home, via, Providence where we called a conference and ordained brother Bennington to be an elder: we also called in Conn. at Canaan and baptized one: from thence we continued our journey home, and arrived in Kirtland on the evening of the 9th of September, having labored much to spread the everlasting gospel, and baptized thirteen, visited our friends as we anticipated, with whom we conversed freely on the subject of the gospel as brought forth in the last days: many of them seemed to realize the truth of it and none rose in opposition to it.

May the Lord bless those whom we visited, and gather them into the covenant of his grace, and save them through Jesus Christ in his presence. Amen.

B. YOUNG.

For whatever things were written afore-time, were written for our learning, that we through patience and comfort of the scriptures might have hope.—Romans 15: 4.

Various methods have been employed, at different periods and by different persons, to convey useful knowledge to mankind. The knowledge most useful and most important to man is that of morals and religion. These sciences afford not only the most pleasant and elevated subjects of meditation, but evidently possess a very powerful influence over human happiness, both in the life that now is, and that which is to come

The principles of morality and religion, have by some, been delivered in short plain significant sentences, and have been left to produce their effect by their own weight and evidence.—Public teachers have at other times taken pains to explain and enforce these principles; have demonstrated their reasonableness and utility; and have exhibited the criminality, the danger and the misery of neglecting or transgressing them. The charms and graces of poetry have been employed to set off the native modest beauties of truth and virtue, and allegory has spread her veil over them, in order to stimulate our ardor in the pursuit, and to heighten our pleasure in the discovery. The penetration of genius, the enchantment of eloquence, and the creative energy of fancy, have successively lent their aid to those gentle guides of human life, these condescending ministers to human comfort.

But in the lapse of time, and waste of years, thousands of their pretended advocates have run before they were sent, multiplied words without that wisdom which comes from above, and darkened counsel without conveying that knowledge that is necessary to salvation.

The historian's page has been unfolded, ages and generations elapsed and gone, have been made to pass in review; the lessons of religion and virtue have been forcibly inculcated, by a fair and impartial disclosure of the effects, which the observance or neglect of them, have produced on the affairs of men. And the pencil of history has enriched the canvass, not only with men in groups, but selecting distinguished individuals, delineating them in their just proportions, and enlivening them with the colors of nature, has exhibited a collection of striking portraits, for entertainment and instruction. In contemplating these, we seem to expatiate in a vast gallery of family pictures, and take delight in comparing the various features of the extensive kindred as they resemble or differ from each other, and through the physiognomy piercing into the heart, we find them though dead, yet speaking and pleasing companions.

The holy scriptures possess an acknowledged superiority over all other writings in all the different kinds of literary composition which is called Biography or a delineation of the fortunes, character and conduct of particular persons; and whether the historians be themselves the men they describe and record, or whether from proper sources of information, they record the lives and destinies of others.

Now the professed purpose of all history is without fear or favor, without partiality or prejudice to represent men and things as they really are,—that goodness may receive its just tribute of praise and vice meet its deserved censure and condemnation. It is evident this end is most easily and most certainly attained when our attention is confined to one particular object, or to a few at most; this may be judged of by the feelings and operations of the mind in the contemplation of other objects.

When from the summit of some lofty mountain we survey the wide extended landscape; though highly delighted we feel ourselves bewildered and overwhelmed, by the profusion and variety of beauties which nature spreads around us. But when we enter into the detail of nature; when we attend the footsteps of a friend through some favored beautiful spot, which the eye and the mind can take in at once; feeling ourselves at ease with undivided, undistracted attention we contemplate the whole, we examine and arrange the parts; the imagination indeed is less expanded but the heart is more gratified; our pleasure is less violent and tumultuous, but it is more intense, more complete and continues much longer; what is lost in respect of sublimity, is gained in perspicuity, force and duration.

Take another instance:—The starry heavens present a prospect equally

agreeable to every eye. The delights of a calm serene evening, are as much relished by the simple and unlettered, as by the philosopher. But who will compare the vague admiration of the child or the clown with the scientific joy of the astronomer, who can reduce into order, what to the untutored eye is involved in confusion: who can trace the path of each little star; and from their past experiences can calculate to an instant of time their future oppositions and conjunctions?

Once more:—It is highly gratifying to find ourselves in the midst of a public assembly of agreeable people of both sexes and to partake of the general cheerfulness and benevolence.—But what are the cheerfulness and benevolence of a public assembly compared with the endearments of friendship and the meltings of love?

To enjoy these, we must retire from the crowd and have recourse to the individual. In like manner whatever satisfaction and improvement may be derived from general histories of mankind, which we would not be thought by any means to depreciate; yet the history of particular persons, if executed with fidelity and skill while it exercises the judgement more severely, so it fixes down the attention more closely and makes its way more directly and more forcibly to the heart. To those who are acquainted with this kind of writing, much need not be said, to convince the superior excellence of the sacred penmen. Biographers merely human, uninspired, necessarily lie under many disadvantages and are liable to many mistakes. The lapse of time is incessantly thickning the veil which is spread over remote persons and events. The materials of history lie buried, confounded, and dispersed among the ruins of antiquity; and cannot be easily distinguished and separated, even by the eye of discernment and the hand of dishonesty, from the rubbish of fiction. And as they are not always furnished by truth and nature, so neither are they always selected with jndgement, nor employed with taste and discernment.

Besides, every man sits down to write, whether of ages past or the present, of characters near or remote, with a bias upon his mind, and this he naturally endeavors to communicate to his reader. All men have their favorite periods, causes, characters, which of course, they strive, at any rate, to embellish, to support, to recommend. They are equally subject to antipithies on the other hand, under the influence of which, they as naturally, strive to depress, to expose, to censure what they dislike, and as men write and spead, so they read and hear under the influence of prejudice and passion. Where the historian's opinions coincide with our own, we cheerfully allow him to be in the right; when they differ, without hesitatien we pronounce him to be mistaken.

Most of the writers of profane ancient history are chargeable with an absurdity, which greatly discredits the facts they relate, and reduces their works almost to a level with fable.—They attempt too much, they must needs account for every thing; they conjecture when light fails them, and because it is probable or certain that eminent men employed eloquence on important public occasions, their historians at the distance of many centuries without record or written document of any kind whatever, have from the ample store of a fertile imagination, furnished posterity with the elaborate harangues of generals, statesmen and kings. These it is acknowledged are among the most ingenious, beautiful and interesting of the traces of antiquity which they have transmitted to us: What man of taste could bear to think of stripping these elegant performances of one of their chief excellencies? But truth is always injured by the slightest connexion with fable. The moment I begin to read one of the animated speeches of a hero or a senator, which were never composed, delivered or written, till the historian arose, I feel myself instantly transported from the real theatre of human life into a fairy region. I am agreeably amused, nay delighted; but the sacred impress of truth is rendered fainter and feebler on my mind; and when I lay down the book it is not the fire and address of the speaker, but the skill and ingenuity of the writer, I admire. Modern history more correct and faithful than ancient, has fallen however into an absurdity not much less censurable. I mean that fanciful delineation of character, with which the accounts of certain periods, and the lives of distinguished personages,

commonly conclude; in which we often find a bold hypothesis hazarded for the sake of a point; and a strong feature added to, or taken away from a character, merely to help the author to round his period.

Finally a great part of profane history is altogether uninteresting to the bulk of mankind. The events recorded are removed to a vast distance and have entirely spent their force. The actors exhibited are either too lofty to admit of our approach with any interest or satisfaction to ourselves; too brutal to be considered without disgust or too low to be worthy of our regard. The very scenes of action are become inaccessible or unknown; are altered, obliterated or disregarded. Where Alexander conquered and how Cæsar fell, are to us mere nothings.

But on opening the sacred volume, all these obstructions in the way of knowledge, of truth, of pleasure, disappear; length of duration can oppose no cloud to that intelligence with which "a thousand years are as one day, and a day as a thousand years." The human heart is there unfolded to our view by him that knows what is in men, and whose eyes are in every place beholding the evil and the good. The men and the events therein represented are universally and perpetually interesting, for they are blended with the "things which accompany salvation," and affect our everlasting peace. There the writers, whether they speak of themselves or of other men are continually under the direction of the spirit of all truth and wisdom. These venerable men, though subject to like passions with others, there speak not of themselves, but from God, "for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost, and all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works."

When we study the lives, the characters of men, we are almost imperceptibly led to contemplate our own.—Lost to ourselves, lost to our friends, lost to the society in which we live and lost to the world, will be our time spent in reading the history of other men and other times than these in which we live, if we do not shun the vices and follies, imitate the examples, and emulate the virtues of those characters our better judgment teaches us to admire.—Our fathers *were*, we are. The curtain has dropped, and has hid ages and generations past from our eyes. Our scene is going on, and must likewise speedily close. We are not perhaps furnishing materials for history.—When we die, obscurity may spread the vail of oblivion over us, but let it be remembered that every man's life is of importance to himself, his family, his friends and in the sight of God his heavenly Father. They are by no means the best men who have made the most noise in the world, neither are they the worst against whom the shafts of calumny and bitter reproach have spent their force. Actions that have obtained the greatest celebrity have not always been the most commendable in the sight of God. While those springing from a heart actuated by a consciousness of the approbation of heaven, have more frequently been the fruit of modest innocence and retirement, and will remain in oblivion till the searcher of hearts "shall try every man's work of what sort it is." Scenes of violence and blood; the workings of ambition pride and revenge, compose the annals of men.—But piety and purity, temperance and humility, which are little noticed and soon forgotten of the world; are held in everlasting remembrance before God. And happy, (we believe) had it been for many of those, whose names and deeds have been transmitted to us with renown, if they had never been born. Our corruption subdued, is a victory infinitely more desirable and more truly honorable, than a triumph gained amidst the confused noise of ten thousand warriors and as many garments rolled in blood; 'for he that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.' Let us all remember that to be a child of God is far more honorable than to be descended from kings, and to be a saint is a much higher title than hero.

The period is fast approaching when time itself shall be swallowed up or as the revelator expresses it, should be no longer, when Adam and his youngest son will be contemporaries, when the mystery of providence shall be

closed up, the mystery of grace finished, and the ways of God fully vindicated to men.

Though wickedness now abounds and the love of many waxes cold, however we may deprecate it, such is yet the fact, and such will be the fact till the arch deceiver is bound and his works swept from the earth.

Notwithstanding iniquity abounds and will abound as we have before remarked, yet that does not lessen the obligation of every individual of the human family,

To govern his passions with absolute sway,
And grow wiser & better as life wears away.

W.

Messenger and Advocate.

KIRTLAND, OHIO, NOV. 1835.

TO THE CHURCHES OF LATTER DAY SAINTS.

As we have frequent applications by letter, and otherwise, for advice respecting official members of this church relative to their observance of the word of wisdom, we have thought proper, that the churches need not be deceived as to official members think of living in transgression and hold their stations in said church, to publish below the decision of the High Council on that important item of our faith, given Feb. 4th, 1834.

"That no official member in this church is worthy to hold an office after having the words of wisdom properly taught to him, and he, the official member, neglecting to comply with, or obey them, after which the counsellors voted according to the same."

And above all these things put on charity which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.—COLLOSSIANS 3. 15,16.

That we may have a clear idea of the force and meaning of the apostle's expression couched in the words we have quoted; it may be proper to notice some of his reasoning in the context. And first, it is evident that he addressed his epistle to the saints, to the members of that church which was built up and established upon those pure principles of the gospel which were inculcated by Jesus Christ himself and preached and promulgated by all the holy apostles to that time, so that he might with equal propriety as to the church at Ephesus, say, "Ye are built upon the foundation of the prophets and apostles Jesus Christ himself being the chief corner stone." The apostle enumerates a catalogue of crimes of which probably many of the Collossians had been guilty, and warns and exhorts them with all his warmth of feeling and holy zeal for his Master's cause, to forsake them, and "deny themselves of all ungodliness and every worldly lust." He knew the power of habit, the strength of prejudice and the influence of surrounding examples; he, therefore, urges them with the greater vehemence to "put off concerning the former conversation, the old man which is corrupt and put on the new man which after God is created in righteousness and true holiness." After rehearsing those sins of which they had been guilty, and into which he well knew they were yet liable to fall, if they did not watch and pray, he now introduces the words we have chosen, as if he would propose something to them of more importance, of greater moment than the instructions he had before given them. "Above all these things said he, put on charity which is the bond of perfectness." By the term *charity* he doubtless would be understood to mean that commendable grace of which he speaks in the 1st epistle to the Corinthians 13th: 1,4,5,6,7 & 8 verses.

It was not only necessary that they should abstain from evil, but that they should be exercised with love to God and one another, for the good reason that charity, or love, was the bond of perfectness. It was that which (if in exercise) secured them not only from every evil, but from every appearance of evil. It was that which rendered them acceptable to God; it was that which inspired them with confidence in their heavenly Father. It was the foundation of ever springing hope in their breasts, and prompted every act of pure devotion that they or any other saints ever exercised towards the King of heaven. It necessarily opens up that intercourse with the upper world, that enables the saint, though he live in this world, to live above it.

Under the influence of this grace, the peace of God will rest with them, rule in and reign over them, to which the apostle says to his brethren they were called, in one body: and from a consideration that the peace, the joy and consolation, that the saints enjoy, and that they flow from him, from whom emanates light and life, he exhorts them to be thankful. It is, therefore, but just that we render thanksgiving and praise to God for all his mercies. "For every good gift and every perfect gift cometh from above, from the Father of lights in whom is neither variableness nor shadow of turning."—What heart so black with infamy and crime as not to be touched with feelings of gratitude to a disinterested benefactor? We should be ready to conclude there was none, were we not from experience, compelled to think otherwise. Our own observation in our intercourse with the world has verified what the same apostle said in his epistle to Timothy should be in the last days. Men shall be unthankful, unholy, without natural affection, truce-breakers, &c. with all the train of vices and evil propensities, incident to a heart void of *that* charity which he commends so highly, calling it the bond of perfectness.

We ought to be very careful that we do not mistake mere sympathy for the grace of which we have spoken — We shall find sympathy to dwell in a greater or less degree in the bosom of every intelligent being in the universe —even the brute creation evidently possess a share of it, but are as destitute of that charity, that love to God our heavenly Father, of which the apostle speaks, as the vilest wretch that the Lord ever suffered to live. That distress and anxiety to relieve a fellow creature in pain which we often see manifested is by no means charity—therefore, can no person claim the peculiar favor of heaven for the exercise or influence of it. And neither can any one expect the approbation of heaven without it. Destitute of it we should be unfit to assemble together, and for all society here below, where calamities, casualties, and all the miseries incident to frail mortality beset the traveler in his pilgrimage through this unfriendly, inconstant world.

There appears to be no obscurity in the apostle's meaning when he writes to his brethren on this subject; he was not only plain and conclusive in his addresses to them, but he seemed to have designed the same instructions to benefit other churches, for says he, when this epistle is read among you, cause that it be read also in the church at Laodicea. If it were proper for the church at Laodicea, it was because they were prone to the same vices, and had need of the same admonition, the same rebuke and the same self-denial on their part to entitle them to the rewards of the righteous.

Once more in conclusion we say, if we are the saints of the most high God, the same remarks apply with equal and unabated force to us. God is the same, his gospel the same and he requires the same obedience to his commands. W.

TO FRIENDS IN THE EAST.

Dear brethren, according to your solicitations I now drop a few lines to you in the name of the Lord for your information as also for my satisfaction. After leaving Kirtland, May 29, 1835, according to previous arrangements I united with elder Lorenzo Barns at New Portage, and proceeded eastward through the State of Pennsylvania to Susquehannah Co. and from thence to Elmira, N. Y. and after setting forth in simplicity the fulness of the everlasting gospel, I had the pleasure of baptizing four persons, three of them were relatives; and you must think I had a time of great joy in the Lord, notwithstanding the multitude of lies, and slanderous reports which were circulated concerning me, and the people to whom I belong in the best of blessing with persecutions. After leaving elder Barns, the next place of particular labor, was Mc'Donough, where there is a small church of the saints: here one went forth in the waters of baptism for a remission of sins according to the gospel. Many were attentive to the word, declaring it to be the gospel according to the bible, but, as I was in great haste, I left them and pursued my journey into Canaan, Ct. where I found a small branch of the church, determined to press forward unto the coming of the Lord. After paying them a short visit, I went into New Haven Co. where I labored for some time; and notwithstanding very many not only acknowledged the things

declared, to be true, but bore witness of it. I may say there were hundreds who bore testimony to these things, but did not obey them as only three went forward in baptism. After this I visited the church at Killingsworth, and so passed on to Hadam, where I labored a few weeks, and being assisted by elders H. Redfield, and Wm. Spencer, I established a church of saints containing a dozen members, who were determined not only to keep the word of wisdom, securing to themselves health and strength; yea, even great treasures of knowledge, but were determined to keep the commandments, that thereby they might have an inheritance in the celestial kingdom of God; I would not say that satan came in human shape, but human beings came in devil's shapes, (if our traditions be correct) for they were blacked, and transformed; and of all the yells of savages in war, I think that these could not be outdone. Besides disturbing the peaceable inhabitants, they threw large stones at persons who had never offended them only by obeying the gospel, they knocked others down, and broke in windows and the like.—In fact, for me to describe the scene would be impossible; but the elders who have seen the like, need no description. From this scene, I traveled through the States of Rhode Island, Massachusetts, Maine, New Hampshire, Vermont, New York, Pennsylvania and Ohio, preaching by the way, and arrived at Kirtland Oct. 31, 1836, where I found, instead of the few friends, thinly scattered around the bare frame of the Lord's house, multitudes of brethren, laboring through the week, and when the sabbath arrives, assemble to hear the doctrine of heaven distil from the lips of the Lord's servants, while they stand in the consecrated pulpits of the temple of the Lord, a monument for this generation to gaze at, while they marvel and wonder and perish, because they will not believe though it be declared unto them not only by ancient prophets and apostles, but by living witnesses, and a wonderful cloud of them to, who set forth the gospel as plain as plain can be, so plain that even they themselves acknowledge that they cannot deny it. For want of time I at this time make an end, but when I get more leisure, I shall, by the permission of the Lord, write you again.

As ever, your brother and friend in the new covenant to Israel.

DANIEL STEPHENS.

Brother O. Cowdery—Since I have the privilege of being numbered with the saints in these last days, I feel willing to mourn with those that mourn and delight to rejoice with those that rejoice. The teachings of the Savior on the mount, "All things whatsoever ye would that men should do to you do ye even so to them." Therefore I take up my pen that others may know that the cause of our great Redeemer is rolling forth amid this crooked and perverse generation. I do feel to rejoice and thank the Lord for his goodness and the blessings that he has bestowed upon me, the fulness of which I shall not be able to give you in this brief sketch of my labors this season. In the opening of the spring I started from Kirtland, on a mission East; went by water as far as St. Lawrence county, N. Y. and in the town of Decalb I commenced lifting a warning voice; bending my course East to Chittenden co. Vt. In the town of Underhill, seven obeyed the Everlasting Gospel by going down in the waters of baptism—many more were convinced of the truth of the work, for elder Butterfield in a few days came along and baptized eighteen. From Underhill I went into the province of Lower Canada: took me up a circuit in the towns of Stanstead, Hatley, Compton, and Bamston, where I spent the most of my time for three months. School-houses were opened in almost every district, and I improved the time as the Lord gave me strength. I baptized eleven, and many more were searching the scriptures to see if the things preached were so. I left them in the care of elder Winslow Farr to carry on the work—for I believe that it has but just begun. I am now bending my course west. The saints here are very anxious that I should tarry with them a little.

I remain your brother in testimony of the word of God.

HAZEN ALDRICH.

Ogdensburg, N. Y. Oct. 10, 1836.

A conference was held in Perry church, Richland Co. O. Sept. 3 & 4, 1836. In organizing to transact business elder H. G. Sherwood was duly called to the chair, and George C. Wilson was chosen clerk. Meeting opened by prayer and remarks from the chair on the nature and design of the meeting. The business was then called for, when Daniel Cam, a priest, represented Perry church as having 37 members, nearly all in good standing. Lewis Wilson represented Perrysville church with 29 members all in good standing. Jacob Myers, presiding elder in Worthington branch, represented that with 24 members nearly all in good standing. Cephus Mc'Vay presiding elder of Wayne church, Knox Co. represented that church with 24 members in good standing. Elder Sherwood represented 7 members in Licking Co. near Granville, all in good standing; making 121 in all. Several persons were presented for ordination. After being addressed from the chair upon the subject of being ordained to the holy priesthood of God, the following persons came forward, and Daniel Cam, William Rood, Lewis D. Wilson, and George C. Wilson were ordained to the office of elders. It was voted that James Huntsman, a priest in Perry church, then off on a mission, be ordained an elder. William Werick, John Mc'Vay, and John Jenkins were ordained priests. Nathan Packer, a teacher, and Jacob Werick a deacon. After much instruction to priest and people present, the meeting of the first day closed with much love to God and man.

Sabbath at ten o'clock the meeting opened by elder Myers who addressed us on the sugject of the depravity of man, and followed by elder George A. Smith, on the gospel; and closed by elder Sherwood with an address appropriate to the situation of the members, their privileges duties &c. after which two came forward for baptism After the administration, we convened for a sacramental and confirmation meeting, when two others came forward for baptism, who after the administration were confirmed at the water edge and the meeting closed, when many were greatly encouraged to strive for the crown.

H. G. SHERWOOD, *Ch'n.*
GEORGE C. WILSON, *Cl'k.*

BROTHER O. COWDERY:—

I left Kirtland July 21st, travelled as far east as Aurelius, Cayuga co. N. Y. tarried there a short time and held forth to the inhabitants the principles of salvation; proceeded from thence to Onieda co., labored principally in the towns of Boonville and Vienna, baptized 3 in the former, and one in the latter place. Had large and very attentive congregations; found many enquiring after truth, together with others who were ready and willing to oppose the principles of the everlasting gospel, by openly declaring against it, before they made themselves acquainted with its tenets, and slandering the character of those they knew not; thereby plainly demonstrating to the world that they are the false prophets and false teachers, spoken of by Peter in his second epistle to the ancient saints, who "speak evil of the things that they understand not." The brethren and friends in the above places, are desirous to have the Elders call on them when convenient.

E. ROBINSON.

Kirtland, Oct. 9, 1836.

DIED in Tompkins, Delaware Co. N. Y. on the 22nd of May last, Thomas L. Willes, aged twenty six years and ten months. Brother Willes embraced and obeyed the fulness of the gospel Nov. 11, 1832; he was a young man of an unimpeachable character, his heart ever rejoiced in the prosperity of the cause of truth, and the spread of the fulness of the everlasting gospel; and while his friends and brethren mourn his loss, how consoling is the thought that he kept the faith and died in hopes of a glorious resurrection.

OF the same family on the 14th of August last, Polly W. Willes, aged 22 years and 4 months. Sister Willes obeyed the fulness of the gospel Sept. 23, 1832; she was a worthy member of society, and adorned her profession by a well ordered life, truly becoming a saint of God.

IN Perry, Richland Co. O. on the 26th day of Sept. last, Elder Jesse Huntsman, after an illness of eighteen days. He had been a member of the church about three years; went to Zion with the saints in 1834, and was ordained at Kirtland one of the first sev-

enty, in the spring of 1835. Although he has not been abroad much preaching, yet, his example as a member of the church has been such that his loss is deplored by all who were acquainted with him, and more especially by the church over which he presided.—[*Communicated.*]

IN Bradford, Mass. on the 28th of Sept. last, Marinda Johnson, daughter of Thomas and Hannah Burbank, aged thirteen months and seventeen days.

IN this town, Oct. 1, Moroni, son of Otis & Sally Shumway, aged one year three months and eight days.

IN Lebanon, St. Clair Co. Ill. on the 15th of Sept. last, Thomas H. Pea, son of John and Elizabeth Pea, aged 20 years seven months and ten days.

In this town, on the 23th ult Eliza, daughter of br. Benjamin K. Hall; aged seven years.

SELECTED.

In forming estimates of human greatness, it is natural for men to consult their senses, not their reason.—With the idea of royal majesty we connect those of a chair of state, a numerous retinue, an ermine robe, a scepter and a crown. But wisdom and goodness are the qualities which confer real dignity and command just homage and respect. Our preconceptions of earthly magnificence much exceed the truth, and knowledge speedily levels the fabric which imagination had raised. But the wonders of nature, the mighty works of God grow upon us as we contemplate them. No intimacy of acquaintance reduces their magnitude or tarnishes their lustre.—And if the very frame of nature, the vastness, the variety, the harmony and the splendor of the visible creation, is so calculated to fill us with astonishment and delight, how must the plan of providence, the work of redemption, the great mystery of godliness excel in glory!

In the discoveries which it has pleased God, at sundry times and in diverse manners to make of himself to mankind, he has at one time addressed himself directly to the understanding; at another made his way to the heart and conscience through the channel of the sense. The law was given in every circumstance of external pomp; it was accompanied with every thing that could dazzle the eye, fill the ear, and rouse the imagination. The kingdom of God, in the gospel of his Son, "came not with observation." The great Author of the dispensation of grace, according as it was predicted concerning him, "did not strive nor cry, nor cause his voice to be heard in the streets." He had in the eyes of an undiscerning world, "no form nor comeliness, no beauty why he should be desired." And therefore "he was despised and rejected of men." But we are taught to think very differently of his second appearance. "He shall come in the clouds of heaven, with power and great glory;—In his Father's glory, and all his holy angels;—With the voice of the arch angel and the trump of God."

SHORT SENTENCES.

☞ Love the Lord and keep his commandments without being reminded of it every day.

Love your neighbor as yourself, and make his welfare your welfare, and the Lord will reward you for it.

Love labor, and whatever you do, remember the poor and needy.

Thank the Lord for the blessings you daily enjoy from his holy hand.

Thank the Lord for all things for his goodness is endless.

THE LATTER DAY SAINTS'
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LATTER DAY SAINTS'
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THE SAINTS AND THE WORLD.

The opinions entertained by the world respecting the saints, are such as to excite feelings of no ordinary kind, in the mind of those who are enlightened in any degree to understand the nature of their religion, and the extent of their privileges as saints of the last days; concerning whom so much has been said by the prophets of former times.

The world being ignorant of what the Lord was to do, after the Gentiles had corrupted the religion of the new testament so as to deprive themselves of the kingdom of heaven, have compounded together a little of the religion of Abraham, and of Moses, and of the new testament, seasoning it pretty well with heathenism, and making to themselves thereby both a religion, and a god, which is neither the religion nor the God of Abraham, nor Moses, nor the apostles, but something widely different from them all.

And such has been, and now is the influence of this strange commixture of unamalgamated materials, that all people have been confused, and darkened by it; and the very wisest of them have been thrown into difficulty, and derangement, on the subject of their future interest; so much so, that when the saints themselves receive the everlasting gospel, it takes them a long time to ged rid of their prejudices, so as to understand their privileges, and enter into that course of life which is plainly marked out by the prophets, as the course which alone can accomplish the object for which they are called.

For instead of their immediately pursuing the course intended by the God of heaven to build them up and establish them in honor, and power, they are difficultied by an attempt to subject them to some antiquated law, either of revelation or tradition, which is not at all suited to their condition of life, nor to their situation as the saints of the last days.

The Lord always has an order of things or a dispensation of things suited to the times and seasons, and the same dispensation or order of things, will not suit at all periods of the world. Hence the order of things introduced in the days of Abraham, would not suit in the days of Moses, and the order of things in the days of Moses, had to give way in the days of the apostles. And the order of things established by the apostles, must cease when the dispensation of the fulness of times comes in. See Eph. 1st chapt. 10th verse.—For the dispensation in the days of Moses, was intended for regulating the saints in circumstances different from that in the days of Abraham, and that in the days of the apostles, different from that of Moses, and the dispensation of the fulness of times different from all,

So that every dispensation must have laws differing from each other, and the laws which would be good and wholesome under one dispensation, would be injurious and destructive under another; and instead of their tending to good they would tend to evil. Because they would not at all tend to accomplish the object for which the dispensation was introduced.

The purposes of God in relation to this world, must be accomplished, and the different dispensations necessary must be introduced, in order that they may be accomplished, otherwise the testimony of the prophets must fail, and the glory of God be tarnished forever.

It is not my intention in writing this treatise, to occupy the attention of my readers, with remarks on the dispensations preceeding my own day, only as occasion may require, but to invite their attention to the one under which we live.

And the first item, is the fact that a dispensation was to be introduced in the last days, different from all that had gone before; that was neither the dispensation of Abraham, of Moses nor yet of the apostles of the new testament (so called.) For proof of this we quote Eph. 1:10. "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

Here, then, there is not only a dispensation mentioned, but the features of it so clearly set forth, as to preclude

the necessity of mistake. For we are told in so many words that it was to be a dispensation of gathering together all things which are in Christ Jesus whether the things to be gathered, were on earth or in heaven, they were all to be gathered together. It wants but a moment's reflection to see that the dispensation mentioned in this verse, is neither the dispensation of Abraham, of Moses, nor yet of the apostles; for neither of those dispensations nor the laws and regulations pertaining thereto, had power neither were they designed to gather together all things in Christ. This must be the work of the last dispensation which will be introduced in the world.

The apostle Peter calls this dispensation by another name, in the 3rd chapter of the Acts of the apostles and 1st verse. He there calls it the times of the restitution of all things. Every observer of the ways of men and things knows that the present order of things in the world is not the restitution of all things. The apostle further says of this restitution of all things, that it has been spoken of by the mouth of all the holy prophets since the world began. So that it has been a matter of public notoriety among the saints of all ages and of all generations. It is with this dispensation of things with which we have to do in the days in which we live.

Let me here remark, that the religion of Abraham, of Moses and of the apostles, have all ceased to exist; they are no where found in the world, neither do men believe that they will ever return to the earth. Ask any of the professors of religion of the different denominations, if that religion which consisted in inspiring apostles, prophets, evangelists, and also in mighty works, such as healing the sick, casting out devils, raising the dead, &c. is now in the world, and they will answer you in the negative, and will further assure you, that it will never return again.

So, when I say that the religion of the former dispensations is no more, I have the concurrence of all the professing world, of all parties and of all religions. And that any of them will return to the world in the form in which they once existed has yet to be proven to my mind, for as yet I do not so understand the scriptures. That they may yet return to the world, in part, or in whole, as forming a part of the dispensation of the fulness of times, I am now not disposed to dispute, but shall leave it for further investigation. But as the apostle has told us that the dispensation of the fulness of times or the times of the restitution of all things, has been spoken of by the mouth of all the holy prophets since the world began; to them we shall look for its features. And this becomes the more necessary, as it is with this dispensation we of the last days have to do.

There will be no dispute among correct biblical students, that under this dispensation our heavenly Father will bring about the deliverance of his people, fulfil his covenants which he made with the fathers since the world began, and bring about rest and peace on the earth: so that songs of everlasting joy will crown the heads of the righteous, and peace reign within their borders.

And I presume that it will also be admitted, that the saints of the last days must be a people of a character on whose heads such blessings can descend. In all investigations of this kind, we should remember that we are speaking or writing of men, not of heavenly messengers; and we must, therefore, enquire, what kind of people they must be in order that they may inherit the blessings of the last days? and through whom the Lord can accomplish what he has designed to accomplish by them.

The prophet Jeremiah in speaking of the dispensation of the fulness of times, in which all things in Christ were to be gathered in one; says, "Therefore behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel out of the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave to their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16:14,15,16.

These expressions of the prophet, give us an idea of what kind of people the people of the Lord will be in the

times of the restitution, or gathering. That they will be a people of most daring courage, and of untiring perseverence, otherwise they will never fish Israel, and hunt him from every mountain, and every hill, and out of the holes of the rocks. It is a well known fact, that Israel is widely scattered, and that they help to people almost every division of the earth with which we are acquainted, and must people some parts with which we are not acquainted, or else the ten tribes are not in existence on the earth, and if that is the case, the testimony of the prophets is surely false; and they will be found false witnesses for Israel; for Jeremiah has declared in the third chapter of his prophecy that Judah and Israel shall walk together: and Ezekiel has said they shall be one nation on the mountains of Israel, and shall be two nations no more. Jer. 3:18. Ez. 37:20,21,22.

So then it comes to this, that the Lord's fishers and hunters, have to visit the mountains, the hills, and the rocks, of all nations, in order that the word of the Lord need not be spoken in vain. This surely will require enterprise and perseverence and patience too, will need have her perfect work in order that they may do the will of their Lord and master, and gather Israel according to his decree.

And it will not require much reflection to see that previous to the time of gathering the scattered remnants of Jacob, and the outcasts of Israel, that the saints will have to use a vast of exertion, in order that they may be able to bear up under the heavy burden which is placed upon them: for it will require great wealth to visit every nation, and gather up, in many instances, a poor and ignorant people, as those must be who are found in holes of the rocks, and in the mountains, and bear all the expense of taking them to their own land, that which was given to their fathers; and there build them up. Who does not know that all this will be attended with great expense, and who is to bear this expense, the answer is the fishers, and the hunters; if so then, how great must be their exertion and their enterprise? to obtain all the wealth necessary to accomplish so great an undertaking: And how liberal too must they be, when after so great exertion to obtain so great wealth, they will be willing to spend it in thousands; yea, in millions to gather together, and to build Israel in order that the word of the Lord fail not.

In those days, the words of Isaiah will most assuredly be fulfilled, that "The vile person shall no more be called liberal, nor the churl said to be bountiful," Isaiah 22: 5. They will try every man's work of what kind it is. No man can live among a people whose souls are sufficiently enlarged, to undertake an enterprise of so daring a character as this, and yet be a churl: depend upon it, in those days the vile person will not be called liberal, nor the churl bountiful, for liberality and enterprise must be the motto of every saint, or so gigantic a work will never be accomplished.

But in addition to the gathering together of Israel, we have many things said of the Zion of the last days, which shew unto us what kind of a people the saints of the last days must be; for who does not know that the Zion of the last days mentioned by the prophets, is the place where the people are to be gathered, when the fishers and the hunters fish and hunt them, from every mountain, and every hill, and out of the holes of the rocks.

The Psalmist David says of Zion, in 48th Ps. and 2d ver. that she is beautiful, the joy of the whole earth.

The prophet Isaiah has the following interesting sayings in the 62d chapter of his prophecy: commencing with the first verse we read as follows: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

He further says, in 6th and 7th ver. of the same chapter, I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence. And give him no rest till he establish, and till he make Jerusalem a praise in the earth.

In the 60th chapter of Isaiah, we have one of the most beautiful descrip-

tions given of the Zion of the last days, that can be given of any place by the pen of man. Any person who will give himself the trouble to read this chapter, must see that the Zion here spoken of, is one which is built up by the gathering together of the righteous from the different parts of the world where they are found. As the chapter is too long to quote, we shall make some extracts from it; though we would solicit our readers to take their bibles and read the whole chapter carefully through, as it contains matter of great consequence to the saints.

In the 6th verse, in speaking of Zion, he says: "The multitude of camels shall cover thee, the dromedaries of Midian and Epha, all they from Sheba shall come: they shall bring gold and incense; they shall shew forth the praises of the Lord"—7th verse, "All the flocks of Kedar shall be gathered together unto thee; the rams of Nabaioth shall minister unto thee, they shall come up with acceptance on mine altar, and I will glorify the house of my glory"—9th verse, "Surely the isles shall wait for me, and the ships of Tarshish, first to bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee—13th and 14th verses, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box tree together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons of them also that afflicted thee, shall come bending unto thee: and all they that despise thee shall bow themselves down at the soles of thy feet; and they shall call thee, the city of the Lord, the Zion of the holy one of Israel."

We have made these quotations in order to find out what kind of people the people of the Lord shall be in the last days. This we proposed to do in our own minds, by ascertaining what they had to do, and out of hundreds of quotations which we might make out of the prophets to the same effect, we shall be content with the few which we have made, as being sufficient to give an idea of what sort of people the Lord will have in the last days.

For though great things are to be accomplished, still those things are to be accomplished by the agency of men. It will be found to be a fact, that if the the Lord ever does fulfil the testimony of the prophets, it will be by the faith and agency of his saints.

But to return to the sayings of the prophets, as quoted above.

From these sayings we learn some very important things. We learn first, that the Zion of the Lord is to be built up by gathering his saints together, from all places, even from the islands of the sea. Let us quote two more verses from this 60th chapter of Isaiah, the 3rd and 4th which reads thus: "And the Gentiles shall come to thy light, and Kings to the brightness of thy rising. Lift up thine eyes round about, and see, all they gather themselves together, they come: thy sons shall come from far, and thy daughters shall be nursed at thy side." In the 43rd chapter of this same prophecy of Isaiah and the 6th verse, the prophet thus expresses himself, speaking of this same gathering together of the people, "I will say to the north, give up; and to the south, hold not back, bring my sons from far, and my daughters from the ends of the earth." This quotation gives us a pretty clear idea of the nature and extent of the gathering spoken of in the 60th chapter 3rd and 4th verses, that it is to be from the ends of the earth. And the prophet says that they shall be gathered unto *thee; what thee*, I ask is this? This question is answered in the 14th verse, and the thing or place which is called *thee* in the 3rd and 4th verses, is called the city of the Lord, the Zion of the Holy one of Israel. So there can be no doubt that the place where the saints are to be gathered, is the Zion of the last days mentioned by the prophets.

Concerning this Zion, we have the following sayings:

First. She is beautiful for situation, the joy of the whole earth. Ps. 48: 2.

Second. That the forces of the Gentiles shall come unto her, and the abundance of the sea shall be converted unto her.

Third. The multitude of camels shall cover her, the dromedaries of Midian and Ephah. All they of Sheba shall come with their gold and incense.

Fourthly, The isles shall wait for her, and the ships of Tarshish, to bring her sons from far, their silver and their gold with them.

Fifthly, The glory of Lebanon shall come unto thee; the fir tree, the pine tree and the box tree together, to beautify the place of the Lord's sanctuary, and to make the place of his feet glorious.

Now let me ask the saints of the last days, what kind of people must you be, in order that you may accomplish so great a work?—That you may bring to the Zion of your God (the foundation of which is now laid, in spite of the powers of earth and hell combined; for surely their utmost exertion has been used to prevent it, but it has been used in vain) the forces of the Gentiles, to obtain for to enrichen her, he abundance of the sea; the camels insufficient abundance to cover her; the dromedaries of Midian, and of Ephah; the gold and silver of Sheba.

To put into requisition the ships of Tarshish, or in other words, great ships, that the Lord's sons may come from far, and his daughters from the ends of the earth: to bring unto her the fir tree, the pine tree, and the box tree together, in order that you may beautify the Lord's sanctuary, and make the place of his feet glorious. and by all kinds of refinement, and learning. make Zion the joy and praise of the whole earth, until the kings of the earth shall come to the brightness of thy rising. Will not the accomplishment of so great a work as this, require exertion and enterprise? Surely it will.

May I not again ask, how is Zion to become the joy and the praise of the whole earth, so that kings shall come to the brightness of her rising? Surely, it will be by her becoming more wise, more learned, more refined, and more noble, than the cities of the world, so that she becomes the admiration of the great ones of the earth. And by what means is this to be obtained?—The answer is, by the superiority of her literary institutions, and by a general effort of all the saints to patronize literature in our midst, so that the manners of the saints may be properly cultivated, and their habits correctly formed.

In addition to this, her buildings will have to be more elegant, her palaces more splendid, and her public houses more magnificent; otherwise, she will not be the joy and praise of the whole earth, and kings will never come to the brightness of her rising.

Neither are we to leave out of the question, the dress of the saints, for this supplies a place also in effecting this great object; the beauty and neatness of their dress is characteristic of the degree of refinement, and decency of a society. The nobles of the earth would not be likely to admire disgraceful apparel, untastefully arranged; but the very reverse: indeed, if ever Zion becomes the joy and praise of the whole earth, the saying of the Psalmist must be literally fulfilled.—That our sons must be as plants grown up in their youth; our daughters as corner stones, polished after the similitude of a palace. Psalms 144:12.

If these things should not take place, then surely the voice of the prophets is of no avail, and the purposes which God hath proposed in himself will come to nought.

From this the saints may have something of an idea unto what they are called; that they are called unto glory, and virtue, or in other words, to enterprise and courage; that in order to fulfil their calling, there must not be an idler in all their ranks, but that they must cultivate the habits of industry, and of enterprise, so that they can be prepared to visit all lands, and acquit themselves like men, in the presence of all people; the wise, and the learned, and even the nobles, and the kings of the earth not excepted.

Let not any of the saints be deceived by the ignorant of this age, neither let them be led astray by design, to have their minds confused by an attempt to subject them to laws, either of revelation or tradition, which are not in accordance with their calling, and the dispensation under which we live; it matters not what might have been the laws which regulated the saints under other dispensations, it belongs to us, to be regulated by the order of things which has been introduced for our benefit and salvation, and though it could be shewn that there were regulations among the former day saints, which were opposed to the order which regulates us, it would only prove that at different times and ages, God had different things to accomplish, and that it required different orders of things to accomplish them.

I am well aware of the wild chime-

ras of the human brain. There has been a notion prevailing amongst a great many people, that the nearer a man got to his God the less enterprise he should exert, that he should shew forth his righteousness by his rags, and his holiness by an utter contempt of the rules of decency: Indeed among some that would be called wise, to this day, they think that the cut of their coat and the shape of their hat is of great importance and has a considerable to do with their salvation; hence we have to this day the broad brimed hat and the long tailed coat, and the vest with skirts, worn as a badge of righteousness; but let the saints know assuredly that their righteousness does not consist in putting on some old antiquated dress: but in enterprise in accomplishing the will of God and building up a city to his name, in beautifying his sanctuary and making the place of his feet glorious.

Let the saints, therefore, aquit themselves like men. Let them seek learning and wisdom, refinement and elegence. Let industry and enterprise be encouraged, not merely as apendages of our religion; but as an identity with it, as part of it, without which the other parts would be of little consequence; yea, may I not say, let them get riches; however some might be ready to say in opposition to this, that it is impossible for a rich man to enter into the kingdom of heaven; admit it, but does this argue that those who have sacrificed their all for the kingdom of heaven's sake and entered in, should not get rich after they got there, no verily; for the Savior has said in language not to be misunderstood, "That he that forsaketh father or mother, wife or children, houses or lands, for my sake and the gospel's shall have in this world an hundred fold, and in that which is to come eternal life.

So then the saints who have first sought the kingdom of heaven and the righteousness thereof, may calculate the addition of all things; yea, even an hundred fold. And may I not say if we fail of getting the earthly promise, what hope can there be of our getting the heavenly? for it is as assuredly said we shall have an hundred fold in this life, as it is said we shall have eternal life in the world to come.

Again let us observe in order that Zion may become the joy and pra of the whole earth, it is necessary that the saints should cultivate the principles of honesty and integrity in all their intercourse with the world, so much so that those who have dealings with them, will have to say, that their intercourse is honorable above all others. The saints must become notorious for this, so that all men will be willing to deal with them, and rather do it than with any others, for this is one of the ways by which they will obtain wealth, without which they will never be able to fulfill the end of their calling.

Once more, in order that Zion may become the joy of the whole earth,—the saints must practice holiness in the fear of the Lord; for without this, no man can see the Lord, neither will he prosper them unless they do it.—They must attend punctually to the orders of his house, every head of a family must see that his or her house is kept in order before the Lord, so that in their midst the name of the Lord may be had in reverence, and his commandments regarded with veneration, and his worship respected as of the first importance.

In so doing, the saints may anticipate the blessings of heaven to attend them more abundantly, and with every increase of wealth and honor an increase of blessings, until as the prophet Malichi has said, "The earth will not be able to contain it."

Let the saints then consider the nature of their high calling, lest any man deceive them with fair pretences and with vain tradition after the rudiments of the world and not after Christ. Let them remember that God has called them, that they may distinguish themselves by the boldness of their enterprises; by the magnificence of their schemes, and by the greatness of their industry, and by their untiring perseverance, and by their patience and indefatigable zeal. Let them be patient in all things till they overcome the world, the devil and the flesh, and Zion becomes the joy and the praise of the whole earth.

The apostle Paul has a valuable saying in his epistle to the Hebrews, 10:36. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." The saints would do well to give heed to this saying, that they may never get weary in well doing. Let them recollect that

after they have done the will of God they have need of patience in order to inherit the promise. How many may have done the will of God, and yet for want of patience to wait upon the Lord have lost the promise altogether; when if they had had patience to wait on the Lord, they might have received it to the joy and gratitude of their hearts.

Remember then ye saints of the last days!! that you are called upon by the great God to be ministers of righteousness in the last days to all people, languages and kindreds of the earth; ye are called upon to visit every nation under heaven; to waft yourselves over every sea and every ocean: to stand in the presence of kings and of princes and of the nobles of the earth; to gather up of all nations, tongues and languages under heaven, and of them to build up the Zion of the last days to the Most High. And nothing of all this can fail if you are faithful in your calling and consider the nature and the end thereof; for great is he who has called you, and none of his promises can be broken, neither can his faithfulness fail.

Arm yourselves, therefore, like men, ye elders of Israel; store your heads with knowledge and your hearts with grace, and as the heads of the Israel of the last days go forth without fear; for strong is he who hath called you; and omnipotent is the arm of him who sustains you; fear not and your peace shall be like a river and your righteousness as an overflowing stream. Rejoice upon the hills and shout hosannah upon the mountains; until you shall bring the last stone of the building of your God with the shout of grace, grace, unto it.

SIDNEY RIGDON.

We extract the following chapter from "Dick's philosophy of a future state." There are reasonings sufficient, we think, to commend it to the attention of the reader.—Ed. Mes.

SECTION X.

ON THE ABSURDITY OF SUPPOSING THAT THE THINKING PRINCIPLE IN MAN WILL EVER BE ANNIHILATED.

It is highly unreasonable, if not absurd, to suppose that the thinking principle in man will ever be annihilated.

In so far as our knowledge of the universe extends, there does not appear a single instance of annihilation throughout the material system. There is no reason to believe, that, throughout all the worlds which are dispersed through the immensity of space, a single atom has ever yet been, or ever will be annihilated. From a variety of observations, it appears highly probable, that the work of creation is still going forward in the distant regions of the universe, and that the Creator is replenishing the voids of space with new worlds and new orders of intelligent beings; and it is reasonable to believe, from the incessant agency of Divine Omnipotence, that new systems will be continually emerging into existence while eternal ages are rolling on. But no instance has yet occurred of any system or portion of matter either in heaven or earth having been reduced to annihilation. *Changes* are indeed incessantly taking place, in countless variety, throughout every department of nature. The spots of the sun, the belts of Jupiter, the surface of the moon, the rings of Saturn, and several portions of the starry heavens, are frequently changing or varying their aspects. On the earth, mountains are crumbling down, the caverns of the ocean filling up, islands are emerging from the bottom of the sea, and again sinking into the abyss; the ocean is frequently shifting its boundaries, and trees, plants, and waving grain now adorn many tracts which were once overwhelmed with the foaming billows. Earthquakes have produced frequent devastations, volcanoes have overwhelmed fruitful fields with torrents of burning lava, and even the solid strata within the bowels of the earth have been bent and disrupted by the operation of some tremendous power. The invisible atmosphere is likewise the scene of perpetual changes and revolutions, by the mixture and decomposition of gases, the respiration of animals, the process of evaporation, the action of winds, and the agencies of light, heat, and the electric and magnetic fluids. The vegetable kingdom is either progressively advancing to maturity or falling into decay. Between the plants and the seeds of vegetables there is not the most distant similarity. A small seed, only one-tenth of an inch in diameter, after rotting for a while in the earth, shoots forth a stem ten thousand times

greater in size than the germ from which it sprung, the branches of which afford an ample shelter for the fowls of heaven. The tribes of animated nature are likewise in a state of progressive change, either from infancy to maturity and old age, or from one state of existence to another. The caterpillar is first an egg, next, a crawling worm, then a nymph or chrysalis, and afterwards a butterfly adorned with the most gaudy colors. The may-bug beetle burrows in the earth where it drops its egg, from which its young creeps out in the shape of a maggot, which cast its skin every year, and, in the fourth year, it bursts from the earth, unfolds its wings, and sails in rapture "through the soft air." The animal and vegetable tribes are blended, by a variety of wonderful and incessant changes. Animal productions afford food and nourishment to the vegetable tribes, and the various parts of animals are compounded of matter derived from the vegetable kingdom. The wool of the sheep, the horns of the cow, the teeth of the lion, the feathers of the peacock, and the skin of the deer—nay, even our hands and feet, our eyes and ears, with which we handle and walk, see and hear, and the crimson fluid that circulates in our veins—are derived from the plants and herbs which once grew in the fields, which demonstrates the literal truth of the ancient saying, "All flesh is grass."

Still, however, amidst these various and unceasing changes and transformations, no example of annihilation has yet occurred to the eye of the most penetrating observer. When a piece of coal undergoes the process of combustion, its previous *form* disappears, and its component parts are dissolved, but the elementary particles of which it was composed still remain in existence. Part of it is changed into caloric, part into gass, and part into tar, smoke, and ashes, which are soon formed into other combinations. When vegetables die, or are decomposed by heat or cold, they are resolved into their primitive elements, caloric, light, hydrogen, oxygen, and carbon,—which immediately enter into new combinations, and assist in carrying forward the designs of Providence in other departments of nature But such incessant changes, so far from militating against the idea of the future existence of man, are, in reality, presumptive proofs of his immortal destination. For, if amid the perpetual transformations, changes, and revolutions that are going forward throughout universal nature in all its departments, no particle of matter is ever lost, or reduced to nothing, it is in the highest degree improbable, that the thinking principle in man will be destroyed, by the change which takes place at the moment of his dissolution. That change, however great and interesting to the individual, may not be more wonderful, nor more mysterious than the changes which take place in the different states of existence to which a caterpillar is destined. This animal, as already stated, is first an *egg*, and how different does its form appear when it comes forth a crawling worm? After living some time in the catterpillar state, it begins to languish, and apparently dies; it is encased in a tomb, and appears devoid of life and enjoyment. After a certain period it acquires new life and vigor, bursts its confinement, appears in a more glorious form, mounts upward on expanded wings, and traverses the regions of the air. And, is it not reasonable, from analogy, to believe, that man, in his present state, is only the *rudiments* of what he shall be hereafter in a more expansive sphere of existence? and that, when the body is dissolved in death, the soul takes its ethereal flight into a celestial region, puts on immortality, and becomes "all eye, all ear, all ethereal and divine feeling?"

Since, then, it appears that annihilation forms no part of the plan of the Creator in the material world, is it reasonable to suppose, that a system of annihilation is in incessant operation in the world of mind? that God is every day creating thousands of minds, endued with the most capacious powers, and, at the same time, reducing to eternal destruction thousands of those which he had formerly created? Shall the material universe exist amid all its variety of changes, and shall that noble creature, *for whose sake the universe was created*, be cut off forever in the infancy of its being, and doomed to eternal forgetfulness? Is it consistent with the common dictates of reason to admit, that *matter* shall have a longer duration than *mind*, which gives motion and beauty to every material scene? Shall the noble structures of St. Paul

and St. Peter survive the ravages of time, and display their beautiful proportions to successive generations, while Wren and Angelo, the architects that planned them, are reduced to the condition of the clods of the valley?—Shall the "Novum Organum" of *Bacon*, and the "Optics" and "Principia" of *Newton*, descend to future ages, to unfold their sublime conceptions, while the illustrious minds which gave birth to these productions, are enveloped in the darkness of eternal night? There appears a palpable absurdity and inconsistency in admitting such conclusions. We might almost as soon believe that the universe would continue in its present harmony and order, were its Creator ceasing to exist. "Suppose that the Deity, through all the lapse of past ages, has supported the universe by such miracles of power and wisdom as have already been displayed—merely that he might please himself with letting it fall to pieces, and enjoy the spectacle of the fabric lying in ruins"—would such a design be worthy of infinite Wisdom, or conformable to the ideas we ought to entertain of a Being eternal and immutable in his nature, and possessed of boundless perfection? But suppose, farther, that he will *annihilate* that *rational nature* for whose sake he created the universe, while the material fabric was still permitted to remain in existence, would it not appear still more incompatible with the attributes of a Being of unbounded goodness and intelligence? To blot out from existence the rational part of his creation, and to cherish desolation and a heap of rubbish, is such an act of inconsistency, that the mind shrinks back with horror at the thought of attributing it to the All-wise and Benevolent Creator.

We are, therefore, necessarily led to the following conclusion: "That, when the human body is dissolved, the immaterial principle by which it was animated, continues to think and act, either in a state of separation from all body, or in some material vehicle to which it is intimately united, and which goes off with it at death; or else, that it is preserved by the Father of spirits for the purpose of animating a body in some future state." The soul contains no principle of dissolution within itself, since it is an immaterial uncompounded substance; and, therefore, although the material creation were to be dissolved and fall into ruins, its energies might still remain unimpaired, and its faculties "flourish in immortal youth,

"Unhurt, amidst the war of elements,
The wrecks of matter & the crush of worlds."

And the Creator is under no necessity to annihilate the soul for want of power to support its faculties, for want of objects on which to exercise them, or for want of space to contain the innumerable intelligences that are incessantly emerging into existence; for the range of immensity is the theatre of his Omnipotence, and that powerful Energy, which has already brought millions of systems into existence, can as easily replenish the universe with ten thousand millions more. If room were wanted for new creations, ten thousand additional worlds could be comprised within the limits of the solar system, while a void space of more than a hundred and eighty thousand miles would still intervene between the orbits of the respective globes, and the immeasurable spaces which intervene between our planetary system and the nearest stars, would afford an ample range for the revolutions of millions of worlds. And, therefore, although every soul, on quitting its mortal frame, were clothed with a new material vehicle, there is ample scope in the spaces of the universe, and in the omnipotent energies of the Creator, for the full exercise of all its powers, and for every enjoyment requisite to its happiness. So that in every point of view in which we can contemplate the soul of man and the perfections of its Creator, it appears not only improbable, but even absurd in the highest degree, to suppose that the spark of intelligence in man will ever be extinguished.

Messenger and Advocate.

KIRTLAND, OHIO, DEC. 1836.

THE CLOSING YEAR.

The moments fly—our days are numbering—and yet we live!

That, to us, important word, TIME, from the Saxon *tim*, *tima*, or Danish *time*, which simply means a part or portion of duration, in performing his accustomed march has found us here, at the close of another twelve-month, though strange it is, that we are spared while others have fled.

At the close of the year 1834, it was our privilege to address the patrons of the Messenger, as its editor, in a few lines, and recur to such incidents as were thought to be of the most importance, and which would serve to awaken the mind to that sober reflection that would carry it beyond those ficeting, imaginary fancies which leave it barren and unfruitful. The close of this year has unexpectedly found us in the same situation in life, toiling at the same occupation and striving to accomplish the same end.

Though the Messenger was conducted by bro. John Whitmer for ten months since the publication of the article referred to above, and constantly filled with important admonitions to prepare for another world, yet it may not be amiss to say something of the past, even back to that time when the *living* were earnestly entreated to see whether all were well, in point of assurance from above, of an admission when called from the earth.

We did not complain, in our remarks of 1834, that the Lord had dealt unkindly with us, in taking from our embrace many *near* and intimate friends, though we mourned their loss. And we now only express our astonishment, that so many others have since gone, and we survive—it cannot be because we are *better* than they—if any thing, we are inclined to think it because we are not prepared to enter those fair mansions with them, and are mercifully spared to become sanctified, that by-and-by we may enjoy that rest so much desired by all who have once been permitted to gaze for a moment into the society where the wicked never come, and where one eternal round of perfection occupies the attention of the inhabitants.

Among those who have gone home to rest, we mention the names of our two brothers-in-law, Christian and Peter Whitmer, jr. the former died on the 27th of November 1835, and the other the 22nd of September last, in Clay county, Missouri. By many in this church, our brothers were personally known: they were the first to embrace the new covenant, on hearing it, and during a constant scene of persecution and perplexity, to their last moments, maintained its truth—they were both included in the list of the eight witnesses in the book of Mormon, and though they have departed, it is with great satisfaction that we reflect, that they proclaimed to their last moments, the certainty of their former testimony: The testament is in force *after* the death of the testator. May all who read remember the fact, that the Lord has given men a witness of himself in the last days, and that they, have faithfully declared it till called away.

It is an astonishing thought, and we venture to say, that it passes through the mind of no sober man without producing anxiety, that we must go hence! Amid all our other concerns, and even in the heat of the most absorbing earthly considerations, that reflection never steals across the mind without making a deep impression. Such is the certainty of death, notwithstanding the pride of the human heart, and such the importance attached to that solemn hour, that infidelity, with all its boasted assurance, never fails to tremble before its all powerful arm. Neither is it without its importance to the believer and professor. It is hailed and cherished as the day of release, or a dark uncertainty hangs over the heart, and *stings* the best enjoyment. Men do, they must, they cannot avoid, thinking of their approaching dissolution, however they seek to "put far away the evil day," and laugh at death!

It is impossible to give an accurate account of the increase of members to this church during the last year; but we feel authorized to say, that during no preceeding year since the same was organized have their numbers been so great. That bitter animosity which was so formidable during the few first years of its progress, has gradually passed off, and the great flood of falsehoods so artfully put in circulation have began to recoil with the speed of thought, upon the heads of their inventers; and we proudly anticipate the day when there shall be proclaimers sufficient to carry the glad news of the gospel of peace, into the remote regions of the earth. True it is, that no place has witnessed the sound as yet, without producing an abundance of fearful, false religionists, who have never failed to raise the voice till put to shame in the eyes of all intelligence—and of this class, the priests have constituted the greatest portion, who have always been overpowered, confused and con-

founded, when they have hazzarded an investigation.

The affairs of the church in the west have been very distressing: Men, women and children, have been so much and so long exposed to the inclemency of the weather, that sickness, with a number of deaths, have followed. Our enemies here, and the enemies of truth, righteousness and justice, have acted their part in this tragedy. From time to time has the country, where our brethren have lived, been flooded with false statements concerning *our* situation and acts; and the people of the west, not suspecting the design, have been thrown into commotion, and ready to believe it their duty to raise the oppressing hand of persecution, and drive our friends from the face of society. And even during the past summer, our friends were obliged to forego some of the most sacred rights guaranteed in the constitution and laws of our country; to save the effusion of blood. Though we highly commend them for the course they took in that critical moment, and approve, with satisfaction the part acted by the leading men of Clay county, yet, we candidly believe, that had it not been for the vile slanders and opprobrious falsehoods, circulated by our enemies here, and sent to the ears of men in the west, concerning us, and our friends in that country, they would now have been enjoying all their former blessings of prosperity and happiness. On this point we have only one opinion: When the Lord judges the secrets of men's hearts, those miserable beings will be cast off as the shedders of innocent blood and the destroyers of peace and human happiness. Be this as it may, we would they might repent, and thereby escape the wrath and indignation of God.

We are happy to have it in our power to say, now, that from the last accounts, health was restoring to that afflicted people. They have made purchases in a new place, and many families are already prepared for the winter: in all probability, they have made such an arrangement, and have cultivated that friendly understanding with their neighbors, that they will now be permitted to gather by themselves and form a community of their own This we are willing for, and would rather choose than they should live in the midst of confusion and war; but we regret that men are so destitute of righteous principles that they will vilify the innocent, and cause strangers to become alarmed for their *own* safety so much as to wish our friends from among them. We repeat what we have already said, that it is *all* in consequence of the lies put forth by persons in *this* country: Men whose moral responsibility, where known, weighs no heavier in point of veracity than the acts of Judas in the scales of righteousness.

By christians it is contended that there is a heaven, and by infidels, that such is a vain theory, got up to scare men into communities to support the defenders of particular creeds.

That religion is made a trafic, and the souls of men merchandize, we shall not deny; but, as each generation are to make their own choice, and the present quickly following in the footsteps of the last, it is honorable in all to examine for themselves, as the *past* cannot laugh at our follies, nor the *ons to come*, relieve us from former dilemmas —the things of *life* and the thoughts of *death*, being sufficient for all men.

There is a system which says there is no God, and many pretend to believe it. There is another which admits the being of a God, but contends that we know nothing of him or his attributes. Another system that there is a God, and that he *has* revealed himself to man, but long since cased, either because he has changed, or man has failed to approach him in a suitable manner. And another, that there is a God, that he once revealed himself to men, that now, and in all ages to come, as in former times, when men call upon him with pure hearts and holy desires, he will invariably and unceasingly open the heavens and communicate unto them, and that the least variation from this principle would show a change in a being who is unchangable.

Where then, can the mind of man rest with certainty or hope? Is it in that system which contends there is no God—that the doctrine of annihilation is true? Let us see: First, we are here—we exist—we are beings—bodies—intelligences: capable of moving, acting, walking, feeling and thinking: we eat, we drink, we sleep and we rise up; yet we did not create ourselves, nor can save ourselves from

dissolution and death, beyond a fixed period; and that period is so near that all may see it.

Now, the question is, whether when we lay down these bodies, we exist in another state or not? It is certain that we had no more agency in forming or creating the intelligence, without which these bodies are a lifeless lump, than we had in forming the body. And so long as the body is inactive and senseless without the soul, or intelligence, we are ready to consider it of the least value. Then, since the body, though it decays, *is not annihilated*, where is the presumption that the wise and intelligent part, which could no longer be confined within this tabernacle, has become extinct? Not to be lengthy on this point, but we confess, from a careful examination of its consistency and claims for belief, it falls far short of a rational system, consequently, gives neither hope nor consolation. Reason may be called what it may, and be urged upon us by whom it may, but when it opposes itself to *facts* it ceases to be *reason*, and is only to be set down in an even column with thousands of assertions which have neither reason nor common sense for a foundation.

Equally vain, though not as apparently vile, is that system which admits the being of a God, but denies his intercourse with men, as the one which contends for annihilation; for of what consequence is it to us whether he exits or not, since we know nothing of him? We cannot say whether he is a merciful being or a tyrant, and if he has any agency or power over us, why not keep us from death, or tell us of our state after?

Not to occupy time on the absurdity of that system which confesses that the great Author of our being once conversed with men, but has now ceased, we pass directly to the last subject of faith or belief. For, after having ranged through the wide field of *matter*, and seen the great changes in nature, and the consistency, and in fact, the certainty of the continuance of the soul, we confess we have but little faith in a person who may be called our Creator, who once spake to man, but will do so no more! It is a fact, that we shall exist hereafter, and that a God governs the universe, but when we approach the thought of death, with a certainty no further, darkness and despair overwhelm the mind. And to think that our fathers could once look into heaven, see and converse with those blessed inhabitants, and that we are their children, yet cannot obtain one view to assure us of our acceptance with him, or a seat at his right hand, is so foreign from that justice and equity by which such a being must exist, and by which alone he governs and upholds the world, that no man, once set free from those chains which bind him down and causes him to put his Maker so far off that we cannot see, hear nor speak, but will continue to seek till he arrives to that certainty which will enable him to say, "I know that my Redeemer lives."

The next, and great point is that which believes in a God who is eternal: to constitute such a being must be one that never changes. To attach to his attributes *changeableness* at once argues finitude; and how any rational man can spread out his hands towards heaven, and worship, (in his mind,) such a being, is past our comprehension—such is not the God we adore—it is not the being we serve. The One we worship comprehends all things, from the extent of eternity to the rippling crimson that flows and throbs through our hearts. No power so high that he does not surpass it; no depth so low that he does not comprehend it, and no extent so great that it is not circumscribed by HIS omnicient wisdom: and yet, great as he is, he so abounds in goodness that, as a shepherd watches over his flock, carrying the feeble in his arms, so does *our* God condescend to notice our wants and answer the petitions of the orphan and outcast!

To acknowledge this being is more than fine gold—to serve him with a pure heart is more than all burnt offerings and sacrifices, and whether we have succeeded or failed, such has been the intention of our labors in the Messenger, to draw the minds of men to look into the perfection of that system which has charms sufficient to sustain it in a trying hour, and free our fellow-men from the grasp of hell.

It is common with all, and especially with editors, that they promise themselves and friends a great many new things for the new year; but we shall not venture to promise our friends any thing extra, on untried ground. We

already owe so many apologies for the past, that if our friends will overlook our imperfections and forgive our faults we shall be glad; and we now take the opportunity to ask of all whom we may have injured or offended, either publicly or privately, a forgiveness. Much has been written and much published—it must all be tried in a perfect balance, and we receive a reward according to our acts.

In closing this address, our heart is full—we close for the year, and we know not for life, be this as God will have it. One thing we feel assured of, that many who read this, will have gone hence ere the end of another year. How important then, O how important, that we all live to God, that with the pure in heart we may be gathered into his everlasting kingdom—may it be even so, for Christ's sake. Amen. EDITOR.

The following from the "Medina Free Press," was written by elders Palmer and Gordon, with whom we are personally and intimately acquainted. Our friends abroad may not only place implicit confidence in their statements, but rely upon the fact, that notwithstanding our enemies have used their utmost exertion to vilify and slander our friends in the west as well as the church here, that prosperity and peace seem to be once more restored to that long abused and afflicted people. We repeat, what we have so often said, that were it not for uneasy religionists, who hatch up the greatest number of the lies floating about against us, we should long ere this have been at peace with the citizens of Missouri, and in fact, with all men. Yes, we may add, had it not been *for* them, no trouble would have occurred.

There has been some sickness, and several deaths among our brethren in the west this season. But when we consider the fatigues and distress occasioned by being driven from home, it is only a wonder that so many survive. We are aware of the fact, that many received the seeds of death while exposed to the colds of winter, and the wants of food, while fleeing from a merciless mob. And we only add, that at the day of God's vengeance, such as afflicted the innocent and persecuted the helpless without cause, will receive their reward. Elders Palmer and Gordon went from the New Portage church.—Editor Messenger.

INTERESTING LETTER.

[We have thought proper to publish the following Letter, from a belief that the contents thereof will prove more or less pleasing and interesting to the readers of this paper, as well as from the consideration that, from the well known candor and veracity of the gentlemen who have signed this communication, great confidence may be placed in its general correctness, especially in the neighborhoods in this, and other counties, in which they were acquainted. We ought, probably to add, that the authors of this letter belong to the religious body generally denominated Mormons.]—Editor Ohio Free Press.

Mr. Joseph W. White,

Sir,

Believing it will be a satisfaction to you, and many of our acquaintance in Medina county, to hear from us and know the situation of our people since we have arrived in Missouri, we will give you a short account of our journey and present situation, and some general description of the country so far as we have become acquainted.

We started on our journey from New Portage, five families in number, on the 14th day of June last, and after a pleasant and prosperous journey of nine weeks we arrived at our home in the state of Missouri on the 17th day of August, 1836. Length of road 800 miles. We took our journey by the way of Columbus. In passing through the state of Ohio we admired the richness of soil of the land about Mount Vernon on the branches of Owl creek, as also land on Walnut and Whetstone creeks near Columbus; and also the country about Dayton, which is of a richer quality of land than that with which we were acquainted in the northern counties We must say that the

Western Reserve far exceeds any other part of the State through which we passed, for the industry of the farmers, the convenience of roads, beauty of situation and buildings, and present flourishing situation and future prospects of improvements. The state of Indiana, on the road which we passed, is generally new and uncultivated, of a deep rich black soil, heavy timbered, rather level, more suitable for grass than grain; rather subject to intermittent fevers, particularly in a wet season; however when the country is improved, and proper sluices and drains opened for the water to pass off, it will be a rich and beautiful country. As we passed through Indianopolis, the Capital of the State, the new State House attracted our attention, and we called to take a view of so elegant a structure, which exceeds any building we have ever seen for seize and beauty. We were now nine families and 56 persons in number. We were politely waited upon by the keeper, and after viewing the assembly room and senate chamber, with the other parts of that elegant building, we sang a part of the following hymn:

"The spirit of God like a fire is burning,
The latter day glory begins to come forth;
The visions and blessings of old are returning,
The angels are coming to visit the earth.
We'll sing and we'll shout with the armies of heaven,
Hosannah, hosannah to God and the Lamb;
Let glory to them in the highest be given,
Henceforth and forever—Amen and amen."

The singing, with the echo which followed and repeated the sounds, produced the most pleasing sensations.

The state of Illinois is mostly a prairie country, consisting of open prairies from 10 to 15 miles wide, covered with grass. We would then pass through a strip of timbered land from one to two miles wide, with scattering houses around the edge of the prairie. However Sangamon and Morgan counties are excellent counties of land, the best, we presume, in the State. As we crossed the Mississippi, a large and beautiful river we arrived in the state of Missouri. We passed through a hilly rough country for a few miles; we then entered into a beautiful rich prairie country—the prairies smaller, and the groves of timber more suitably proportioned for the use and convenience of the farmer. These prairies extend, with clusters of timber, for some hundred miles to the north and west, and offer the greatest encouragement to the industrious farmer of any new country we have ever seen. This part of the state of Missouri, in which we have settled, is preferable to the state of Illinois, or any other country that we have ever seen, for richness of soil, good water, and a healthy climate. We have not seen a swamp or piece of marshy ground, within one hundred miles that we recollect.

We will give you a sample of what every industrious farmer may arrive to in a few years. We called upon a man by the name of Jones, in Sangamon county in the state of Illinois to buy a little corn to feed our teams: he had corn enough in his cribs for two thousand bushels: he had sold the day before 600 bushels: he said he raised 7,000 bushels last year, and he had then growing 200 acres of corn: he had great numbers of cattle, horses and hogs. We put up for the night near one Smith's, who also lives on the edge of a prairie. He had then growing 119 acres of corn, 300, head of cattle, and a great number of hogs and horses. After we passed through Jacksonville the county seat of Morgan county, we came into a prairie about 5 miles square, which was in the best state of cultivation of any prairie we had seen. We stood on the top of a hill, and viewed the beautiful prospect: about two-thirds of this 5 miles square was waving with growing corn, and the remainder with wheat and meadow. The place which we have selected for our settlement is a tract of country lying in the north part of the state of Missouri, between the Missouri and Grand rivers, and is now attached to Ray county, but is soon to be organized into a county by itself.—Our settlement is increasing very fast. There are now several hundred families here. We are now laying out a town one mile square, and several houses are already on the place, although the town is not yet surveyed and recorded. The most perfect friendship exists between us and the inhabitants of Missouri; and we have the most encouraging prospects before us.

Yours, with esteem.

AMBROSE PALMER,
THOMAS GORDON.

Ray county, (MO.) Oct. 1836.

Kirtland, Nov. 26, 1836.

President O. Cowdery,

Dear brother,

Perhaps it would not be altogether uninteresting to our friends abroad, to give them a brief sketch of my travels in the ministry, and travels since I left Kirtland, in May, 1834; at which time I joined the saints to go up to Zion, for the purpose of visiting our brethren in their afflictions. I deem it unnecessary to give an account of my travels while journeying to that place; suffice it to say, that after I arrived in Missouri, I spent the summer and fall in laboring with my hands. On the 5th of Nov. 1834, I was ordained to the office of a priest, under the hand of elder S. Carter, and sent forth in my weakness to proclaim the first principles of the gospel. After receiving some advice from bishop Partridge, I left Clay county, Missouri, on the 13th of January, 1835, in company with elder Henry Brown, for the purpose of preaching the gospel in the south country. We first visited Jackson county, the only success we met with, was to procure a few signers to the petition to the Governor of Missouri, for redress of wrongs done to the saints, who inhabited that county: and we felt to rejoice in the privilege of bowing the knee on that land, to worship the God of Israel, although, at the same time it was polluted by wicked and ungodly men.

From thence we passed into the territory of the Arkansas, and traveled through an extent of country where the fulness of the gospel had never been proclaimed by the Latter Day Saints. Many parts of the country we visited was but thinly inhabited, as we found in it places from 20 to 50 miles between dwelling houses, in which places was frequently the wide prairies, inhabited only by the bounding deer, and prouling wolf which are very numerous. Some parts of the Arkansas was considerably populous; and wherever we found inhabitants, we did not shun to preach the word unto them as we had opportunity, either in the family circle or in the public assembly. Elder Brown, having been absent from his family for some length of time, felt it his duty to return; we travelled with speed through the country, consequently we had not time to establish churches in that region; yet I trust our labors were not in vain: the minds of many were awakened to enquire into the work, prejudice removed, and the way opened for those who may visit that country in future. In places where our stay was short, some would take us by the hand and with tears in their eyes bid us God's speed. Elder Brown led two into the waters of baptism, at the Petty John creek in the Arkansas; these were the only two we baptised while together.

From this place we proceeded to the Dardanell, where we dug us out a canoe, and proceeded down the Arkansas river to the Little Rock, a distance of 170 miles. From thence we took the military road leading from Little Rock to Memphis; passed through the Mississippi swamp rising of 100 miles which road at that time was almost impassable for man or beast in consequence of mud and water. Here about 60 miles east of the Mississippi, I took the parting hand with elder Brown, after we had commended each other to God. He started for Kirtland, and I bent my course for Benton county, Tennessee; and as others before us had found it good to trust in the Lord, so did we; for, although our travels together were rising 1,000 miles, without purse or scrip, in a thinly settled country, yet I can say with gratitude to God, and those that entertained us, that in not one instance were we refused in any of our requests for the necessaries of life.

I reached Benton county Tenn. in April, 1835, where I was privileged with a happy interview with elder W. Parrish, and a society of saints, raised up through his and elder Patten's instrumentality.

I traveled for several months with elder Parish; the Lord blessed our labors while together, the work of God rolled on, and we had souls given us as seals to our ministry. Elder Parrish was called to Kirtland, and after setting in order the churches and ordaining me to the office of an elder, he left them in my care and returned to this place. I felt my weakness but was much blessed in my labors, and continued to preach the gospel; and although priests and people raged, yet truth prevailed among the honest in heart, many received the word with joy and gladness, and were baptised

for the remission of their sins, and received the Holy Ghost by the laying on of hands, and signs followed them that believed. I was frequently opposed in public, by those whose craft was in danger, but when this was the case, and the subject investigated, it had a tendency to rend the garb with which they were covered, and lay their characters open and naked to the eyes of every unprejudiced mind.

It is true, we have had persecution to endure in the south, but notwithstanding this, there are many republicans and gentlemen in that country, who would scorn the idea of lending a helping hand to deprive their fellow citizens of those rights and liberties they enjoy, and which our laws guarantee to every American citizen. The saints in the south are strong in the faith of the Latter Day Saints, and will maintain their integrity unto the end; this is their right and none can take it from them

We have had the privilege the season past of hearing the gospel proclaimed by some of the able servants of God from Kirtland and Missouri, viz. elders Marsh, Patten, Parrish and Groves, who have faithfully set forth the oracles of God to this people. On the 19th of Sept. I had the privilege of assembling in company with the saints at Tarapan, Ky. upon the banks of a stream where prayer was offered unto God Elder Marsh led a young woman into the waters of baptism. I here took the parting hand with elders Marsh, Patten and Groves, also sister Patten, and they started for Zion with cheerful hearts. I spent a few days in visiting some of the branches of the church, and found them growing in grace; I also baptized 9 and procured 9 new subscribers for the Messenger and Advocate. Among the number baptized, was Mr. James Beaty who has been a preacher of the Christian order for years; but on hearing the fulness of the gospel, he believed, received and obeyed it: I also baptized his wife and daughter. I ordained brother Beaty a priest, and took passage at Paducah on the 25th of Oct. in company with elder A. O. Smoot, and J. Turpin, priest. On our journey we passed two boats that had sunk, we also saw the dead and wounded carried from the third, caused by the bursting of her pipes, and arrived in Kirtland, Nov. 25. I have been absent from this place two years and a half, in which time I have traveled between eight and nine thousand miles, principally in the south, and led 70 into the waters of baptism; and I feel to say, that wherever my lot may be cast, if I should live till my head blossoms with age, I shall remember the scenes of my spiritual youth, and the first fruits of my ministry: they are bound to me closer than the ties of consanguinity; yea, even by the ties of the blood of Christ: and while time may sever the ties of consanguinity, eternity cannot break the ties of celestial love that disembogues from the fount of eternal life.

W. WOODRUFF.

The following is a list of the names of Ministers of the Gospel, belonging to the church of the Latter Day Saints, whose Licences were recorded the last Quarter, in the Licence Records, in Kirtland, Ohio.

By THOMAS BURDICK,
Recording Clerk.

Kirtland, Dec. 1, 1836.

Elder's names.

Truman O Angel	Solomon Angel
Asa Anson	Benjamine F. Bird
Ezeikel Barnes	Noah Bulkey
Amos Babcock	Samuel Brown
Jeremy Bartlett	John Badger
Gideon H. Carter	Samuel Conklin
Austin Cowls	Joseph W. Cole
Silas Davis	Jonathan Dunham
Amos B. Fuller	Jonathan H. Hale
Thomas Hayes	Nathaniel Holmes
Dana Jacobs	Ozias Kilbourn
Daniel Kent	John Kempton
John Lawson	Richard Mann
Orin Perry	Philip Packard
Gustavus A. Perry	Abram Rose
Carvil Rigdon	Stephen Shumway
Otis Shumway	James C. Snow
Sylvester B Stoddard	Charles Smith
William W Spencer	C. W. Stilwell
Alvah L. Tippits	Alvah Tippits
William Willsey	Benj. S. Wilber
Levi B. Wilder	Ira J. Willes

Priests.

Jacob K Butterfield	H. N. Byington
Elijah B Gaylord	Samuel Parker
Jeremiah Wilby	

Teacher.

Joseph Fielding.

MESSENGER Extra.

KIRTLAND, OHIO, DECEMBER, 1836.

Minutes of a meeting of the Stockholders of the Kirtland Safety Society Bank; held on the 2nd day of November, A. D. 1836. *When the following preamble and articles were read three times by Orson Hyde, and unanimously adopted.*

We the Stockholders of the Kirtland Safety Society Bank, for the more perfect government and regulation of the same, do ordain and establish the following constitution.

ARTICLE I.

The capital stock of said Bank shall not be less than four millions of dollars; to be divided into shares of fifty dollars each; and may be increased to any amount, at the discretion of the directors.

ARTICLE II.

The management of said Bank shall be under the superintendence of thirty two directors, to be chosen annually by, and from among the Stockholders of the same; each Stockholder being entitled to one vote for each share, which he, she or they may hold in said Bank; and said votes may be given by proxy or in *propria persona.*

ARTICLE III.

It shall be the duty of said directors when chosen to elect from their number a President, Cashier, and chief Clerk. It shall be the further duty of said directors to meet in the Director's Room, in said Banking house, on the first Mondays of November and May of each year, at 9 o'clock A. M. to inspect the books of said Bank, and transact such other business as may be deemed necessary.

ARTICLE IV.

It shall be the duty of said directors to chose from among their number six men, who shall meet in the Banking house on Tuesday of each week, at 4 o'clock P. M. to examine all notes presented for discounting, and enquire into, and assist in all matters pertaining to the Bank.

ARTICLE V.

Each director shall receive from the Bank one dollar per day for his services when called together at the semi-annual and annual meetings. The President, Cashier, chief Clerk and the six, the committee of the directors, shall receive a compensation for their services as shall be agreed by the directors at their semi-annual meetings.

ARTICLE VI.

The first election of directors as set forth in the second article, shall take place at the meeting of the Stockholders to adopt this constitution, who shall hold their office until the first Monday of November, 1837 unless removed by death, or misdemeanor, and until others are duly elected. Every annual election of directors shall take place on the first Monday of November of each year.—It shall be the duty of the President, Cashier, and chief Clerk, of said Bank to receive the votes of the Stockholders by ballot, and declare the election.

ARTICLE VII.

The books of the Bank shall be always open for the inspection of the Stockholders.

ARTICLE VIII.

It shall be the duty of the officers of the Bank, to declare a dividend once in six months; which dividend shall be apportioned among the Stockholders, according to the installments by them paid in.

ARTICLE IX.

All persons subscribing stock in said Bank shall pay their first installment at the time of subscribing; and other installments from time to time, as shall be required by the directors.

ARTICLE X.

The directors shall give thirty days notice in some public paper, printed in this county, previous to an installment being paid in. All subscribers residing out of this State, shall be required to pay in half the amount of their subscriptions at the time of subscribing, and the remainder, or such part thereof as shall be required at any time by the directors after thirty days notice.

ARTICLE XI.

The President shall be empowered to call special meetings of the directors, whenever he shall deem it necessary; separate and aside from the annual and semi-annual meetings.

ARTICLE XII.

Two thirds of the directors shall form a quorum to act at the semi-annual meetings; and any number of the six, the committee of the directors, with the officers of the Bank, or any one of them may form a quorum to transact business at the weekly meetings; and in case none of the six are present at the weekly meetings the officers of the Bank must transact the business.

ARTICLE XIII.

The directors shall have power to enact such by-laws as they may deem necessary from time to time, providing they do not infringe upon this constitution.

ARTICLE XIV.

Any article in this constitution may be altered at any time, amended, added unto, or expunged by the vote of two thirds of the Stockholders.

SIDNEY RIGDON, *Ch'n,*
Attest OLIVER COWDERY, *Cl'k.*

LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

VOL. III. No. 4.] KIRTLAND, OHIO, JANUARY, 1837. Whole No. [28.

EVIDENCES OF
the Book of Mormon.

"O fools, and slow of heart to believe all that the prophets have spoken."
JESUS.

It will readily be discovered, by every correct theologian, who has made himself in any good degree acquainted with the mission and proceedings of his divine Master while travelling on earth to proclaim that gospel for which he was made a hiss and a by-word among the bigoted and unbelieving of that generation, as delineated and set forth by the inspired penmen; that, although the above declaration was made some eighteen hundred years since, and that too, to individuals who had followed him with unvarying fidelity through the various stages of his afflictions and persecutions, even to the death of the cross, the same epithet would apply with much greater force, not only to the unbelieving Jews, who, rejecting his sacred precepts and spurning his examples of holiness, perpetrated their last scheme of cruelty towards him by taking his life, but also to the people of the present age. Indeed, were we to compare the prevailing *belief* in the professing world at the present day, with the *unbelief* entertained by the Jews, anciently, so near a similarity would be found to exist as would silence all controversy upon the subject.

It appears to have made no part of the numerous complaints uttered by the Savior against the Jews that they entertained *no* fixed principles of belief, neither that they were destitute of faith in *some* things that the prophets had spoken; but, it seems to have been, as in the case of the two disciples, a lack of confidence in "*all things*," of which Jesus so frequently complained, and in consequence of which he pronounced the heaviest woes and curses upon that generation. That the Jews verily thought they believed all that the prophets had spoken, there is no manner of doubt; but when the Son of God plainly declared, "If ye had believed Moses ye would have believed me, for he wrote of me," all their pretensions to faith in the writings of that prophet, seemed to vanish. They well knew to acknowledge *all*, would have been to abjure their religion, renounce their own pretensions to holiness, lay aside the traditions of their elders, and embrace the babe of Bethlehem as their Messiah and King.

That the present generation has fallen after the same example of unbelief, will not, as we before said, be doubted by those who are acquainted with the "all that the prophets have spoken."—In order to illustrate this, we shall quote, not those sayings from the writings of the prophets, which, from their liability to misconstruction have been made, by the world, to mean any thing or nothing as the case might be (for now, as anciently, many have a peculiar faculty for manufacturing faiths, religions and gods to suit their own fancy) but to show, by an exhibition of some of the most meaning, prominent and unequivocal prophecies transmitted to us in the sacred record, that our position is entirely tenable, viz: that this generation is deeply implicated by the language of our text.

Without calling the attention of the reader to prophecies, the fulfillment of which, belonged to former ages, we shall proceed to quote a few of those whose fulfillment evidently relates to the last days. The prophet Isaiah has said, in the 11th chapter of his prophecy, 11th and 12th verses: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnants of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Homath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Again, the same prophet declares, chap. 2. ver. 2: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." Now, that the people of this generation

do not believe in these important sayings of the prophet, is evident from like testimony as that upon which the Jews were convicted: *they* did not believe in the *manner* of the fulfillment of the prophecies of Moses, neither do the world in this day believe in the *means* ordained of God for the fulfillment of those just quoted. We mean the ushering in of a new and entirely diverse order of things from any before existing on earth; or, as the apostle Paul expresses it, in Eph. 1: 10: "The dispensation of the fulness of times," in which God should, literally, not only gather together the remnants of Israel and all nations, as represented by the above quotations, in one, but also *all things in him*, both which were in heaven, and which were on earth.

This era, dispensation, or order of things, has been brilliantly signalized in its commencement by the coming forth of the book of Mormon, that prodigy of modern discovery, about which so little is known, yet so much excitement prevails in the religious world.—We would think mankind quite justified in rejecting this wonderful production, were it not supported, and proven to their understandings by as numerous and unequivocal prophetic references as was the divine mission of Jesus to the Jews. As the opening key to the dispensation above referred to, the book of Mormon may be well authenticated to the satisfaction of every honest believer in divine revelation, by testimony both ancient and modern. To refer the reader to a very few of the scripture declarations relative to this subject, must now occupy our attention for a few moments, with such remarks as may serve to illustrate their force and meaning.

We commence with Genesis, chap. 17, ver. 8, where the Lord in his covenant with Abraham, says: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger: all the land of Canaan, for an everlasting possession; and I will be their God." In the 48th chap. 16th and 19th verses, the reader will see according to the blessing pronounced by Jacob upon his grandsons Ephraim and Manassah, that they were to grow to a "multitude of nations in the midst of the earth." Again, the same subject is alluded to in the 49th chapter, from the 22d to the 26th verse inclusive.—Let the reader turn to, and examine this quotation carefully, for it is very important to our purpose, but is too lengthy for insertion in full. In the last verse of this quotation, the patriarch Jacob says, "The blessings of thy [Joseph's] father, have prevailed above the blessings of thy progenitors, [Abraham and Isaac] unto the utmost bounds of the everlasting hills." Now, we have before seen, that the blessing of Joseph's progenitors was "all the land of Canaan for an everlasting possession;" and, as Jacob expressly declares that his, Jacob's blessing upon Joseph, had prevailed above theirs, we must conclude that he, Joseph, had a *land* given him, not included in the blessing of his progenitors: and the expression "unto the utmost bound of the everlasting hills," fully warrants us in drawing that conclusion. Again, in the first verse of the above quotation, we have evidence in substantiation of this fact. Jacob says, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall," or sea, for this the reader will perceive is the real meaning by examining the 8th ver. of the 16th chapter of Isaiah. Now, the beauty of this simile or figure can only be discovered by those who take the pains to contrast it with the literal *fact* as it occurred; the relation of which may be found in the book of Mormon, first book of Nephi, where a remnant of the branches or seed of Joseph are represented as crossing the sea, and settling this continent of North and South America. Yes, the concurrence or identity of the prophetic allusion, with the *fact* as set forth in the book of Mormon, demonstrates the truth of the latter as fully as the works and character of Jesus did the declarations of Moses and the prophets relative to himself.

Having now, by unimpeachable bible testimony, and as we believe, sound logical reasoning, followed the remnants of Joseph to their landing upon this continent, our next business must be to inquire whether their history and location, if capable of speaking, would emphatically prononnce them "a multitude of nations in the midst of the earth." So much of the hisiory of the aborigines of America is known to the world, as would render any attempt to show that they have *not* been, and are not even *still* "a multitude of nations,'

perfectly vain and futile. Such was ostensibly the fact at the first settlement of the country by Europeans, and must, according to all human calculations, have existed to a greater extent previous to that time, from the well known coincidence that no social compact, existed among the different tribes, by which their national individuality could be perpetuated; and from a succession of intestine wars to which they were peculiarly addicted, they must have been diminished and commingled with other clans. As to their location, we leave it for the *learned* to say whether they actually occupy those degrees of latitude which with propriety may be said to comprehend "the midst of the earth."

Having now gone through with a cursory examination of some of the bible testimonies as to the origin and history of the American Indians, we shall come to speak more particularly of the record kept by themselves, a translation of which, through the providence of God, has been laid before the world. Nor are its advocates, as many have supposed, destitute of the necessary evidence to establish the fact. Besides the unimpeachable testimony of many good men, whose characters for truth and probity rank high in the circles of their acquaintance, they have the sacred word of God, and the fruits and gifts of his divine Spirit to bear testimony to its authenticity.—David says, Ps. 85: 11, (and let the reader mark the expression,) "Truth shall spring out of the *earth;* and righteousness look down from heaven."—Again, Ps. 119: 142, "Thy righteousness is an everlasting righteousness, and thy *law* is *truth.*" Verse 151, Thou art near, O Lord, and all thy *commandments* are truth." Again, John 17: 17, "Sanctify them through thy truth: thy *word* is *truth.*" The Lord says by the prophet Hosea, in speaking of Ephraim, chap. 8, ver. 12, "I have written unto him the great things of my law, but they are counted as a strange thing." Again, Ezekiel, in the 37th chapter of his prophecy, makes mention of the same "great things" of the law of God, and calls it the "*stick* of Ephraim." Isaiah also comes in for a considerable share in the testimony upon this subject. He goes so far in the 29th chap. of his prophecy as to relate several very important *particulars* concerning this "truth" that should spring out of the earth—says "the words of the *book*" should be delivered to him that was learned, "saying, read this, I pray thee," and he should say, I cannot—that the *book* should then be delivered to him that was unlearned, &c. Let the reader turn to and examine the whole chapter. Now, from the foregoing quotations and references, we learn the following facts:—

First, That *truth* was to spring out of the earth.

Secondly, That *truth* is the *law*, *commandments* or *word* of God.

Thirdly, That the great things of that *law*, *word* or *commandments* of God were written unto Ephraim, or the descendants of Joseph, and

Fourthly, That the book of Mormon is that record.

Now, if the world will know whether truth *has* sprung out of the earth, let them candidly consider and accredit the foregoing evidences, as well as the internal testimony of the record itself. If they would understand what "the great things" of the law of God written unto Ephraim, *are*, we point them to the book of Mormon. Should dubiety exist in the minds of any as to the real meaning of the prophecies of Ezekiel and Isaiah, above referred to, we confidently assert, read the book of Mormon—learn its history—study and obey its precepts, and the light of heaven will abundantly illuminate your understandings.

In conclusion we would observe, that vain are the pretensions and professions of a bewildered world, to faith in the divine oracles of God, so long as they array themselves against his work and purposes by opposing the book of Mormon; and, until they cease their unholy and heaven-offending warfare, break off their sins by righteousness, and "believe all that the prophets have spoken," we may with propriety adapt towards them the language of the Savior: "O fools and slow of heart."

WM. SMITH.

PERSECUTION.

The spirit of persecution has prevailed in every age of the world, to the great disgrace of the human race, and if there is justice in heaven, to the condemnation of millions; for if the great God proves at last to be the being the bible represents him to be, millions and tens of millions of the human race will make their bed in hell for persecuting and reviling men on account of their religion. It will be said to them, who required at your hand to judge another man's servant; to his own master he stands or falls.

God has made it the prerogative of every individual under heaven, to have, to believe, and to practice any religion which may seem good unto himself, and to stand not accountable to man, but to God, when such religion does not infringe upon the rights of others. Or, it is his privilege to have no religion at all; and it is not the prerogative of man to call him to an account therefor, nor yet to slander and persecute him for it. If he worship fifty gods, or if he worship none, what is that to his neighbor, so long as he grants to him the privilege of worshipping according to the dictates of his own conscience, or of not worshiping at all, if he choses.

But notwithstanding this just and unalienable right, which the Creator has granted, in common, to all his intelligent creatures, there has not as yet been found a nation, or a people, in any generation which would grant this right to the saints of God, of worshiping as the great God required. Let the nation boast as she might, of her liberties, the excellencies of her institutions, and the perfection of her constitution: the very instant that God began to reveal himself to any portion of the people, that very instant persecution would begin to rage, and those who made the greatest boast of their liberties, would use all their exertions to take away the just rights of others.

All the means that could be resorted to, would be used to prevent men from worshiping according to the dictates of their own conscience, and from serving God according to his law, and his requirements, and yet would boast of their liberties and of their freedom, and how blessed were their privileges. Letting all the world see that if men had privileges, they were not obtained thro' their means.

There is no country, perhaps, in the world, which boasts more of its liberties, than our own; and no people who extol the excellencies of their institutions, as we do. We tell it to the ends of the earth, we proclaim it on the house tops, and we reveal it in the secret places, and send it to the nations afar off, and bid them to come and taste of our liberties; and yet, wonderful to tell, after all our pretensions, a man is not at liberty to worship according to the dictates of his own conscience.

This, the saints of the last days have been made to know, in all places where they have made their appearance. It is demonstrated to a certainty, that there is not a State in this UNION, where a man is at liberty to worship God according to the dictates of his conscience; neither is there a society in this nation, that will suffer the saints of God to enjoy their rights undisturbed, not even to escape violence and death, after all our boast of liberty and freedom, and the rights of conscience, which, instead of being protected, are infringed. Governors and rulers will refuse to discharge the duties of their offices, notwithstanding they are bound by the solemnities of an oath to do so; but oaths nor any thing else can bind men to do their duty, when the rights of the saints are concerned.

In our own vicinity we have a most striking proof of the spirit of persecution in a religious society which made as great a boast of liberty and the blessings of freedom, as any other. I mean the Campbellites. But the very instant the truth made its appearance, they soon let the world see the extent of their liberal feelings, and have left an everlasting testimony, that however they may claim the right of thinking and acting for themselves, they are as unwilling as Catholics, or any others, to grant to others the rights which they claim to themselves.

The shameful and disgraceful house kept by old Clapp, of Mentor, where all men and women were at liberty to come and slander the saints, not even prostitutes excepted, as late revelations have shown: Let it be remembered, that this said old Clapp is a Campbellite deacon, whose house was devoted to defamation, slander, and to crown the whole, ADULTERY! How far the

priests, who frequented his house, have criminated themselves in this last act of impropriety, remains yet to be disclosed; but people have a just right to draw their own conclusion, respecting the character of the priests, from the company they keep, and the character of the house they frequent.

Adamson Bentley, of will-making memory, was one of the loungers about the pious old deacon's house. Now had he have gone there to have reproved his wickedness, and to have purged his house of harlots, then, indeed, his visits might have done him honor; but when it was to be a partner in his slanders, he is entitled to a full share of the disgrace of his house. Indeed, Mary, the wife of Adamson, has been trying to palliate the old man's crimes, by telling how he was tempted, and that the temptatton was too strong for him to bear. O Mary!! You had better found some better excuse for your good old deacon, at whose house you have had the blessed privilege of slandering the saints so shamefully, than this; for it does not tell very well, for a pious, good old soul to have, and to keep, females about his house, whose characters are so loose. This is that Mary who has been so well dealt by in old Mr. Brooks' will, as to get a double portion of the estate: one portion left directly to herself, and another to come to her through her mother, Mrs. Holmes, now of Indiana; while the old man's *children* are left, some of them, without; and others, a small portion, to be given them when their companions die: in the mean time, the executors, with Bentley at their head, to have the use of the property until then.

One of the executors is also, like old Clapp, a Campbellite deacon. I mean Richard Brooks, who, with his wife Rachel, united with the before mentioned kidney in slandering and vilifying the saints of the last days, and kept a house devoted to slander, for years; notwithstanding the very persons whom they were slandering, were at that very time, and at this, hiding the shame of their family, which if exposed, must bring them to open disgrace.

One of the great cries of this horde of iniquity against the saints, was, that they were trying to get people's property into their hands, and to cheat them out of their just rights. Now, for the sincerity of this plea, as made by this band of persecutors, it is only necessary to let the public know, that this Adamson Bentley used his priestly influence, to help old Mr. Brooks make his will, by which the old man's children were cheated out of their just rights, and his wife (who is an illegitimate child in the family, and of course her very existence a disgrace to them) either directly, or indirectly, got as much of the estate as two of them, yea, a great deal more.

This shews how much this man Bentley cared about other people's rights If there were any difficulty, it was because he could not have the fingering of the property himself.—Another proof of his high regard for justice is, that he has, by a piece of legerdemain, kept his property out of his creditors' hands, by getting it put put into the hands of his son, thereby depriving his creditors of their just dues.

Of course, then, gentle reader, after this man Bentley has given such high proof of his deep anxiety for the rights of others, he would, certainly, use his greatest influence to guard the world against being cheated by the saints.

It will be hard to persuade us, or any other persons who are acquainted with the circumstances, that nine-tenths of all the lies put in circulation against the saints, did not originate with the before mentioned gang.

That the public may have some faint idea of what the saints have had to bear from them, it will only be necessary to tell them that when this brood could do nothing else to injure the saints, they actually sent their children, from thirteen years old and upwards, to their houses, to sauce and scandalize them. I speak this from experience: never was my house so abused and scandalized, by any human beings, since I kept a house, as it was by a gang of these creatures' children, sent from Richard Brooks', in Warren, and Adamson Bentley's. I am now convinced, and always shall be, that there are no children on earth who would act as basely as they did, unless they were put up to it, and encouraged in it, by their parents. And then to finish the matter, after they went away, they hatched up and told some of the basest lies, that could be invented by human beings;

and when I complained to Adamson Bently of their conduct, he tantalized me, and justified the children in what they did; though he knew that they had told base lies. And what adds to this whole matter is, that these children were members in the Campbellite church; Adamson Bentley was their preacher, and Richard Brooks deacon: truly as priest, so people. Not only this once, but at different times, I have been insulted, and so has my house, by children from these hordes of impudence and ill-breeding, and dens of slander.

Had this band of persecuting Campbellites, came out like men, and attacked the religion of the saints, and conducted themselves with common decency, then there would have been no reason to say why do you so? nor would any have found fault; but instead of this, to think to put down the truth by shamefully slandering, villifying and abusing the saints of the Most High, is so great an outrage upon all common decency, as to subject them to the scorn of every well wisher to society; more particularly, since they have fallen in the pit which they had dug for others.

It is a fact, kind reader, whether you can believe it or not, that the said old Clapp, with his two pious sons, one of them a Campbellite priest, the other the most pious man of the whole kidney, did actually go and swear, before a justice of the peace, that they would not believe any of the saints under oath; when there was not one out of fifty of them, whose names they had ever heard, nor of whom they had the most distant knowledge; and knew nothing about them, still they were ready to swear, without the most distant knowledge of them, that they would not believe them under oath. If this does not amount to false swearing, in the sight of the great Jehovah, I must confess I do not know what does.

There is perhaps no people now living, who have said more about the rights of conscience, than this brood of persecuting Campbellites: it has formed a part of all their public performances; they have called upon people every where, to think and act for themselves, as their just right, to call no man master on earth, nor any father; but take the bible and think and act for themselves. But, gentle reader, pause, and marvel!!! It is one thing for a people to pretend to liberality, and it is quite a different thing for them to be so in feelings Have we not all the evidence that can be given, that these pretensions are the basest hypocrisy? What have the saints done to enrage the malice, and excite the wrath of this gang of persecuting Campbellits? O! they have taken the liberty of thinking and acting for themselves, they have chosen to worship according to the dictates of their own consciences.

This is their great crime, this is what has set the bristles of Campbellism all on end; this indeed, YES, THIS, has armed their piety with vengeance, and their tongues with lies: INDEED, gentle reader, it is this and nothing else but this, that has made Campbellism shew its teeth. This is the great crime of which the saints have been guilty, and for which Campbellism has poured out its acrimony.

One thing has been done by the coming forth of the book of Mormon; it has puked the Campbellites effectually, no emetic could do half so well.—Lobelia is not a circumstance to it—it has searched for the nethermost corner of their stomachs, and found it, and exposed the secret feelings of their heart. Never more, then, let Campbellism boast of liberty of conscience, no more let it boast of freedom of thought, or of human rights.

Let the advocates of that faith, from henceforth tell the truth. Let them declare to the world, that they can have full liberty to think and act for themselves, providing they do not think and act in opposition to Campbellism; for if they do, they will destroy them if they can, and then they will tell the truth.

The book of Mormon, then, has revealed the secrets of Campbellism, and unfolded the end of the system. Every eye may see, and every heart understand; for the public may depend upon it, that the vomit which it has received, is too severe fot it; it has spewed itself to death, and in a very short time it will have fled the Lake shore, to appear no more forever.

While we thus ponder upon the passing events, we are forcibly reminded of what the historian Luke tells us, in the Acts of the Apostles, about Herod; he says, "God smote him, the worms eat him; but the word of God grew and multiplied." So say we of Campbell-

ism: God has smitten it, lying and harlots have wasted it; but the word of God grows and multiplies.

We are well aware that we have written in great plainness; but we are also satisfied that we were called upon to do so, it is a duty we owe to ourselves and family, as well as to the saints in general, and also to the public, to let them know the source from whence such infernal lies as have been put in circulation, have emanated and also what kind of characters were employed in putting them in circulation.

We have hinted at some things which are brutal in the extreme, and found no where but among the most beastly of the human race; yet it is a fact, that they are found among the Clapp Campbellites, (for such we will call them, to distinguish them from others of the same society, who are not identified with their iniquities.) And we know that the most distant allusion to them, is calculated to offend the delicate ear; notwithstanding this, we feel ourselves bound to bring them to view, as we want other generations to read the history of our persecutions, and our children, and our children's children to know of our persecutions. and of the characters by whom their fathers were persecuted.

And as our periodical is intended for a book, to be bound, and handed down from generation to generation, among our children, it is the proper place to publish such things.

Having said so much, we take our leave for the present.

SIDNEY RIGDON.

KIRTLAND, DEC. 8TH, 1836.

To the Editor of the Messenger and Advocate,

DEAR SIR:

I have thought fit to write a short summary of my labors in the vineyard for the season past.

I left this place on the 10th of May last; and at 11 o'clock A. M. the same day I left Fairport in a steam boat bound for Buffalo, where I arrived the next morning.

From that place I passed on to the east preaching where their doors were open; and baptizing for the remission of sins, such as believed with all the heart.

June 13th I arrived at Sacketts Harbor, where I found brethren Luke Johnson and Orson Pratt, laboring with their mights, for the cause of God.

Those Elders who have been traveling among strangers, in distant lands, well know the strength and joy it gives to meet with our brethren, who are fellow laborers with us. From that place I went on the steamer United States to Ogdensburgh, where leaving the river, I passed about three miles out of the town, and being stopped by a shower of rain, I made known my profession and calling; the people immediately desired a meeting, and I told them to call in their neighbors, and I would preach to them, which they did, and after preaching one hour, I dismissed the congregation; but many staid until about 12 o'clock; and before I was up in the morning they called upon me,and requested that I should preach again that day in a school house, which I did; and this night I was again thronged with those who were eager to hear the sound of the gospel The second morning they likewise called on me, and said they would not let me go until they knew the truth of my testimony; and on the fourth morning, they came and called me out of the bed to baptize three.

Here I remained seven days preaching the gospel of the kingdom of heaven; and baptized seven for the remission of their sins, and laid on the hands for the reception of the Holy Ghost, and truly the promise was fulfilled, for those who believed spake with tongues, the sick were healed, and devils were cast out. Mark, 16: 16,17,18.

From thence I passed on to the city of Plattsburgh, where I staid all night with a Mr. Mansfield, they were very friendly, and entertained me; may the Lord reward them for their kindness. From there I went in a steam boat into Vermont, and landing at St. Albions, I passed on to Bakersfield to visit my friends.

I was absent from Ogdensburgh about five weeks, travelling through various parts of Vermont; and in my tour I visited a settlement on the top of the mountain called Wright's settlement, and some were quite believing. On my return to Ogdensburgh, I stoped at Potsdam, where I found Elder S. Foster. I preached there once, and

eight or nine bore testimony to the truth of the gospel which I declared: From there I went to Ogdensburgh and met the brethren whom I baptized when I went down, and they rejoiced at my return.

I tarried several days in those regions, preaching and baptizing. On the 25th of August, while we were assembled for a meeting, our hearts were filled with joy by the arrival of fathers Joseph and John Smith, who were on a mission to bless the churches.

On the 27th the church came together and received joyful and patriarchal blessings under the hands of President Joseph Smith, sen. On Sunday the 28th, father John Smith preached at 10 A. M. and four of us bore testimony to the Book of Mormon. In the afternoon we administered the sacrament, confirmed three who had been baptized, and blessed the children. Monday 29th, we having ordained Alvin Symons an Elder, and Levi Chapins a Teacher, to watch over the church; fathers Smith left us. I then went to Black Lake, preached once and baptized one; and thence I went to Potsdam, preached again and baptized another. I then returned to Ogdensburgh called the church together, which then numbered 16, and bid them farewell. I left the church rejoicing in the Lord; and many around them believing the testimony which had been borne. May the Lord bless the church there, and assist them to keep all his commandments.

From thence I bent my way homeward, and arrived in this place about the first of Oct. having been gone nearly five months, visited many of my friends, preached much and baptized twenty. The Lord was with me and blessed me, and confirmed the word with signs following. Amen.

Yours, as ever.

H. C. KIMBALL.

Kirtland, Dec. 30, 1836.

Pres. O. Cowdery:

Sir,—I left Kirtland on the 16th day of April last, and returned again last evening, (Dec. 29) having been absent a period of eight months and fourteen days. During this time I have been laboring entirely alone, in the western part of Pennsylvania.—But my heavenly Father has been with me, and given me power over much and heavy opposition; for I have often met with it, especially among the priests, that wear long faces. I have travelled about 1600 miles, back and forth; preached 220 sermons; obtained 20 subscribers for your interesting paper, and baptized 50 persons. I, thro' the grace of God, started one branch in Brush Valley township, Indiana county; one in Plumb Creek township, Armstrong county, and a third on the corners of Venango, Mercer and Butler counties. The work seems to be gaining ground fast wherever I have travelled; and I have often had calls for preaching 20 and 30 miles off, in every direction; and had about six to where I could fill one. I wish the Elders travelling east, would call and visit my brethren, and spread the word of life still more thoroughly through that country.

Yours in the bonds of the everlasting covenant.

ERASTUS SNOW.

Extract from the proceedings of a general conference held on Damond's creek, Calloway County, Kentucky, Sept. 2, 1836.

Elders Present.

President T. B. Marsh,
President D. W. Patten,
Councellor Groves,
Elder Wilford Woodruff,
Elder A. O. Smoot,
Elder Daniel Cathcart.

President Marsh was duly called to the chair, and R. Alexander was chosen clerk.

The conference was opened by singing and prayer; after which, the several branches belonging to the Tennessee conference were represented, and it was found that they were all in a thriving condition. Thirteen had been added since the last conference, and but one expelled.

It was motioned, seconded and carried, that Presidents Marsh and Patten write to the Presidents of the seventies, requesting 6 faithful laborers to be sent from their Quorums into this part of the country to fill the pressing calls for preaching in these regions.

It was further resolved, that Presidents Marsh and Patten prepare and send a petition to the Editor & Proprietor of the Latter Day Saints' Messenger and Advocate, requesting him to publish in addition to the Messenger,

a monthly periodical large enough to contain the letters from the Elders abroad at full length.

The conference adjourned and met pursuant to adjournment at 10 o'clock A. M. Saturday, 3rd, and opened by singing and prayer. It was further resolved, that whereas, Elders Patten, Woodruff and others, are about to leave this region of country, Presidents Patten and Marsh write also, to the Presidency of the Highpriesthood at Kirtland, requesting them to send forth to this region of country, an high priest from their quorum to watch over and keep in order this church in its several branches.

A short address was delivered from the chair, showing the necessity of there being kept by the Tennessee conference, a chuch record of all names belonging to the several branches of said conference, and also a record of all the proceedings of all courts and conferences held within the bounds of said conference. And that a clerk should be chosen, or appointed, by this conference, to keep the records, and be a standing clerk while the church should remain in this region. And also, that the priests and teachers bring from their several branches, the names of such as had been added since the last conference &c. agreable to the articles and covenants.

Wherefore, J. F. Lane was appointed clerk and ordained to the office of elder. Br. Alexander relinquished the clerk's seat and Br. Lane took it. Also, Benjamin Clapp and Randolph Alexander were ordained to the office of Elder, all under the hands of D. W. Patten. Also Lindsey Brady was ordained to the office of deacon under the hands of priest Isaiah Benton.

In the after part of the day, councellor Groves delivered an address on the dispensation of the fulness of times, who was followed by President Marsh on the same subject On the next day, which was the Sabbath, President Patten preached to a very large and attentive congregation, and during the intermission 5 were baptized under his hands. In the after part of the day, President Marsh delivered an address, and councellor Groves administered the sacrament, and confirmed the persons baptized, who received the spirit, after which the conference adjourned *sine die*.

THOMAS B. MARSH, *Ch'n.*
JOHNSTON F. LANE, *Clerk.*

We would inform the public that for certain reasons, which will hereafter be satisfactorily explained, the Kirtland Safety Society have seen fit to annul the old constitution, and adopt the following

ARTICLES OF AGREEMENT.

Minutes of a meeting of the members of the "Kirtland Safety Society," held on the 2d day of January, 1837.

At a special meeting of the Kirtland Safety Society, two thirds of the members being present, S. Rigdon was called to the Chair, and W. Parrish chosen Secretary.

The house was called to order, and the object of the meeting explained by the chairman; which was:

1st. To annul the old constitution, which was adopted by the society, on the 2d day of November, 1836: which was, on motion, by the unanimous voice of the meeting, annulled.

2nd. To adopt Articles of Agreement, by which the Kirtland Safety Society are to be governed.

After much discussion and investigation, the following Preamble and Articles of Agreement were adopted, by the unanimous voice of the meeting.

We, the undersigned subscribers, for the promotion of our temporal interests, and for the better management of our different occupations, which consist in agriculture, mechanical arts, and merchandising; do hereby form ourselves into a firm or company for the before mentioned objects, by the name of the "Kirtland Safety Society Anti-Banking Company," and for the proper management of said firm, we individually and jointly enter into, and adopt, the following Articles of Agreement.

Art. 1st. The capital stock of said society or firm shall not be less than four millions of dollars; to be divided into shares of fifty dollars each; and may be increased to any amount, at the discretion of the managers.

Art. 2d. The management of said company shall be under the superintendence of thirty-two managers, to be chosen annually by, and from among the members of the same; each member being entitled to one vote for each

share, which he, she, or they may hold in said company; and said votes may be given by proxy, or in *propria persona.*

Art. 3d. It shall be the duty of said managers, when chosen, to elect from their number, a Treasurer and Secretary. It shall be the further duty of said managers to meet in the upper room of the office of said company, on the first Mondays of November and May of each year, at nine o'clock, A. M. to inspect the books of said company and transact such other business as may be deemed necessary.

Art 4th. It shall be the duty of said managers to choose from among their number, seven men, who shall meet in the upper room of said office, on Tuesday of each week, at 4 o'clock, P. M. to inquire into and assist in all matters pertaining to said company.

Art. 5th. Each manager shall receive from the company one dollar per day for his services when called together at the annual and semi-annual meetings. The Treasurer and Secretary, and the seven, the committee of the managers, shall receive a compensation for their services as shall be agreed by the managers at their semi-annual meetings.

Art. 6th. The first election of managers, as set forth in the second article, shall take place at the meeting of the members to adopt this agreement, who shall hold their office until the first Monday of November, 1837, unless removed by death or misdemeanor, and until others are duly elected. Every annual election of managers shall take place on the first Monday of November, of each year. It shall be the duty of the Treasurer and Secretary of said company, to receive the votes of the members by ballot, and declare the election.

Art. 7th. The books of the company shall be always open for the inspection of the members.

Art. 8th. It shall be the duty of the managers of the company, to declare a dividend once in six months; which dividend shall be apportioned among the members, according to the installments by them paid in.

Art. 9. All persons subscribing stock in said firm, shall pay their first installment at the time of subscribing; and other installments from time to time, as shall be required by the managers.

Art. 10. The managers shall give thirty days notice in some public paper, printed in this county, previous to an installment being paid in. All subscribers residing out of the State, shall be required to pay in half the amount of their subscriptions at the time of subscribing, and the remainder, or such part thereof, as shall be required at any time by the managers, after thirty days notice.

Art. 11th. The Treasurer shall be empowered to call special meetings of the managers, whenever he shall deem it necessary; separate and aside from the annual and semi-annual meetings.

Art. 12. Two thirds of the managers shall form a quorum to act at the semi-annual meetings, and any number of the seven, the committee of the managers, with the Treasurer and Secretary, or either of them, may form a quorum to transact business at the weekly meetings; and in case none of the seven are present at the weekly meetings, the Treasurer and Secretary must transact the business.

Art. 13th. The managers shall have power to enact such by-laws as they may deem necessary, from time to time, providing they do not infringe upon these Articles of Agreement.

Art. 14th. All notes given by said society, shall be signed by the Treasurer and Secretary thereof, and we the individual members of said firm, hereby hold ourselves bound for the redemption of all such notes.

Art. 15. The notes given for the benefit of said society, shall be given to the Treasurer, in the following form:

"Ninety days after date, we jointly and severally promise to pay A. B. or order dollars and cents, value received."

A record of which shall be made in the books at the time, of the amount, and by whom given, and when due—and deposited with the files and papers of said society.

Art. 16. Any article in this agreement may be altered at any time, annulled, added unto or expunged, by the vote of two-thirds of the members of said society; except the fourteenth article, that shall remain unaltered during the existence ofsaid company. For the true and faithful fulfilment of the above covenant and agreement, we in-

dividually bind ourselves to each other under the penal sum of one hundred thousand dollars. In witness whereof we have hereunto set our hands and seals the day and date first written above.

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In connexion with the above Articles of Agreement of the Kirtland Safety Society, I beg leave to make a few remarks to all those who are preparing themselves, and appointing their wise men, for the purpose of building up Zion and her Stakes. It is wisdom and according to the mind of the Holy Spirit, that you should call at Kirtland, and receive counsel and instruction upon those principles that are necessary to further the great work of the Lord, and to establish the children of the Kingdom, according to the oracles of God, as they are had among us. And further, we invite the brethren from abroad, to call on us, and take stock in our Safety Society. And we would remind them also of the sayings of the prophet Isaiah, contained in the 60th chapter, and more particularly the 9th and 17th verses, which are as follows: "Surely the isles shall wait for me, and the ships of Tarshish first, and to bring thy sons from far, their silver and their gold (not their bank notes) with them, unto the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee.

For brass I will bring gold, and for iron I will bring silver, and wood brass and for stones iron: I will also make thy officers peace, and thine exactors righteousness." Also 62 ch. 1st vrs. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

J. SMITH jr.

MINUTES OF A CONFERENCE, HELD IN THE HOUSE OF THE LORD, ON THE 22d DAY OF DECEMBER, 1836.

The authorities of the church being present; viz: the first Presidency, the High Council of Kirtland, the quorum of the Twelve, the Presidents of the Seventies, the President of the Elders and his counsellors, and many other official members, such as Priests, Teachers, Deacons, &c.:—The house was called to order, and the following motions were made, seconded, and carried by the unanimous voice of the Assembly.

1st. That it has been the case, that a very improper and unchristian-like course of conduct, by the Elders of this church, and the churches abroad, in sending their poor from among them, and moving to this place, without the necessary means of subsistence: whereas the church in this place being poor from the beginning, having had to pay an extortionary price for their lands, provisions, &c.; and having a serious burthen imposed upon them by comers and goers from most parts of the world, and in assisting the travelling Elders and their families, while they themselves have been laboring in the vineyard of the Lord, to preach the gospel; and also having suffered great loss in endeavoring to benefit Zion: it has become a serious matter, which ought well to be considered by us—

Therefore, after deliberate discussion upon the subject, it was motioned, seconded and unanimously carried, that we have borne our part of this burthen, and that it becomes the duty, henceforth, of all the churches abroad, to provide for those who are objects of charity, that are not able to provide for themselves; and not send them from their midst, to burthen the church in this place, unless they come and prepare a place for them, and means for their support.

2nd. That there be a stop put to churches or families gathering or moving to this place, without their first coming or sending their wise men, to prepare a place for them, as our houses are all full, and our lands mostly occupied, except those houses and lands that do not belong to the church, which cannot be obtained without great sacrifice, especially when brethren with their families, are crowding in upon us, and are compelled to purchase at any rate; and consequently are thrown into the hands of speculators, and extortioners, with which the Lord is not well pleased. Also, that the churches abroad do according to the revelation contained in the Book of Commandments, page 238, commencing at section 10, which is as follows:

"Now verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all these things prepared before

you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion."

Pres't JOSEPH SMITH,
Chairman.

WARREN PARRISH, *Clerk.*

Messenger and Advocate.

KIRTLAND, OHIO, JAN. 1837.

OUR VILLAGE.

Nothing can be more gratifying to the saints in this place and their friends and brethren abroad than to contemplate the scene now before them. Every Lords day our house of worship is filled to the overflowing with attentive hearers, mostly communicants.

In the evening following the singers meet under the direction of Brother L. Carter and J. Crosby Jr. who give instructions in the principles of vocal music.

On monday evening the quorum of high priests meets in the west room of the attic story where they transact the buisiness of their particular quorum, speak, sing, pray, and so worship the God of heaven. On Tuesday evenings the Seventies, meet in the same room occupied by the high priests the preceding night. They then and there listen to the advice and instructions given them by their president. as well as speak, sing, pray and talk of the goodness and power of God.

On Wednesday evening the rooms are occupied by the quorum of Elders, where they receive instruction and advice from their venerable president and his able councellors.

On Thursday P. M. a prayer meeting is held in the lower part of the house where any and all persons may assemble and pray and praise the Lord. This meeting, though free for all, is conducted more particularly by J. Smith senior, the patriarch of the church.

The members of the high council, and also "the twelve" meet but we believe not statedly in each week as do others, of the different quorums mentioned.

Dring the week a school is taught in the attic story of the house, denominated the "Kirtland High School" consing of about 135 or 40 students under the superintendence of H. M. Hawes Esq. professor of the Greek & Latin languages. The school is properly divided into three departments, (viz.) The classical, where the languages only are taught, the English department where mathematics, common Arithmetic, Geography, English grammar, writing and reading are taught, and the Juvenile department the first principles and rudiments of an education are taught. These two departments have each an instructor assigned them. The whole is under the supervision of Mr. Hawes as principal.

The school commenced in Nov. and on the first Wednesday in January the several classes passed a public examination in presence of the trustees of the School and the parents and guardians of the Scholars. We think the result of the examination, did honor to both teachers and scholars. Never did we witness greater progress in study in the same length of time and in so greart a number of scholars.

Our streets are continually thronged with teams loaded with wood, materials for building the ensuing season, provisions for the market, people to trade, or parties of pleasure to view our stately and magnificent temple. Although our population is by no means as dense as in many villages, yet the number of new buildings erected the last season, those now in contemplation and under contract to be built next season, together with our every day occurrences, are evincive of more united exertion, more industry and more enterprise than we ever witnessed in so sparse a poulation, so far from any navigable water and in this season of the year.

Reflections on the past, and the prospects of the present year.

If we would not live in vain, but profit by every day's experience, we are as necessarily led to the conclusion, that our duty to ourselves, to our friends, to the community in which we live, and to our God, require that we occasionally take a retrospective view of what has passed, as well as to look forward with pleasing anticipations to coming events.

Every man may learn something of true philosophy, by his own observation. Causes inevitably produce effects, and the same causes are sure to

be followed by the same effects. Idleness, extravagance and folly are productive of poverty, wretchedness and shame; while on the contrary, industry, prudence and economy tend directly to wealth and honorable distinction. In short, all the vices, however popular, degrade their votaries, and sink them in the scale of beings, even in their own estimation. Time moves on with a steady pace, while events transpire that discover the secrets of hearts black with infamy and crime. Events *also* transpire that immortalize others and render them famous on the page of history: their deeds are celebrated, their names live long after their bodies have mouldered back to dust.

A round of duties, a succession of events, of causes and effects, have filled up the history of the past year and left the contemplative mind to profit by experience, or the one of no reflection to rush forward in uncertainty, as much as if philosophy were never the study of man, or effect never followed a cause. Hence the wretchedness and woe incident to the human family.—Man does not reflect, he heeds not the teachings of experience; his hopes, although fallacious, are, that the order of nature, in his case, at least, will be reversed, that he shall find favor in the sight of God and man, while he pursues the same course towards those around him that has always resulted in entire defeat and blasted all his former prospects. Surely reflection is necessary; and well has the poet commended in the following lines:

A soul without reflection,
Like a pile without inhabitants, to ruin runs.

It will not only be necessary to reflect on what is past, on the failure of our former plans and operations to produce that favorable result, that happy issue that our fond hopes had anticipated; but we should study the cause of such failure or we are in no wiso benefitted. If a man cast him down from a precipice, contrary to the dictates of a sound mind and the best advice of his friends, he has no just cause of complaint, if he fracture his skull or dislocate his limbs.

If he be idle and vicious, poverty, wretchedness and guilt will be his companions. If he be ignorant he is at the mercy of every knave. If he be tyrannical, obstinate and wilful, he may be rich, but his friends will be few, and those few, will be as far from being real friends, as they are from being honest men or men of sense.

Men may give to tyrants, and thereby purchase their influence or their silence, which is sometimes better, but men of worth, of candor, of intelligence, despise an avaricious tyrant and the fawning sycophants that surround him.

A noble, independent mind, weighs evidences and calculates consequences; reflects on the past and judges of the future with a philosophic accuracy.

Elder Erastus Snow writes us a long article, embracing the most important events which occurred in his observation and travels, during an absence of several months from this place. The elder wrote us from Butler Co. Pa. Sept. 2, '36, but the letter never reached us, nevertheless he favored us with a copy, which we shall not be able to publish entire, we only give our readrs a synopsis.

It would seem that the elder had labored in the township of Plumb-Creek Armstrong Co. Pa. and had established a small branch of a church in that place: he had made an appointment to preach there on the 22d of August last at 2 o'clock P. M. The elder was informed by his friends that most of the inhabitants of the little village of Elderton & its vicinity combined together to prevent his filling his appointment, indeed, such were the threats of insult and violence, that even some of his friends urged him to desist: but he was not to be detered from his purpose, notwithstanding as he drew near the place, a company of 30 or 40 made their appearance, armed with whips clubs &c. This company consisted (as says the elder) of Roman Catholicks, Seceders, Presbyterians, pedlars, liars, drunkards, thieves, &c. Thus we see the materials of which this heroick, or rather demoniac band were composed, yet notwithstanding their hostility to each other, they could like Herod and Pilate (for the time being at least,) unite to oppose the delivery of the elders message to the people, according to his appointment, but, he persevered, preached to those who were willing to hear, and ultimately escaped personal injury all their threats to the contrary notwithstanding.

The elder travelled, after the scene we have described, in Pennsylvania and some in Ohio and returned here, in December, having preached in many places & baptized fifty persons.

Dear brother in Christ Jesus of Nazareth, of the Latter day saints, and all readers of the Messenger and Advocate; and particularly the authorities, and official members of said church: this is for you joy, comfort, encouragement, to be faithful in the discharge of all your several duties, to roll forth the kingdom, gather Israel and build up Zion, and prepare for the coming of the son of God, who shall reign in Mount Zion and Jerusalem and before his ancients gloriously. Isaiah, 24–23: Rev. 14–1: also Rev. 7–9.

Having for years since obtained an absolute knowledge of the gospel which I preach, I took leave of wife and children in the land of Kirtand, on the last day of May, last, to preach the everlasting gospel in the upper province of Canada, in company with elder Wm. Harris. We commenced our ministerial labours in township of Loughborough, some 18 or 20 miles north of Kingston, where we added 14 members to the Loughborough branch. From thence we traveled to Leed's Church, distance 20 miles, and baptised 3.— From thence we traveled 25 miles to Bedford, and North Crosby, where we planted a church that now numbers 68 members. Elder Wm. Harris gave me the parting hand, and left for Missouri on the 5th of Sept. and then I took the field alone, without a brother or an assistant, to comfort or cheer my heart, in the moments of ragings of wicked persecutors, who seemed to double their force when I was alone: and yet, thanks be to the most high God, I was not without the presence of him whom Nebuchadnezzar saw walking with the three Hebrew children in the fiery furnace, whose form was like the Son of God; and that to fulfil all he had promised me under the hands of the servants of God in my ordination, and annointing, washing feet, and patriarchal blessings.

At the time elder Harris left me, we had baptised in all, about 40. From Bedford I went to South Crosby, and Bastard townships, and labored alone, preaching and opposing wicked persecutors, until the 25th of Sept. at which time Elder James Blakesley, to my great joy, came to my assistance. Eld. Blakesly is an able and worthy brother in the ministry. We continued our labors together until the 17th of Nov. in which time we baptized 97; elder Blakesley then took leave of me and went home to his family: I was then left alone without any assistance except some whom we had just ordained, but still the Lord gave me strength according to my day. I continued my labors incessantly until the 1st of Jan. last, on which day I baptized 5, the last I baptized in Canada. However, previous to this time, from the period when elder Blakesly left me till the 1st of January, I baptized 41; of this number 19 belong in and about the village of Perth, U. C. 20 miles or more from Bastard and South Crosby branches. Besides all this the elders and priests who have been ordained at the conferences I have held have swelled the number of those baptized to 267 in all added to the church in the bounds of the territory where I have labored over seven months, it being my first mission in the gospel of Christ.

At a Conference held in North Crosby branch of the church of Latter day saints, the following brethren were ordained: John Houghton, Elder; Thos. Judd, Priest; C. D. Barnum, Teacher; Oliver Houghton, Deacon. Joel Judd was appointed Clerk of said branch.

JOHN E. PAGE, Chair.
JOEL JUDD, Clerk.
Sept. 11, 1836.

At a Conference held according to appointment, Nov. 16, 1836, composed of the following elders: viz.

John E. Page, President.
Joel Judd, Wm. M. Weston, James Blakesley. } Clerks.

Conference was opened by prayer by the President. By revelation of God and vote of the church, John Landers, Arnold Stevens, and Lyman Stoddard were ordained to the office of Elders.

Murray Seamons, Artemus Judd, Joel Judd, Arza Judd, jr. and John Roberts were ordained Priests.

Benjamin Ellsworth, Billa Dixon and Ebenezer Landers, ordained Teachers.

Arza Judd, sen. Lodawick Ferry, Stephen Chipman, Zenus Lee and David Dixon were ordained Deacons.

After an adjournment for half an hour, the Conference was re-opened by prayer by elder James Blakesley; and followed by an able address from the President, from the 2d Gen. Epis. of Peter, chap. 1, ver. 20: "Know this first that no prophecy of the scriptures is of any private interpretation." The address led to elucidate and prove the saying of the ancient prophets respecting the gathering of the saints, and by what means. Conference adjourned.

Met again at 11 o'clock, on the 18th; prayer by elder James Blakesley, after which Eber Blakesly and Benjamin Gwright were ordained Elders. The President then addressed the conference from 20th chap. 28–29th ver. of Acts: "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood. For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock." From which he expressed great sympathy for the flock, in warning the different officers ordained to be attentive to their duty, the fear of God, in their several callings, that the church may be built up in the most holy faith; elucidating the nature and duty of each officer in the church; and solemnly warning the members to be faithful and to live in the fear of God in order to be prepared to meet him on mount Zion.

At a conference held in Loughborough, on the 6th of Jan. 1837: John E. Page presiding; and Wm. Boice acting as Clerk; Martin Boice and John Vanlouven were ordained Teachers, and Wm. Boice, Deacon.

I arrived in Kirtland on the 20th of the present month, and purpose to return to Canada in the course of two weeks, to enter again upon my ministerial labors. A wide door is opening in that country for preaching; and I humbly trust that my brethren in the ministry will not be slothful in improving the opportunity to promulgate the truth, that the blood of souls may not be found in their garments. Truth is triumphing; error is falling; saints are rejoicing, and Babylon is howling, because of her losses. And for the same let thanksgiving and praise be ascribed to God and the Lamb.

Brethren pray for me. Yours in Christ.

JOHN E. PAGE.

Kirtland, Jan. 24, 1837.

13

TO THE CHURCHES ABROAD.

From information, both written and oral, we feel warranted in saying that our brethren in the far West, who have so long been afflicted and driven without a peaceable dwelling place, are now permitted to live quietly as other citizens: We hope they are grateful to God for all the benefits he bestows upon them or permits them to enjoy.—We also hope, they have that self respect, which will commend them to the favor and respect of all worthy citizens, and evince to intelligent men that the blessings of peace and the peaceable privileges of citizenship, are not received by them as a boon from their neighbors, but as a constitutional right. A salubrious climate, good water, cheap land, and a fertile soil, are among the inducements to the husbandman to emigrate to that delightful country.

TO ALL CONCERNED.

Owing to the multiplicity of Letters with which I am crowded, I am *again* under the necessity of saying, through the medium of the Messenger, that I will *not*, hereafter, take *any* letters from the Post-office, unless they are *post-paid.*

JOSEPH SMITH, Jr.

Kirtland, Jan. 24, 1837.

Died in this town, on Monday Oct. 24th 1836, after a short illness, Hazen M. Sweat aged two years & fourteen days, and on Saturday the 30th following, Benjamin W. Sweat aged five years six months and six days. These were the only children of Benjamin and Ede Sweat, who had then but recently arrived in this place.

Died at Shoal Creek Mo. on the 23 of August last Roxana, consort of A. C. Lyon formerly a resident of Willoughby, Cuyahoga, Co. O. Sister Lyon was far on the declivity of life and has left the partner of her youthful days, a family of children and a circle of

friends to deplore her loss. Surely the destroyer executes his office reckless of consequences.

TO OUR PATRONS.

Our readers need not be told that the publication of our paper has been delayed this month, longer than is usual for us;—longer by far than we could have wished. Yet it has not been for want of paper, it was not for want of compositors, nor for want of a pressman; but, still, there were a combination of causes not in our power to control, which operated to prevent our humble selves from seasonably preparing the articles to fill its columns.

We have sometimes prided ourselves on our punctuality the past year, and hope our brethren will not find this, in point of time, an exact specimen of the current year. We hope to be more prompt in future, and on the ground of repentance and reformation, we claim pardon. We are neither angling for praise nor meanly crouching as vassals, but we consider ourselves men; and entitled to an equal rank among our fellow beings,—entitled to censure for our wilfully evil deeds, praise for our good ones, sympathy for our sufferings, and to forgiveness, as we forgive those who trespass against us. With these few remarks, we close what we have to say by way of apology, and greet our friends and patrons with our good wishes and a happy new year. W.

THE LATTER DAY SAINTS'

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A NEW YEARS' SONG,

BY P. P. PRATT.

This morning in silence I ponder and mourn,
O'er the scenes that have passed no more to return,
How vast are the labors, the troubles and fears,
Of eight hundred millions, who've toil'd through the year.

How many ten thousands were slain by their foes,
While widows and orphans have mourned o'er their woes,
While pestilence, famine and earthquakes appear,
And signs in the heavens, throughout the past year.

How many been murder'd and plunder'd and robb'd,
How many oppressed and driven by mobs,
How oft have the heaven's bedewed with their tears
The earth, o'er the scenes they beheld the past year.

But the day-star has dawn'd o'er the land of the bless'd.
The first beams of morning, the morning of rest;
When cleans'd from pollution, the earth shall appear
As the garden of Eden, and peace crown the year.

Then welcome the new year, I hail with delight,
The season approaching with time's rapid flight;
while each fleeting moment brings near and more near,
The day, long expected, the great thousand years.

I praise and adore the eternal I Am;
Hosanna, hosanna to God and the Lamb,
Who order the seasons that glide o'er the spheres.
And crown with such blessings, each happy new year.

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

VOL. III. No. 5] KIRTLAND, OHIO, FEBRUARY, 1837. Whole No. [29.

For the Messenger and Advocate.

"For we walk by faith, not by sight."
2d COR. 5—7.

Who can peruse the sacred records, containing an account of the travels, precepts and lives of the ancient saints, —with an honest heart before God,— without having their minds impressed with the sacred truth that they "walked by faith, not by sight." When the inspired penman presented the above declaration to his Corinthian brethren, his soul was filled with a subject that had engrossed the attention of all inspired men from the days of Adam until the present time; and will continue to be a theme on which the saints will delight to dwell, until "mortal puts on immortality and death is swallowed up of life."

Perhaps there is no saying in the bible, that will more universally apply to the saints of God in every age of the world, than the one above quoted: St. Paul, the author of these words, possessed the same principle, and was dictated by the same spirit, while calling upon his Hebrew brethren, and setting before them the evidences of faith and the history of the ancients, the victories they won, and the blessings received while "walking by faith, not by sight." See Hebrews, chap. 11.

There is a joy not easily expressed; bursts into the soul of the sincere honest believer in the writings of the Prophets and Apostles, while perusing their lives and viewing their integrity before God, in obeying his commandments, maintaining his cause, keeping his covenants, and "walking by faith, not by sight," while at the same time, it often brought them into the most narrow paths, the greatest difficulties and the most appalling dangers, that could possibly be presented to the natural view; notwithstanding this, they walked by faith, maintained their integrity, proved their God, and found deliverance. Was, or will there ever be an age of the world, when there are saints on the earth that are fit subjects for the celestial kingdom, whose faith has not been tried to the utmost, even trials that would fall nothing short of sacrificing their good names, their houses and lands, wives and children, and even their own lives, for the cause and kingdom of God? If so, we should be under the necessity of coming to the conclusion, that the Lord was a respecter of persons: but sooner than to charge God foolishly, we would believe that God did and would have a tried people, and equally tried too, in the days of Adam, Enoch, Noah, Elijah, Daniel, Lehi, Alma, Moroni, Jesus, Paul and Joseph, and until "He reigned, whose right it is to reign."

To the reflecting mind it is at once instructive and interesting, and teaches an important lesson, to peruse and contemplate the scenery of an Abraham offering up an only son without regard to outward appearance or consequences, because God had commanded him; he did not stop to speculate on faith, or judge by outward appearance; but he walked by faith, believing him true that had promised. What was the fruits of this faith and confidence that Abraham had in the true and living God? Was it not an everlasting covenant bestowed upon him and his seed after him, as immutable as the throne of Jehovah? What encouragement then have the Latter Day Saints to follow the examples of those who have lived in earlier ages, by obeying every word of God, fearless of consequences, even to the laying down of their lives, if it should become necessary, to maintain the gospel and cause of God, and to secure their blessings and rights, and support and honor the holy Priesthood; uphold each other, and keep their birth-rights, and not become profane, by selling them, as did Esau.

Could St. Paul encourage his Corinthian and Hebrew brethren to "walk by faith, not by sight," by setting before them the long catalogue of the ancients for an example; cannot the brethren in Zion and Kirtland, and all who have embraced the new and everlasting covenant in these days, be encouraged by the same cloud of witnesses? It is possible we may have more testimony than was presented to them: Did they have the privilege of perusing the account of an Enoch and Elijah being translated by faith, or a Noah

building an ark to save himself and family; or Lot leaving the cities of wickedness, for his deliverance; or an Elisha smiting the floods of Jordan with a mantle, crying, where is the Lord God of Elijah, when the waters yielded to his faith; or a Daniel thrust into the den of lions for praying; or the three Hebrews walking in the fiery furnace, for worshiping a God of revelations? all of whom found a Savior in the time of trouble. Did they have a great cloud of witnesses presented before them for their encouragement? So have we. We have not only the examples that are recorded in the bible (the stick of Judah) for our encouragement, but we have the book of Mormon (the stick of Joseph in the hands of Ephraim) which contains facts of equal interest for our benefit. There is no man that searches the book of Mormon, with a mind filled with prejudice, with no other motive in view than searching for iniquity, that is capable of knowing its value or judging of its worth. But let an individual, seeking for light and truth, read those sacred pages, with humble prayer to God through Jesus Christ, for wisdom and truth, and he will have no difficulty in finding a multiplicity of precepts, that do honor to the character of God, and if obeyed, will prove a savor of life unto life.

We have now taken a brief view of some of the ancients who have acted a conspicuous part in the cause of God, in their day and generation, by opposing sin and error in the sight of an unbelieving people; overcoming the world; making sure their crowns; dying in faith, and will rest in peace, and be blessed with the privilege of beholding God in the flesh in the latter day. Let us for a moment turn our thoughts to that scenery that presents itself to our view in this last dispensation and fulness of times; and am I not justified in saying, that there never was a day when it became more necessary for a poople to "walk by faith, not by sight," than for the church of Christ of Latter Day Saints at the present time. Trace the history of the church, that has been travelling out of the wilderness for the last few years, and what have been the outward appearance and prospects? as dark as any other ever left on record. Had not the first elders of the church of Latter Day Saints walked by faith, lived by faith, and stood by faith, all their exertions to the present day would have been in vain; yea, they would ere this have been forgotten; but this is not the case. The day has arrived for the God of Israel to set his hand the second time to gather his people from their long dispersion, and do them good, and reveal unto them the abundance of peace and truth, in fulfilment of his covenant with Abraham, Isaac and Jacob, according to the testimony of all the holy prophets since the world began. Consequently, Joseph entered his room in faith, and offered up his petitions to God in a manner that caused the heavens to be propitious, and those prayers, by faith, prevailed before God, and that vail that had long been closed gave way, and an holy messenger descended to comfort the servant of the Lord and lay a foundation that could not be moved. Was this all that was effected? No: The powers of error, of darkness, of priestcraft, the earth and even hell itself felt the blow; and every engine of falsehood was put in operation, because a man of God had prevailed with the heavens.—Notwithstanding the stone at this time was as small as the mustard seed, it was not too small to roll; and the sound of its march hath already echoed beyond the bounds of America. What if honest poverty has had in this case to contend with wealth, or even public opinion, popularity, custom, fashion, persecution, ridicule, slander, base falsehood, and every epithet that could be invented, whirled in its path, to block its wheels and stop its progress? Have all these inhuman weapons had their desired effect? No: Truth declares they have not; and in the presence of every beholder, these weapons have been ground to dust beneath the rolling of the kingdom, and driven like chaff before the wind. What glorious contemplations must feed the souls and form the richest treasures in the minds of the first elders of Israel who have by faith acted so conspicuous a part in laying an everlasting foundation for the gathering of Israel, and lifting a standard for the Gentiles to seek unto. The feelings of such men cannot be of an ordinary kind, while meditating upon the scenes that have transpired for a few years past, and realising that they have stood together, as a handful of corn in the earth; and walked together through all straight places

where they have been called, not deserting each other in the hour of danger; but willing to lay down their lives for Christ's sake and their brethren; and all this in the midst of a professed religious, enlightened, and wise generation, with their eyes turned upon them, considering them to be overwhelmed in error, darkness and delusion; and offering them no consolation but Aha, Aha, while they themselves had a beam in their own eye, and were unwise, not knowing the scriptures, neither God, neither understood they his counsel.—But how changed the scene; now those faithful servants of God who have been firm, unshaken, and unmoved, riveted together by the holy covenant, by virtue, confidence, friendship, and brotherly love, in every tried circumstance in life; not murmuring, complaining, or deserting each other, or the cause in which they were engaged; such can now lift up their heads and rejoice, to behold the fruits of their labors, as they tread the courts of the Lord's House, and behold the church traveling out of the wilderness, with a perfect body, each member in its place, and still contemplate the day when the *box*, the *pine* and the *fir* tree shall stand to beautify the place of God's sanctuary, and to make the place of his feet glorious, which will be perfected through the instrumentality of the faithful saints "by faith and not by sight."

May the elders of Israel never lose their crowns by dishonoring the priesthood, selling their birth-right, or deserting, or rejecting the authorities that are ordained of God. Israel rejected Moses and fell. We have every reason to believe that all the inhabitants of Zion and her stakes, and those scattered abroad, who will obey the commands of God they have received from the bible, book of Mormon, and Doctrines and Covenants, will find a shield in the day of God's wrath, and a covering from his indignation upon the wicked; for the truths of these books will stand, while pestilence, famine, sword and fire will carry woe in their march.

W WOODRUFF.

One Lord, one faith, one baptism.—EPHESIANS, 4th: 5.

The epistle, of which our text forms a part, as well as all others that were dictated by that eminently useful man, the apostle Paul, were replete with that instruction, which the saints in his day, needed to guide and direct them. We may form some idea of the peculiar fitness of such instruction at that time, when we consider, that there were various orders of religionists then in the world; and it is but just to conclude they were as tenacious of their belief and the principles of their faith, as people in our day and age of the world. We know there were Pharisees, Sadducees, Essens, and others among the Jews; among the Gentiles or heathen as they were called by the Jews, were various sects of philosophers, differing in their sentiments; some were Stoics, some were Epicureans, some believed in the immortality of the soul, some doubted it, and others denied it wholly. Now when we consider that the church of God at that time was made up of such discordant materials, men among whom such a diversity of sentiment prevailed, previously to their conversion to the christian faith, we shall see the propriety of the sentiment couched in the words at the head of this paragraph. Not only shall we see the propriety, but the absolute necessity of such instruction. Such instructions became necessary from the fact that the gospel, the scheme of things which God had devised, was so diverse from the principles and practices of that generation, that there was no similarity, no resemblance between them.—Every item of the christian faith was important, and was necessary, in making up, or constituting that which the apostle said, was the "power of God unto salvation." Nothing short of that, nay nothing but that, would save men; no only so, he that inculcated any other plan, or as the apostle declares to his Galatian brethren, "Though we or an angel from heaven preach any other gospel than we have preached, let him be accursed."

Now we may justly conclude that as the church was made up of such as had embraced the various sentiments of that day, and none other than the one taught by him was acceptable in the sight of God, that he should urge upon the churches with peculiar force, that there was one Lord, one faith, one baptism. It is a well known fact to every reader of ancient history, that in that day and age of the world, as well as in all subsequent periods to the present time, there were, and are still, those

who worship other beings than the God of heaven. The apostle knew full well that such worship was not acceptable in the sight of God. He also knew as well that if they essayed to worship the true and living God, but did not comply with the requisitions of heaven as he had borne testimony, it would be of no avail. Bear in mind what the apostle said of himself while persecuting the saints: I did it, said he, in all good conscience; he did it in the sincerity of his heart, from a firm conviction that it was right. But his sincerity did not justify his acts in the sight of God, nor in the least palliate his crime.

We shall here notice that Paul, previous to his conversion to the christian faith, was no idolatrous worshiper; he was of the sect called Pharisees, believed in God, made long prayers, and as he said, lived in all good conscience to that day. But the Lord showed him the error of his way, and that with all his zeal, and all his prayers, he was fighting against God. I am Jesus (says the voice) whom thou persecutest; it is hard for thee to kick against the pricks.

We might here notice the heathens and their worship, but we deem it more instructing to confine our remarks to incidents recorded in the scriptures; we therefore, notice the case of Cornelius as recorded in the tenth chapter of the acts of the apostles. Now this "Cornelius was a devout man, and (the sacred penman says,) feared God with all his house; he gave much alms to the people and prayed to God alway." Let us mark the expressions, "he was a devout man, feared God with all his house, gave much alms to the people and prayed to God alway." Surely he must have been a good man, his prayers, his alms and devotion must have rendered him acceptable to God, for what could he do more? Let us hear the sequel. He saw in a vision an angel, who commanded him to send men to Joppa for Simon Peter, who was lodged in the house of one Simon, a tanner, whose house was by the sea side. This same Peter told him what he ought to do: Had Cornelius ought to do any thing different or more than he had done? He had prayed sincerely and devoutly; he had feared God with all his house, had doubtless been liberal in alms to the poor, and more than all these, the Lord himself sent an angel to tell him what he must do. This legate of the skies directed him to send for Peter, who when he came, preached unto him Jesus, and baptized him. Why, we ask, did it become necessary to be baptized? he had prayed devoutly and sincerely, given alms to the poor, feared God with all his house? and the Lord had sent a heavenly messenger to visit him; could any thing more be necessary? If not, the angel came in vain, Peter came in vain, preached in vain, Cornelius believed in vain and was baptized in vain. But not so, we would not be thus presumptuous. Hence, with the greatest propriety might the apostle urge the words of our text, there is one Lord, one faith, one baptism, because *these* were constituent parts of that scheme of things which God had devised in the counsels of eternity for the salvation of man.—We have noticed these men because of their sincerity and zeal, and because the facts recorded concerning them are with us beyond cavil or controversy.

From the history of these men we learn, first, that sincerity, zeal, prayers and alms, would not ingratiate a man into favor with the King of heaven, while he lived in the omission of the duties God had pointed out for him to do. This was no trifling business, the salvation of the soul was concerned; and more than all, the character of God was concerned. If any other plan were fit, or sufficient, then it follows, that the gospel plan was not the best, or at least, no better than some other, which at once impeaches the wisdom of Omnipotence, and destroys all confidence in his word. Secondly, we learn, that there were only certain ones authorized to administer the ordinances which God ordained in his church, and that when those ordinances were administered by those he had chosen and set aside for that purpose, and in the way he had pointed out, certain effects followed. These effects served to increase the faith of the apostles and inspire them with greater confidence in their divine Master, because they saw the power of God demonstrated, and knew of a truth that the word of their Master, while he tabernacled with them in the flesh, was fully verified. He had sent them his spirit, the comforter, which lead them into all truth, and we have no doubt they spake and wrote

from its influences, for the scriptures say, that holy men spake as they were moved by the Holy Ghost; and that all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction and for instruction in righteousness, that men of God may be thoroughly furnished unto every good work. As much as if the scripture had said, God is God, he is infinite, he has devised the best and only possible plan for man to obtain admission into the celestial kingdom of his maker. Therefore, the plan must be implicitly followed to the exclusion of any, and all others, for the reason that there was but *one Lord, one faith, and one baptism*, that were acceptable with him.

We also learn, thirdly, that there is no other gospel, no other God, no other Savior than the ones Paul preached.—What then shall we say to those who teach differently from the apostles, making some things essential and others which were once enforced with equal authority upon the churches, non-essential? Will they contend that it is the same gospel, or that God himself has changed? Certainly both cannot be true. Can they contend that they have that spirit which leads into all truth, when they differ so widely from each other? How do the various modes of baptism, the different sentiments and the different practices, now extant, comport with the words of our text, *one Lord, one faith, and one baptism?* Surely they are a feareful comment upon the commands of God! We therefore come irresistibly to the conclusion, that the sectarian world *may* all be wrong, and that it is absolutely *certain* they cannot all be right. We are sensible the scriptures and the light we have received, lead to unpopular conclusions, but God forbid that we should seek to please men, or court the applause of the world; we had rather tell the truth, and be preachers of that gospel, which the apostle preached, which was approbated by the author of our existence. No other will save men, no other will do them good, and no other will have the same effects. Say not to us that it is the same gospel when God is the same, for most assuredly the same cause would produce the same effects. Tell us not of your piety, your alms, your sincerity, your zeal or your prayers. Neither of those illustrious pious individuals we have mentioned, could be saved without a strict compliance with the requisitions of the gospel. Therefore, as there is but *one Lord, one faith and one baptism*, may we all learn wisdom, embrace the truth, obey God, and ultimately be saved in his celestial kingdom. Amen. ED.

For the Messenger.

"Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets."

AMOS, 3: 7.

The author of these words is one whose sayings have been handed down to us upon the pages of sacred history, as a prophet of the Most High: his name is enrolled with those inspired penmen who spake and wrote as they were moved upon by the Holy Ghost. And although his style is not marked with that flowing eloquence, that characterizes the writings of some of his cotemporaries, yet they are clear, specific and sublime. He was found among the herdmen of Tekoah in the days of Uzziah king of Judah, about seven hundred and eighty-seven years before Christ; in this humble occupation he did not possess the advantages of an Isaiah, who was brought up in the school of the prophets, and learned in all the wisdom of the world, and had at his command whatever language he chose to select; and when wrapped in prophetic vision seemed to comprehend the present, past and the future, with that profound sublimity, that is characteristic of Him, who touched his lips with hallowed fire. But however, when we carefully examine the writings of the holy prophets, and compare them with each other, a perfect harmony will be found to exist; they were all animated by the same spirit, using their utmost exertions not only to reform and christianize the world in their generations, but to benefit those that should follow.

From the unbounded field of prophecy and revelation lying before me, I have thought that it might not be altogether unprofitable to enter into an inquiry upon the subject contained in the words of the prophet before quoted; and see whether God has varied from the rule by him laid down, and if the fact can be ascertained that he has, we shall of necessity be compelled to strike Amos from the list of God's prophets,

and rank him among the prophets of Baal. On the other hand, if the Lord has universally revealed his secrets to his servants the prophets, and positively declared that he will do nothing without first taking this course, that the world may be apprised of what he designs to do, that all men may be without excuse when they come before him in judgment; why should it be thought a thing incredible that he should reveal himself in the latter times, to prepare the way for the gathering of Israel, the destruction of the wicked, and the bringing in of that day of universal peace and happiness that is so much desired by all the saints.

When we review the pages of sacred writ, from the day of our common progenitor, whom God formed of the dust of the ground and breathed into his nostrils the breath of life, we find that he immediately presented before him the beasts of the field, and the fowls of heaven to be named by him; he also exhibited to his view the trees of the forest, the vegetable kingdom and the vast workmanship of his hands, that he had created and made to render him happy. But for his particular location the Lord had prepared a garden eastward in Eden, delightfully situated and beautified with every tree, plant and flower, that was pleasant to the sight and good for food. When he opened his eyes upon his Creator and the vast scenery that surrounded him, the Lord immediately revealed to him his secrets by giving him this information, that it was not good for him to be alone, that he would provide a help-meet for him, that they might freely partake of all the fruits of the garden, the tree of the knowledge of good and evil excepted, and the consequences that would follow disobedience. When Abel, who had obtained testimony that he had pleased God, had fallen a victim to the dire ambition of his brother, the Lord revealed the awful secret to Cain that in consequence of this high handed rebellion against him he should be a fugitive and a vagabond on the earth.

But not to dwell particularly upon the frequent correspondence that the Lord held with Adam, Cain, Abel, Seth, Enoch, Methuselah, Lamech and many others in that early period, to whom he revealed himself in judgments and in mercies; we will come to the final overthrow and desolation of the antediluvian world: and here permit me to ask a question; did, or could, the Lord in justice sweep the earth with the besom of destruction without first warning the inhabitants thereof of the impending ruin that awaited them, because their wickedness was great and the imaginations of the thoughts of their hearts were only evil continually? I answer no; he will do nothing without revealing his secrets to his servants the prophets.

Little more than sixteen hundred years had rolled away since God had caused his spirit to move upon the face of the waters, and the light to flash athwart the dark abyss; the liquid element to be gathered into one place and the dry land to appear, and placed lights in the firmament of heaven to rule the day and night, and spoke into existence a being in his own image and likeness, with power to rule at his pleasure the beasts of the field, the fowls of heaven, the fishes of the sea, and every creeping thing that moveth upon the face of the earth, with fruit trees, herbs and vegetables bearing seed after their kind to perpetuate their existence and render all the creations that he had made perfectly happy. Contemplating them in this situation, no marvel that God should pronounce them all very good. But how different the language of the great Jehovah at this time to his servant Noah; all flesh, said he, have corrupted their way before me, the earth is filled with violence, therefore I will destroy man whom I have created, from the face thereof; yea, both man and beast, and the creeping things and the fowls of the air, for it repenteth me that I have made them.

Noah was a man of God, a preacher of righteousness, and found grace in the eyes of his Maker, and had power with him through faith, to obtain a revelation of his will, by which he was enabled to save himself and those that believed. Are we not warranted in saying that the destruction of the old world come upon them because of their unbelief, not in past but in present revelations. Hear the language of the apostle Paul upon this subject—"By faith, Noah being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith." Who cannot

see that it was not for want of faith in the revelations of their progenitors that they were destroyed, but for disregarding the testimony of him who stood in their midst, to whom God had revealed the secrets of their abominations and the judgments that awaited them. The apostle says that Noah was warned of things not seen as yet; as much as to say that all the prophets and men of God that have gone before me have not seen the things that the Lord has now shown to me. Is it not evident, then, that however implicitly they might have believed and obeyed all the former revelations of God, an unbelief in the testimony of Noah was sufficient to overthrow and destroy them, for he condomned the world and became heir of the righteousness which is by faith.

[TO BE CONTINUED.]

ANCIENT HISTORY.

We understand by history a record of events that are past, and that it embraces chronology, biography, manners and customs, statistics, governments, and the rise and fall of kingdoms, nations and empires. It is divided and subdivided into as many different heads as we have mentioned, but the two grand divisions are into ancient and modern.

Ancient history embraces that period of time which elapsed from the creation to the fall of the western empire of the Romans, and the final subjugation of Italy by the Lombards, a period of 4480 years. Little authentic accounts can be had of the antediluvians other than what we gather from the Pentateuch. All seems left to conjecture or imagination. What the state of society was, what its improvemants were before the flood, we know not, but nearly all we do know is that it embraced a period of about 1656 years. The most authentic history we have of events that transpired immediately subsequent to the deluge is also that recorded by Moses. That gives us the manners, customs, laws and regulations distinctly, of but one nation.—Others are mentioned incidentally or introduced partially and collaterally as seemed necessary to delineate the character, describe the manners and customs and portray the events that occurred among the Hebrews, as they were called.

About 150 years after the deluge, Nimrod (Belus of profane history) built Babylon, which became the capital of the Babylonish empire; and Assur built Ninevah, which became the capital of the Assyrian empire.

Ninus the son of Belus and his queen, Semiramis are said to have raised the Assyrian empire to a high degree of splendor. But there is a chasm in the history of this empire from the death of Ninias, the son of Ninus, of about 800 years. The history of this empire during this period can only be supplied by conjecture. The governments of these nations were monarchies, but that of the Hebrews in the earliest periods of their history, was patriarchal.

The idea of conquest appears to have grown out of the conflicting interests of the shepherd kings: and from what we learn of them, we ought not to associate in our minds with any of them an extent of territory beyond that of a large plantation or a few thousand acres. The occupants and residents upon this were the subjects of the king and constituted his defence in war and his property in peace. These kings may have been elective, but the greater probability is, their government was more or less absolute according to the temper and disposition of the reigning monarch, and was hereditary. Polygamy and concubinage were allowable, but adultery was discountenanced.

The arts and sciences flourished in but a limited degree; the knowledge of building was more or less perfect, from necessity, even before the flood, and Tubal-Cain, the great grandson of Adam was an instructor of artificers in brass and iron.

We shall now notice some of the larger kingdoms; governments and nations as we pass, and as their history is more or less interwoven and identified with that of the Hebrews, to whom God gave revelations, laws and rulers.

Egypt being the first considerable and powerful government will deserve a passing notice in our next. ED.

YOUNG MEN OF KIRTLAND,

Permit me, through the medium of the Messenger and Advocate, to address you in a familiar and friendly manner, upon a subject, which,—however much you may think to the contrary,—demands your most serious, candid and

undivided attention; I mean the cultivation of the mind.

That ignorance is the foundation or source of *much*, if not *all* misery, the history of past ages most clearly evinces. Indeed, were each individual to consult his own experience, or extend his researches through the vast expanse of human intelligence for proof in point, he would only learn, that a knowledge of every fact possible, whether relating to occorrences in the moral or physical world, is essentially necessary to the happiness and enjoyment of mankind, and that in proportion as ignorance abounds, vice and wretchedness must increase also.

It is an error which perhaps may take years to eradicate from the minds of many that our present school systems are the only mediums through which instruction or education may be obtained; whereas it ought to be generally understood, that, though common schools are of vast utility, the man who would be *wise*, must be in a greater or less degree essentially and positively his own preceptor. There never yet existed a *learned* man who was not a prodigy of industry and economy in time saving.

You would esteem him a dull scholar indeed, who, although he might be capable of repeating every rule in arithmetic, should be unable to reduce them to practice in the common transactions of life; for you would say, and that correctly, that the senseless parrot might be taught as much: and yet, strange as it may appear, learning, in the present day, is made to consist of much the same materials.

Young men of Kirtland, this will not do. We must put in requisition our own powers of perception and reflection. We must improve our leisure moments in perusing good books, in calculating and extending the operations of our own minds, and in acquiring that intelligence which can alone fit us for acting with honor to ourselves and usefulness to our country, that our names may be hailed by posterity among those of the benefactors of mankind, where we now recognize that of a Franklin, a Jefferson, and a Fulton.

But perhaps some will say they have no *time* to devote to reading. I would recommend to such a careful inquiry into the various ways and means by which their time,—than which nothing can be more valuable,—is made to slip from them. Let them examine and see if hours, days, and even whole weeks are not consumed in worse than idleness—in parading the streets, or perhaps in lounging about the shop of some honest mechanic, perplexing the industrious, and deranging business.—Let them devote the time thus prodigally squandered, in poring over some valuable history or treatise on the natural sciences, and past experience proves that in a very few years they might be climbing the highest hills of fame, while those whose days have been spent in idleness, would be grovelling their way through the changing scenes of life, destitute of character to themselves or usefulness to their fellow men; and when death, the common leveller of all, has overtaken them, they will go down to the tomb "unhonored and unwept."

Young men of Kirtland, awake to intelligence, and slumber not. And as you expect to become useful to the world, arouse and brush away the cobwebs of slothful and degrading ignorance, improve your intellectual faculties by untiring research and investigation, and by so doing your light will ere long become extended like the spreading rays of the morning sun upon the mountains, and give guidance to the foot-steps of thousands of our race. Anon, by permission, you may hear from me again upon this subject. Till then, I am, as I shall ever be,

S. W. DENTON.

EDUCATION.

The education of the present race of females is not very favorable to domestic happiness. For my own part I call education not that which smothers a woman with ornaments, but that which tends to consolidate a firm and regular system of character—that which tends to form a friend, a companion and a wife. I call education not that which is made up of the shreds and patches of useless art, but that which inculcates principles, polishes taste, regulates temper, cultivates reason, subdues the passions, directs the feelings, habituates to reflection, trains to self-denial, and more especially that which refers all actions, feelings, sentiment, tastes, and passions, to common sense.

A certain class do not esteem things by their use but by their show. They

esteem the value of their children's education by the money it costs, and not by the knowledge and goodness it bestows. People of this stamp often take a pride in the expenses of learning, instead of taking pleasure in the advantage of it —*Hannah Moore.*

Messenger and Advocate.

W. A. COWDERY, Editor.

KIRTLAND, OHIO, FEB. 1837.

Although mutability seems stamped on all sublunary things, the world around us undergoes various changes, and we are so frequently presented with new scenes, new plays, and new actors on the stage, that one might naturally be led to the conclusion, that nothing can take place in the material, or moral world, to produce astonishment or create surprise: but such is not the fact. Men are often left to wonder at that which occurs around them, without reflecting on the causes that precede the effects that so much excite their admiration. A few short months since, yea, even a few days since, we hardly dreamed of assuming the responsible charge we have now taken upon ourselves. When we reflect that it has been in more able hands; hands from whom the public (or the saints at least—for whom we are to cater,) had a just right to look for more instruction in the great things of the kingdom of our Lord and Savior Jesus Christ, than from our pen; but relying on the blessing of God, the prayers of the saints, and our exertions, we venture forward.

Freedom of speech and freedom of the press are among the blessings of a free government, and notwithstanding we may differ in sentiment from many of our fellow men, still a free government and a consciousness of the rectitude of our own views many times console us under trials not pleasing to be borne or congenial with the pride of the human heart. We have sometimes been not a little astonished or amused that so many have cried delusion so long, yet no one has been successful enough to find out wherein the delusion consists.

We believe with the immortal Jefferson, that there is little danger from the propagation of error while reason is left free to combat it. Our sentiments have now been more than six years before the world; professors of all denominations where they were announced, denounced, ridiculed and despised, but the Lord, by his Spirit, sent home the truth with power to the hearts of many, and caused them to rejoice in the brilliancy of the light reflected upon their understandings. Others have manifested, by their conduct, the same spirit which actuated the cotemporaries of the Savior, and they cried out in all the bitterness of their hearts, away with him! away with him!

The word of the Lord has gone forth, and has not returned void; and there is no marvel that it should not, for the Lord himself has said it should not; we have also an evidence, that the word of the Lord will continue to grow and multiply, for so it did anciently when propagated in its purity, and so we may reasonably expect it will now. "Truth is mighty and will prevail." Demons in hell may howl and their emissaries on earth may rage, the still small voice of truth will find its way to the hearts of the children of men, and convince them of the puerile efforts of this crooked and perverse generation, to stop the spread of truth.

It shall be our endeavor to instruct rather than amuse, and if light is reflected on our understandings, we shall cheerfully and fearlessly disseminate it. If in our editorial labors we shall at any time be led astray and be instrumental in propagating error, we hope our *brethren*, will have that confi-

dence in us, that they are errors of the head and not of the heart.

If, as we have remarked, errors of principle or practice shall grow out of what comes from our pen, it will not only be our bounden duty, but our highest privilege to retract when we are made sensible of our faults. We shall rely, therefore, on the good sense and friendship of our brethren to correct our errors and inform our judgment.

From our enemies we neither look for sympathy nor kind feelings, and if we should be so fortunate as to discover either, we shall be free to extend the hand of peace, and own we have been for once, disappointed.

Our periodical is intended to be a faithful chronicle of events that transpire in building up and establishing the kingdom of God in these last days.—For an accurate knowledge of those that transpire in our own vicinity, we shall generally rely on the evidence of our own senses. For what we record, as having transpired beyond our own ken, we shall rely on the veracity of our brethren and friends for an accurate knowledge of facts, and we hope for the truth's sake, they will never, intentionally, lead us astray. We pledge ourselves "not to exaggerate, or set down aught in malice."

We still solicit communications from our elders who are traveling and laboring to promote the same good cause with us, and as our periodical is not large, we shall expect them to be confined to a brief, but simple narration of facts as they exist.

We will here remark, that all communications intended for insertion must be accompanied with a responsible name, that every man may have that just meed of praise from a generous public which his talents merit.

To our elders we would again remark, that we hope they will confine themselves in their communications designed for publication, to what will be most interesting to the saints, and tend most to edify and build them up in the most holy faith, lest we shall be under the necessity of condensing their articles and giving only a synopsis.

A word to those who differ with us in sentiment. Your opposition in principle, if you are men and gentlemen, will never make you enemies to us, or create animosity in our bosom towards you; although we are not theological gladiators, and therefore, throw down the gauntlet to no man, but we shall pursue the even tenor of our way, fearless of all consequences. If we are assailed by the presses of our enemies, we shall take the liberty of replying or not, as we judge proper. If we neglect or refuse to notice every vile epithet that may be lavished upon us, our friends and our enemies may understand that it is not from a consciousness that our ground is not tenable, but from a knowledge of our own temper, we are sensible, that if we dip our pen in gall, bitter and grievous words will flow from it, and the wise man said that "grievous words stir up strife." We may, therefore, let them alone till they have wasted their own strength, or conquered themselves.—While their shafts fall short of us for want of strength in their bows, or pass by from not having been aimed aright, we shall be passing boldly and fearlessly on to the haven of repose.

NOTICE.

The late firm of O. Cowdery & Co. is this day dissolved by mutual consent. The entire establishment is now owned by Joseph Smith, Jr. and Sidney Rigdon.

W. A. Cowdery takes the editorial chair, and in matters of business relative to the Messenger and Advocate, or any other pertaining to their printing

office or book bindery, acts as their agent.

All letters by mail, relating to the business of the office must be addressed to W. A. Cowdery, postage paid; none others will receive attention, except at his discretion.

☞ *Editor's Office in the lower room.*

The mechanical department of the office will hereafter be under the immediate superintendance of a faithful Foreman, whose long practical experience in the business, together with the employment of none but finished workmen, warrants us in saying to those who wish printing executed, that all work committed to his care will be done in as workmanlike a manner, and on as reasonable terms as at any other establishment on the Western Reserve.

☞ *Printing Office up stairs.*

February 1st. 1837.

To the Presidents and Counsellors of all the quorums of the church of Latter Day Saints.

Dear brethren:—We are continually receiving intelligence by letter and otherwise, from the East, West, and South, of the progress of truth and correct principles concerning the religion we profess. The eastern, western and middle States have reiterated the cry, come and help us. Doors are open, say our correspondents, in various directions, and great and pressing calls are heard for preaching on all sides.—'Send some good faithful elders among us and we think good might be done." This, brethren, is a specimen of what we hear every week. We think this should excite in us greater energy and dilligence in our Master's cause. God, you know, has designed "by the foolishness of preaching to save them that believe." How then shall they believe without they hear? "and how shall they hear without a preacher?"

These questions address themselves forcibly to the hearts of all the genuine lovers of truth. But we must say in behalf of the officers and elders of this church, that they are now fulfilling a peremptory command, which is nearly in these words, viz. "Seek learning by faith, by study, and by the best books." They are therefore qualifying themselves to go forth and proclaim the words of life (as we trust) with energy in demonstration of the Spirit and power. Our brethren abroad will therefore be patient, be faithful; pray much and often and "the pleasure of the Lord will prosper in their hands."—Great success has usually attended the labors of all faithful elders who went out last season. This you will have learned by the preceding numbers of our periodical: Yet we are deeply sensible that much more remains to be done, and we pray God to hasten the time and prepare the way and means for its accomplishment. Ed.

In the course of our reading we found the following remarks on the influence of knowledge in promoting enlarged conceptions of the character and perfections of the Deity. They appeared to us so just, so appropriate, and withall so instructing, we made the extract.

"All the works of God speak of their Author, in silent but emphatic language, and declare the glory of his perfections to all the inhabitants of the earth. But, although "there is no speech nor language" where the voice of Deity is not heard, how gross are the conceptions generally entertained of the character of Him "in whom we live and move," and by whose superintending providence all events are directed! Among the greater number of pagan nations, the most absurd and grovelling notions are entertained respecting the Supreme Intelligence, and the nature of that worship which his perfections demand.—They have formed the most foolish and degrading representations of this august Being, and have "changed the glory of the incorruptible God into an image made like to corruptible man, and to four-footed beasts and creeping things. Temples have been erected and filled with idols the most hideous and obscene; bulls and crocodiles, dogs and serpents, goats and lions have been exhibited to adumbrate the character of the Ruler of the universe. The most cruel and unhallowed rites have been performed to procure his favor, and human victims sacrificed to appease his indignation. All such grovelling conceptions and vile abominations have

their origin in the darkness which overspreads the human understanding, and the depraved passions which ignorance has a tendency to produce. Even in those countries where Revelation sheds its influence, and the knowledge of the true God is promulgated, how mean and contracted are the conceptions which the great bulk of the population entertain of the attributes of that incomprehensible Being whose presence pervades the immensity of space, who "metes out the heavens with a span," and superintends the affairs of ten thousand worlds! The views which many have acquired of the perfections of the Deity, do not rise much higher than those which we ought to entertain of the powers of an archangel, or of one of the seraphim; and some have been known, even in our own country, whose conceptions have been so abject and grovelling, as to represent to themselves "the King eternal, immortal, and invisible," under the idea of a "venerable old man." Even the more intelligent class of the community fall far short of the ideas they ought to form of the God of heaven, owing to the limited views they have been accustomed to take of the displays of his wisdom and benevolence, and the boundless range of his operations."

The following short but comprehensive sentiments being so congenial with our feelings, and so exactly in accordance with our views of republicanism, and a good government, that notwithstanding our paper is intended to be a vehicle of religious, but not of political knowledge or instruction; yet as neither political nor religious intolerance are supportable among freemen, where freedom of thought, freedom of speech, and freedom of the press, are incorporated into the constitution of our country, and are the basis on which the fabric rests; we have, therefore, copied them, and made such remarks upon them as occurred to our mind.

"Every man has a right, in this republican government, and every one ought to have independence of mind enough, to express his religious and political opinions freely, and no one has a right to frown upon him for so doing. But it is the mark of a gentleman to treat those who differ from him in sentiment with forbearance and respect."

In a despotic government, where the will of the sovereign is the only law, and men have no right to speak or act unless their speech and their acts are in accordance with the will and good wishes of the powers that be, "the more ignorance the more peace."—Knowledge expands the mind, extends the views, and in a free government, increases the usefulness of its possessor; it enables him to speak boldly, freely, understandingly, and definitely, on all subjects pertaining to his religious or political rights, and is a source of joy to him that he knows for himself that the sentiments he has embraced are the result of research, the result of logical reasoning, the result of experience, and that it is his right, and his privilege to advance and support them with reason and argument. And further, he congratulates himself with the reflection, that this right is guaranteed to him by the constitution and government under which he lives. He knows he is amenable to no law, for the exercise of this right. Tyrants may frown, monarchs may complain, and despots in vain try to abridge the right of an enlightened freeman; still his mind is as free as the air he inhales,—and he looks with mingled emotions of pity and contempt, upon the puny efforts of frail mortality to bring him into bondage. The fawning sycophants that surround the tyrant, that come at his nod and go at his will, whether he be a religious bigot or a political despot, are truly objects of pity to him. They are allowed to speak, to think, and to act, provided they speak, think and act as their tyrant masters dictate.

We do not wish to inculcate disobedience to legal authority, far from it; but we do mean to be distinctly understood, that we believe that "all mankind are by nature free and equal, and have a right to life, liberty, and the pursuit of happiness," and we also believe that that happiness of which we speak, consists in canvassing freely the sentiments of rulers and ruled, weighing all in the scale of justice, bringing them to the test of truth, reason and philosophy.

We hold this to be not only our privilege, but our unalienable right, both as regards our civil and religious rulers, and neither in a republican government have just cause of complaint. But ty-

rants and religious bigots will always frown upon those who are not orthodox by their standard. They are enemies to all whose principles or practices come in contact with theirs, and are always unhappy when any one calls in question the sentiments they have embraced, or "the little brief authority" with which they may be clothed. Their restless mind is never at ease, until there is a tacit submission to their will, in all that surround them.

But the man of truth, of candor, of an enlightened understanding, and correct taste, is not one of the wise man's fools who judges and condemns upon *exparte* evidence, but he patiently hears the whole matter, and then approbates or disapprobates as the light of truth is reflected upon his understanding. If he *must* differ from others, he does it modestly, yet decidedly, always leaving room by his suavity of deportment and urbanity of manners, for those who are his enemies, to become his friends, and those who differ from him in sentiment to become converts to his faith.

Ed.

THE PHILOSOPHY OF RELIGION.

The objects of human knowledge may be reduced to two classes—the relations of *matter* and the relations of *mind;* or, in other words, the *material* and the *intellectual* universe. Of these two departments of science, the intellectual universe is, in many respects, the most interesting and important.—For, in so far as our knowledge and researches extend, it appears highly probable, if not absolutely certain, that the material universe exists solely for the sake of sentient and intelligent beings—in order to afford a sensible manifestation of the great First Cause, and to serve as a vehicle of thought and a medium of enjoyment to subordinate intelligences. So intimately related, however, are these two objects of human investigation, that a knowledge of the one cannot be obtained but through the medium of the other. The operations of mind cannot be carried on without the intervention of external objects; for if the material universe had never existed, we could never have prosecuted a train of thought; and the beauties and sublimities of external nature can be perceived only by thinking beings, without the existence of which, the material universe would remain like a mighty blank, and might be said to have been created in vain. Hence it appears, that, previous to our inquiries into the nature and relations of mind, it is necessary, in the first place, to study the phenomena of the material world, and the external actions of all those precipient beings with which it is peopled; for the knowledge of the facts we acquire in relation to those objects must form the ground-work of all our investigations.

We are surrounded, on every hand, with minds of various descriptions, which evince the faculties of which they are possessed, by the various senses and active powers with which they are furnished. These minds are various, in point of intellectual capacity and acumen, from man downwards through all the animated tribes which traverse the regions of earth, air, and sea. We have the strongest reason to believe, that the distant regions of the material world are also replenished with intellectual beings, of various orders, in which there may be a *gradation* upwards, in the scale of intellect above that of a man, as diversified as that which we perceive in the descending scale, from man downwards to the immaterial principle which animates a muscle, a snail, or a microscopic animalcula. When we consider the variety of original forms and of intellectual capacities which abounds in our terrestrial system, and that there is an infinite gap in the scale of being between the human mind and the Supreme Intelligence, it appears quite conformable to the magnificent harmony of the universe, and to the wisdom and benevolence of its Almighty Author, to suppose that there are beings within the range of his dominions as far superior to man in the comprehension and extent of mental and corporeal powers, as man is, in these respects, superior to the most despicable insect: and that these beings, in point of number, may exceed all human calculation and comprehension This idea is corroborated by several intimations contained in the records of revelation, where we have presented to our view a class of intelligences endowed with physical energies, powers of rapid motion, and a grasp of intellect, incomparably superior to those which are possessed by any of the beings which belong to our sublunary system.

To contemplate the various orders of intelligences which people the material universe, and the relations which subsist among them—the arrangements of the different worlds to which they respectively belong—the corporeal vehicles by which they hold a correspondence with the material system—the relation in which they stand to other worlds and beings, from which they are separated by the voids of space—and the excursions they occasionally make to different regions of that vast empire of which they form a part—to trace the superior intellectual faculties and the sensitive organs with which they are endowed—the profound investigations they have made into the economy of the universe—the trains of thought which they pursue, and the magnificent objects on which their faculties are employed—the emotions with which they view the scenes and transactions of such a world as ours—the means by which they have been carried in the career of moral and intellectual improvement—the history of their transactions since the period at which they were brought into existence—the peculiar dispensations of the Creator, and the revolutions that may have taken place among them—the progressions they have made from one state of improvement to another—the views they have acquired of the perfections and the plans of their Almighty Sovereign—the transporting emotions of delight which pervade all their faculties—and the sublime adorations they offer up to the Fountain of all their felicity—would constitute a source of the most exquisite gratification to every holy, intelligent, and inquiring mind. But, since we are at present confined to a small corner of the universe of God, and surrounded by immeasurable voids of space, which intervene between our habitation and the celestial worlds, through which no human power can enable us to penetrate, we must remain ignorant of the nature and economy of those intellectual beings, till our souls take their flight from these "tabernacles of clay," to join their kindred spirits in the invisible world. While we remain in our sublunary mansion, our investigations into the world of mind, must, therefore, of necessity, be confined to the nature and attributes of the Uncreated Spirit, and to the faculties of our own minds and those of the sensitive beings with which we are surrounded. These faculties, as they constitute the instruments by which all our knowledge, both human and divine, is acquired, have employed the attention of philosophers in every age, and have been the theme of many subtle and ingenuous speculations; and they, doubtless, form an interesting subject of investigation to the student of intellectual science.

But, of all the views we can take of the world of mind, the *moral relations* of intelligent beings, and the laws founded on these relations, are topics by far the most interesting and important.—This subject may be treated in a more definite and tangible manner than the theories which have been formed respecting the nature and operations of the intellectual powers. Illustrations level to every capacity, and which come home to every one's bosom, may be derived both from reason and experience, from the annals of history, and the records of revelation. It is not involved in the same difficulties and obscurity which have perplexed the philosophy of the intellect; and there are certain principles which may be traced in relation to this subject, which apply to all the rational intelligences that God has formed, however diversified in respect of the regions of the universe which they occupy, and in the extent of their intellectual powers. Above all, the subject is more intimately connected with the present and future happiness of man than any other which comes within the range of human investigation; and therefore, forms a prominent and legitimate branch of what may be termed "The Philosophy of Religion."

That the moral relations of intelligent minds, and the temper and conduct corresponding with these relations, are essentially connected with the happiness of every rational agent, might be made to appear from a variety of cases, in which the reversing of certain moral laws or principles would inevitably lead to disorder and misery. I shall content myself with stating the following illustration:—We dwell in an obscure corner of God's empire; but the light of modern science has shown us, that worlds, a thousand times larger than ours, and adorned with more refulgent splendors, exist within the range of that system of which we form a part.

It has also unfolded to our view other systems dispersed throughout the voids of space, at immeasurable distances, and in such vast profusion, that our minds are unable to grasp their number and their magnitude. Reason and revelation lead us to conclude, that all these worlds and systems are adorned with displays of divine wisdom, and peopled with myriads of rational inl abitants. The human mind, after it has received notices of such stupendous scenes, naturally longs for a nearer and more intimate inspection of the grandeur and economy of those distant provinces of the Creator's empire; and is apt to imagine, that it would never weary, but would feel unmingled enjoyment, while it winged its flight from one magnificent scene of creation to another. But although an inhabitant of our world were divested of the quality of gravitation, endowed with powers of rapid motion adequate to carry him along "to the suburbs of creation," and permttted by his Creator to survey all the wonders of the universe, if a principle of love and kindly affection towards fellow-intelligences did not animate his mind, if rage and revenge, pride and ambition, hatred and envy, were incessantly rankling in his breast, he could feel no transporting emotions, nor taste the sweets of true enjoyment. The vast universe, through which he roamed, would be transformed into a *spacious hell;* it beauties and sublimities could not prevent misery from taking possession of his soul; and, at every stage of his excursion, he could not fail to meet with the indications of his Creator's frown. For there appears, from reason and experience, as well as from the dictates of revelation, an absolute impossibility of enjoying happiness so long as malevolent affections retain their ascendancy in the heart of a moral intelligence, in whatever region of universal nature his residence may be found.

Hence we may learn, that the highest attainments in science to which any one can arrive, though they may expand the range of his intellectual views, will not ensure to their possessor substantial and unmingled enjoyment, while his heart is devoid of benevolent affections, and he is subjected to the influence of degrading and immoral passions. If it be possible that any one now exists in the literary world, who has devoted his life to the sublimest investigations of science, and has taken the most extensive views of the arrangements of the material world, and yet who remains doubtful as to the existence of a Supreme Intelligence, and of an eternal state of destination; who is elated with pride at the splendor of his scientific acquirements; who treats his equals with a spirit of arrogance; who looks down with a haughty and sullen scowl on the inferior ranks of his fellow men; who is haughty, overbearing, and revengeful in his general deportment, and who is altogether indifferent as to the moral principles he displays,—I would envy neither his happiness nor his intellectual attainments. He can enjoy none of those delightful emotions which flow from the exercise of Christian benevolence, nor any of those consolations which the good man feels amidst the various ills of life; and, beyond the short span of mortal existence, he can look forward to no brighter displays of the grandeur of the material and intellectual universe, but to an eternal deprivation of his powers of intelligence in the shades of annihilation.

[CONCLUDED IN OUR NEXT.]

MANNERS.

I make it a point of morality never to find fault with another for his manners. They may be awkward or graceful, blunt or polite, polished or rustic, I care not what they are if the man means well and acts from honest intentions, without eccentricity or affectation. All men have not the advantage of good society, as it is called, to school them in all its fantastic rules and ceremonies, and if there is any standard of manners, it is founded on reason and good sense, and not upon those artificial regulations. Manners, like conversation, should be extemporaneous, and not studied. I always suspect a man who meets me with the same perpetual smile on his face, the same congeeing of the body and the same premeditated shake of the hand. Give me the hearty—it may be rough—grip of the hand, the careless nod of recognition, and when occasion requires, the homely but welcome salutation, "How are you my old friend!"

HOME AND EARLY FEELINGS.

The love of our native home increases with time and distance; and those only who have left it to wander over foreign lands, can conceive the softness of soul with which we entertain and indulge every thought that recalls it to our memory, or awakens in us those associations which form part of our being. I know no idea that has greater power over the mind, or that possesses a stronger spell to

> Wake it all to subtlest feeling,
> Bid the tear of transport flow.

But when we analyze it, what is it?—Strictly speaking, one's country may be circumscribed between the house where we were born, and the churchyard of our parish. It can be measured by an infant's swaddling-clothes sewed to a winding-sheet. It is the spot where our bodily and mental faculties were developed; where we grew up under our mother's eyes; it is the place where we have accompanied the coffins of our family to the grave which devours them. In a wider point of view, it is the scene where grew the early flowers I gathered; where moved the animals, where warbled the birds, where buzzed the insects which were familiar to me; where the aspect of the scenes of nature is the same as that which delighted my childish eyes. When I, a northern man, see the orange-tree growing naturally in its native clime, when I gaze upon a smoking volcano, or see another standard than the star-spangled banner waving over a fortress, then I have changed my country. The idea of country is a notion springing from early association, engrafted by custom, and strengthened by habit. To me that spot is my country which my Kate hallows by her beauty—where my child is growing in innocence and loveliness, and where love consecrates each hour.

Ignorance is of a peculiar nature, once dispelled, it is impossible to reestablish, it is not originally a thing of itself, but it is only the absence of knowledge; and though man may be kept ignorant, he cannot be made so when once informed.

It is hard to be civil to an unthankful person; it is like feeding an ill natured dog, that snarles while he takes food from your own hands.

MARRIED—On Sunday evening, the 5th inst. in this village, by Elder Zebedee Coltrin, Mr. GEORGE W. GEE to Miss MARY JANE SMITH.

DIED—In Liberty, Clay co. Mo., Sept. 2d, 1836, SALLY ANN, consort of Hervey Green, aged 25 years 4 months and 12 days.

—— In Groveland, Tazewell co. Ill. Dec. 19th, 1836, ANN RICH, in the 76th year of her age. She had been a member of the church of Latter Day Saints about eighteen months. Truly she has "come to the grave in a good old age like a shock of corn fully ripe."

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Wisdom is better than weapons of war. —Ec. 9: 18.

Facts and arguments, whether pointed and conclusive or obscure and farfetched, are alike useless to sustain any position laid down by the inspired penmen, not only from the credit they have obtained in the christian world, that "they spake and wrote as they were moved upon by the Holy Ghost," but from the proverbs and sayings of this kind which flowed from their pens, being axioms or self-evident facts, "facts that can neither be weakened by argument or entangled by sophistry." Therefore, in whatever point of light we view the import of the words at the head of this paragraph, whether in the light of inspiration or as the dictates of a sound understanding and a correct taste, enlightened by experience and philosophy, we come to the same inevitable conclusion, it is a fact that no one can gainsay nor resist. The writer who left on record this saying, had the reputation of being the wisest of men. And it is recorded of him that he prayed to the King of heaven for wisdom and understanding that he might be able to rule his people, Israel, in righteousness and execute justice and judgment among his subjects.

We are aware that the sentiment couched in the text is directly at war with the practice and principle of many at the present day, but notwithstanding this discrepancy the principle is no less heavenly, no less divine. In order that we may be distinctly understood, and have no one mistake our meaning, we will state simply the words that are often used for wisdom, but as we think incorrectly. Knowledge and understanding are generally considered as being synonymous with wisdom, or words of the same import, but we think no two words in our language are exactly synonymous, therefore that such are most accurate in their conception of the term knowledge who consider it as consisting in a stock of judicious and proper ideas and notions of things; and that wisdom consists in reducing these to practice or in conducting any affair with ingenuity and skill. Knowledge has its seat in the speculative understanding, but wisdom in the practical; or we may say that knowledge is an understanding of general rules, wisdom is, drawing conclusions from those rules in order to particular cases.—Therefore, we see that a man may have the knowledge of the whole scriptures, and have all learning in the treasury of his memory, and yet be destitute of skill to make use of it on particular occasions.

Although the author of our text is rather antiquated and some of his practical observations and proverbs have become rather obsolete, still, from the definition we have given of the term wisdom, we think the genuine moral philosopher, although he may be a sceptic as it respects divine revelation, much less the believer in the christian religion, will call in question the truth or practical utility of the sentiment in our text

Our text contemplates two diametrically opposite ideas, and when we look at them mentally, the associations produced in the mind are so widely different, and the practical results when followed out in detail, so diverse from each other, that we think the philosopher, the philanthropist, the christian and even the infidel can but arrive at the same conclusion; viz. "that wisdom is better than weapons of war." We, therefore, in justice to the position we have taken, can but speak of the two sentiments or ideas, in the light which we view them. And first, weapons of war are always associated with the battle-field; with blood and carnage. Not only so, but with the angry passions, and not unfrequently with all that malice, hatred and revenge that characterize the most depraved and barbarous of the human race, even the demons of the lower regions "grin horribly a ghastly smile" at their use, when "death deputes ambition to do the work of age and toss him twice ten thousand at a meal." Are weapons of war calculated in their nature to produce true converts to the christian faith? Let the history of the crusades of the eleventh, twelfth, and thirteenth centuries answer. Let the bloody inquisition disclose the weakness, the blackness,

and worse than puerile imbecility of her arguments. Let all the bloody tragedies that have been acted, be chronicled in one black catalogue, and what arguments do they confirm or establish, in favor of that pugnacious disposition which delights in revenge, and deals out liberally "fire-brands, arrows and death?" Can any one be so void of reason as not to consider "wisdom the better part of valor?" I wisdom dwell with prudence, says the inspired penman. The scripture has no where spoken of weapons of war in those strong commendatory terms, that characterize "that wisdom which is first peaceable, then pure, gentle, easy to be entreated, full of compassion and good fruits without partiality and without hypocricy." The very idea of war and weapons of war, are always revolting to the best feelings of a philanthropic bosom, and when contrasted with wisdom and that meek, and quiet spirit, which is in the sight of God of great price, how astonishing that any but carniverous animals, cannibals, or beasts of prey, should for one moment think they did not suffer in comparison with that wisdom which the inspired writers have commended so highly?

We are not now writing a political essay, upon the science of our own or any other government, and we do not say a resort to weapons of war in nations or individuals may not be tolerated under certain circumstances. We are certainly friendly to that liberty of speech and of the press which we enjoy, under the government that protects us. We are not sure the time will never come that weapons of war will not have to be used in their defence; but of one thing we are certain, as we have before remarked, wisdom is surely the better part of valor. Let that wisdom actuate our rulers and ruled that ought to guide them in their counsels, and conduct, and the sanguinary accounts of the battle-field and of "garments rolled in blood," will never blacken the page of our future history, nor make the heart of the wise and the good sicken at the revolting sight. Beasts of prey may be met with weapons of war, and men as wild and uncultivated as they, are sometimes to be brought to yield to the only argument that can be adduced, the last resort of kings. But these few exceptions are far, very far, from weakening the force of the sentiment in our text. In fact we feel that it rather confirms it. It is most assuredly a mark of wisdom to act with that prudence and circumspection that will secure the approbation of a good conscience, and the smiles of approving heaven.

Says the scripture, see that none return reviling for reviling, but contrariwise reward evil with good. The Savior of mankind said to his disciples, be ye wise as serpents and harmless as doves. We might here go on and particularize; but we deem it unnecessary, for who does not know that the same sentiment is included, the same spirit breathed in all the divine teachings?—Not only did the Savior teach by precept and by example what we would fain persuade the saints is their duty and their interest, but his disciples and their followers, while actuated by that spirit which their divine Master said should come, and should lead them into all truth, taught the same sound doctrine.

We are not now aware that we are giving new lessons in ethics; not so, but we would stir up the pure minds of the saints by way of remembrance of those pure and holy principles that are so interwoven and identified with their happiness here and their well-being hereafter.

The great Author of our existence has so diversified the human character, that perhaps, it would be morally impossible to find two individuals who are exactly and in all respects alike; and at the same time there is a striking resemblance. Indeed, the temper and disposition of mankind are so nearly alike, that we have but one course to pursue with our fellow men to convert them from the error of their ways, and that certainly is a plain one, for it is the same our heavenly Father has pursued with us. By a course of conduct fraught with wisdom and love, convince them that we are their real friends but not their enemies.

Mildness and dignity of deportment disarms an enemy of his bitterness and asperity towards us. Why will it?—because a soft answer turns away wrath, and is evincive of a cultivated mind, and a correct taste, while on the other hand, grievous words stir up strife, and engender all the evil passions that dwell in a corrupt heart actuated by motives most foul and impure.

We would now make some practical application of the subject on which we have been writing. And first, of that class of people who know not God nor have ever heard his gospel preached, we say, may the Lord have mercy on them and bring them to a knowledge of the truth. We have less fears for them than for the self-righteous professor who has a form of godliness but denies the power thereof. The Judge of all the earth will do right and those who never heard his gospel, cannot be justly condemned for a non-compliance with its requirements. Thus said the Savior to the Jews, "If I had not come among you and did the work that none other man did, ye had not had sin but now ye have no cloak for your sins." If they never heard, they certainly could never believe and obey. The great apostle of the Gentiles makes the subject very plain by a few interrogatories which he puts. He says, how shall they hear without a preacher, and how shall they preach except they be sent? But we have inadvertantly digressed from the main thread of our subject. Therefore, we say in calling to mind what the wise man endeavored to impress on the heart, that wisdom was better than weapons of war, that all the saints will believe and be governed by that wisdom which is first peaceable, then pure, &c.; but we are sure the fearful, the abominable, the unbelieving, the contentious, the whoremonger, the adulterer, the tatler and whosoever loveth and maketh a lie, are disobedient to the divine mandate: they obey not God nor are they actuated by the principles of the gospel of his dear Son. But brethren, who are saints, we are persuaded better things of you, than to suppose you would knowingly violate any of the injunctions of holy writ, or by your conduct set at nought any precept of inspiration. Though we have thus written, we would fain draw a vail of charity over the follies and faults, and wickedness and ignorance of poor human nature, and we here further say, that we feel it our duty and our privilege to forgive all that the Lord has, or will forgive, "but if they sin wilfully after they have come to a knowledge of the truth, have tasted the good word of God and the powers of the world to come, there remaineth no more sacrifice for sins, but a certain looking for of judgment and fiery indignation, which shall devour the adversary." If the saint, or the minister of Jesus Christ differ in opinion from his fellow clay, he will always bear in mind that wisdom is better than weapons of war; he will never resort to violence to produce conviction or procure converts to his faith. He will never violate the laws of his country, by trespassing on the feelings, the rights, the privileges or persons of others.—He knows and he feels, that wisdom is better than weapons of war. He knows that reason and argument are the weapons, the rightful, the legal weapons, to combat the errors and follies of this generation. He "is not easily provoked, thinketh no evil, rejoiceth not in iniquity;" in himself or others; "but rejoiceth in the truth" and in works of righteousness. He flatters no man's vanity by indiscriminate, wicked and foolish adulation, nor does he hastily impugn the motives or censure the acts of those who have the misfortune to differ from him in principle or practice. He has his friends, and they are among men of sense, of truth, and stern integrity. The wicked fear him, the vain shun him, for he commends no man's evil deeds, nor loves his friends for unrighteous acts. He advises with candor, reproves with mildness, and rebukes with a steady, decided, inflexible purpose of heart, that clearly evince his love to his friends and his unshaken confidence in God and his cause.

Our readers will reflect on what we have penned for their perusal, and we hope profit by the remarks we have made. The hints are such as were suggested to our mind from the reading of the text, and we trust the saints will receive them, and compare them with their own experience and the main scope of the divine teachings and find them correct. To our enemies we say, our only object is to do good, that we trust we have not wilfully misrepresented, exaggerated, or "set down aught in malice," and we still say, it is our firm conviction that in all our intercourse with our fellow-men, wisdom is better than force, than violence, or weapons of war. ED.

DIED—In Lyman, Grafton co. N. H. on the 21st of January last, SUSANNAH, wife of Solomon Parker, aged seventy years.

THE PHILOSOPHY OF RELIGION.

[Concluded from our last.]

We have an abundance of ponderous volumes on the subject of moral philosophy; but the different theories which have been proposed and discussed, and the metaphyscal mode in which the subject has been generally treated, have seldom led to any beneficial practical results. To attempt to treat the subject of morals without a reference to divine revelation, as most of our celebrated moral writers have done, seems to be little short of egregious trifling.—It cannot serve the purpose of an *experiment*, to ascertain how far the unassisted faculties of man can go in acquiring a knowledge of the foundation and the rules of moral action; for the prominent principles of Christian morality are so interwoven into the opinions, intercourses, and practices of modern civilized society, and so familiar to the mind of every man who has been educated in a Christian land, that it is impossible to eradicate the idea of them from the mind, when it attempts to trace the duties of man solely on the principles of reason. When the true principles of morality are once communicated through the medium of revelation, reason can demonstrate their utility, and their conformity to the character of God, to the order of the universe, and to the relations which subsist among intelligent agents. But we are by no means in a situation to determine whether they could ever have been discovered by the investigations and efforts of the unassisted powers of the human mind. The only persons who could fairly try such an experiment were the Greeks and Romans, and other civilized nations, in ancient times, to whom the light of revelation was not imparted. And what was the result of all their researches on this most important of all subjects? What were the practical effects of all the fine-spun theories and subtle speculations which originated in the schools of ancient philosophy, under the tuition of Plato and Socrates, of Aristotle and Zeno? The result is recorded in the annals of history, and in the writings of the apostles. "They became vain in their imaginations, and their foolish hearts were darkened — They were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, deceit, malignity; they were backbiters' haters of God, despiteful, proud, inventors of evil things, disobedience to parents, wtthout natural affection, implacable and unmerciful." Their general conduct wes characterized by pride, lasciviousness and revenge; they indulged in the commission of unnatural crimes; they were actuated by restless ambition; and they gloried in covering the earth with devastation and carnage.

It is true, indeed, that some of the sects of philosophers propounded several maxims and moral precepts, the propriety of which cannot be questioned; but none of them could agree respecting either the foundation of virtue, or the ultimate object toward which it should be directed, or that in which the chief happiness of man consists; and hence it happened, that the precepts delivered by the teachers of philosophy had little influence on their own conduct, and far less on that of the unthinking multitude. Where do we find, in any of the philosophical schools of Greece and Rome, a recommendation of such precepts as these, "Love your enemies; do good to them who hate you; and pray for them who despitefully use you and persecute you?" In opposition to such divine injunctions, we can trace in the maxims and conduct of the ancient sages, a principle of pride insinuating itself into the train of their most virtuous actions. It has been reckoned by some a wise and a witty answer which one of the philosophers returned to his friend, who had advised him to revenge an injury he had suffered; "What, (says he) if an ass kicks me, must I needs kick him again?"—Some may be disposed to consider such a reply as indicating a manly spirit, and true greatness of soul; but it carries in it a proud and supercilious contempt of human nature, and a haughtiness of mind, which are altogether inconsistent with the mild and benevolent precepts of Him, who, in the midst of his severest sufferings from men, exclaimed, "Father, forgive them, for they know not what they do."

It appears somewhat preposterous to waste our time, and the energies of our minds, in labored metaphysical disquisitions, to ascertain the foundations of virtue, and the motives from which it is to be pursued; whether it consists in *utility*, in the *fitness of things*, or in the regulations of states and political associations, and whether it is to be prose-

cuted from a principle of self-love or of benevolence, when every useful question that can be started on this subject may be immediately solved by a direct application to the revelations of heaven, and an infallible rule derived for the direction of our conduct in all the circumstances and relations in which we may be placed. Even although the moral philosopher were to reject the Bible, *as a revelation from God*, it would form no reason why its annunciations should be altogether overlooked or rejected. As an impartial investigator of the history of man, of the moral constitution of the human mind, and of the circumstances of our present condition, he is bound to take into view every fact and every circumstance which may have a bearing on the important question which he undertakes to decide. Now, it is a *fact*, that such a book as the Bible actually exists—that amidst the wreck of thousands of volumes which the stream of time has carried into oblivion, it has survived for several thousands of years—that its announcements have directed the opinions and the conduct of myriads of mankind—that many of the most illustrious characters that have adorned our race have submitted to its dictates, and governed their tempers and their actions by its moral precepts—that those who have been governed by its maxims have been distinguished by uprightness of conduct, and been most earnest and successful in promoting the happiness of mankind—that this book declares, that a moral revulsion has taken place in the constitution of man since he was placed upon this globe—and that the whole train of its moral precepts proceeds on the ground of his being considered as a depraved intelligence.—These are facts which even the infidel philosopher must admit; and instead of throwing them into the shade, or keeping them entirely out of view, he is bound, as an unbiassed inquirer, to take them all into account in his researches into the moral economy of the human race. In particular, he is bound to inquire into the probability of the alleged fact of the depravity of man, and to consider, whether the general train of human actions, the leading facts of history in reference to all ages and nations, and the destructive effects of several operations in the system of nature, have not a tendency to corroborate this important point. For the fact, that man is a fallen intelligence, must materially modify every system of ethics that takes it into account. Should this fact be entirely overlooked, and yet ultimately be found to rest on a solid foundation, then, all the speculations and theories of those moralists who profess to be guided solely by the dictates of unassisted reason, may prove to be nothing more than the reveries of a vain imagination, and to be built on "the baseless fabric of a vision."

Thomas Dick.

LOVE TO GOD.

Love, considered in reference to the Supreme Being, may be viewed as dividing itself into a variety of streams or kindred emotions, all flowing from one source. The most prominent of these emotions are the following—*Admiration*, which consists in a delightful emotion, arising from a contemplation of the wonderful works of God, and of the wisdom and goodness which they unfold—*Reverence*, which is nearly allied to admiration, is a solemn emotion, mingled with awe and delight, excited in the mind, when it contemplates the perfections, and the grand operations of the Eternal Mind,—*Gratitude*, which consists in affection to the Supreme Being, on account of the various benefits he has conferred upon us—*Humility*, which consists in a just sense of our own character and condition, especially when we compare ourselves with the purity and perfection of the divine character. To these emotions may be added *Complacency* and delight in the character and operations of God—*Adoration* of his excellencies, and an unlimited *Dependence* upon him in reference to our present concerns, and to our future destination.

Love is that noble affection which is excited by amiable objects; and therefore, in order to its being rational, permanent, and delightful, it must be founded on the perception of certain amiable qualities or attributes connected with its object. In order to demonstrate the reasonableness of this affection in reference to God, it is only requisite to consider his character and perceptions, and the relation in which he stands to us as the Author of our existence and enjoyments.

For, for this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.—FIRST PETER, 4th: 6th.

To the apostle who penned these words for our instruction; were committed the keys of the kingdom, altho' he was a fisherman by occupation previously to his being chosen and ordained by his divine Master to proclaim that gospel for which he eventually suffered martyrdom. He accompanied the Savior during his travels and public ministry, almost constantly. He witnessed his transfiguration on the mount, saw and heard him converse with Moses and Elias. He had seen the mighty works which he did while he tabernacled with men in the flesh. He had heard him converse with the Pharisees, Sadducees, and lawyers, and knew that the wisdom and the power of the living God were manifest in all his words and deeds, therefore, he could testify boldly of what he had seen and heard.

There was another consideration which gave boldness and confidence to the apostle whose words we have quoted as a foundation to the remarks we intend to make.

Before he suffered, he said to his disciples, If I go away I will send the comforter, and he shall lead you into all truth, and bring all things to your remembrance, whatsoever I have told you; and from this promise being so fully verified, Peter taught, boldly and understandingly, that gospel, a dispensation of which had been committed to him. He taught the things he knew and spake of those he had seen. He not only taught those who listened to his instructions, the principles of the gospel by precept but by example, enforcing the whole with the most pointed arguments drawn from the scriptures, in which the Jews as a body most implicitly believed, but the whole course of his instruction after the ascension of the Saviour seemed fraught with that wisdom, that power and that authority, that most clearly evinced the divine authenticity of his mission, and enabled him to teach "as one having authority and not as the scribes."

In the words we have quoted he appears to magnify his office by exalting and honoring the character of God, when he judges men, and if he did no answer queries that had arisen and been agitated in his day, he seems clearly to have anticipated what would arise in ours; therefore, "*for this cause* (said he) *was the gospel preached to them that are dead, that they might be judged according to men in the flesh.*"

This course of instruction seemed to be the more important from the fact that the inventive faculties of man, backed by all the suggestions of the adversary, are ever watching for an opportunity to bring the word of God and his cause into disrepute. But our heavenly Father so ordered it, that all will be left without excuse at the great assize, so that "he will be justified when he speaks and clear when he judges," He has done so upon the principles of reason and of justice. He has not acted the part of a tyrant and doomed men to perdition who never had an opportunity of learning his will concerning them. Some of our readers may think this an unwarrantable assertion, but we think such a sentiment is the legitimate influence of the primises laid down by the Savior himself in his address to his disciples as given us in John's testimony 15th chapter 22, 23 and 24th verses. We come now more directly to an interrogatory that has often been reiterated in our ears; what has become of those who have died since the prophets and apostles fell asleep, till the conferring of the priesthood and the coming forth of the gospel in these last days? Are they all lost? We answer no, we unhesitatingly and unequivocally answer no.—Was the gospel preached to them?—No. Were they baptized for the remission of their sins? again we answer no, for the very good reason that since that period, till the renewal of the covenant and the restoration of the priesthood, no one was authorized to do it. Then are not thousands of souls lost, who have come into the world and died since the days of the apostles? Here we would ask in our turn if the inhabitants living on the earth in the 18th century, were blameable because there was not an inspired man upon it, one who had the authority of the Holy priesthood? certainly not, then it follows of necessity they could not be justly condemned, for not yielding obedience to that authority. How then are they to be made happy, having not the true gospel? Let the word of God decide. We now ask is God impartial?

Most assuredly? If he have no other scheme of saving mankind but the gospel, and there are myriads of them who have never heard it preached, will a just, wise, impartial and benevolent being condemn them? He will be justified when he speaks and clear when he judges. Here would seem to be a discrepancy, the word of God has not been generally understood or he must be perfectly holy, just and good to all the workmanship of his hands.

Here, then, lies the main difficulty If it be a point sustained by the word of God, that all who do not have, or have not had, the privilege of embracing or rejecting the gospel here in the flesh, have that privilege in God's own time before the judgment day; then will the character of God be vindicated.—What says our text, for, for this cause was the gospel preached to them that are *dead*, that they might be judged according to men in the flesh.

Again, we find this idea more fully supported in the preceding chapter of the same epistle from which our text is taken, at the 18th, 19th and 20th verses: "For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached to the spirits in prison, which sometime were disobedient when once the long suffering of God waited in the days of Noah while the ark was a preparing, &c." Here are the words of inspiration that the antediluvians had the offer of life, eternal life and salvation, and that too, some thousands of years since they had fallen asleep.

But we have no evidence that the Lord will be thus compassionate to those who have the gospel preached to them here in the flesh, and reject it.—Hence said the Savior, if I had not come among you and done the work that none other ever did do, ye had not had sin, but now ye have no cloak for your sins; thus plainly intimating that they would be left without excuse in the day of judgment. We may also justly infer that they would have excuse, and that, too, founded upon reason and justice, if they were to be condemned for non-compliance with a law, rule or commandment, when such law, rule or commandment, never was made known to them. We believe in the justice, mercy and goodness of God, and in the harmony of all his attributes, that not a soul will be saved in the celestial kingdom of God except upon the gospel plan which he has devised. We feel also assured, that he will condemn no one until he hears, and refuses to obey the mandates of heaven. We believe that at the grand assizes, all will be left without excuse, and that "God will be justified when he speaks and clear when he judges."

We are assured from our own observation and experience that the God of the universe is not a man, that he should lie, or the son of man that he should repent; we feel that he is the same yesterday, to-day and forever, and changes not; that those who love and obey him, will be received with this pleasing plaudit, well done good and faithful servant, &c.; while the unthankful, unholy, and disobedient shall be excluded from the presence and the joys of the righteous. ED.

ANCIENT HISTORY.—No. 2.

EGYPT.

"A great portion of the knowledge and attainments of the ancient nations, and by consequence, of those of the moderns is to be traced to Egypt. The Egyptians instructed the Greeks; the Greeks performed the same office to the Romans; and the Romans have transmitted much of that knowledge to the world of which we are in possession at the present day."

The antiquity of this empire is supposed to be very great. The Mosaic writings represent it as a great and flourishing kingdom four hundred and thirty years after the flood. Indeed, from the nature of the country the presumption is, that it was settled and became a flourishing kingdom or empire soon after the deluge.

The periodical inundations of the Nile supply all the bottoms, bordering upon it, with that fertilizing alluvion that has rendered them the most productive of almost any other of equal extent in that country.

We are assured of that fact from the Mosaic writings, if from no other source, and that notwithstanding the dense population, Egypt furnished a surplus of corn to feed foreigners in time of famine.

The government of Egypt was a hereditary monarchy. The king and the priests, who were his deputies who

filled the offices and exercised all the authority both civil and ecclesiastical.

The administration of justice was defrayed by the sovereign, and litigants were their own advocates. The penal laws of Egypt were uncommonly severe. Female chastity was most rigidly protected.

There was an extraordinary regulation in Egypt regarding the borrowing of money. The borrower gave in pledge the body of his father, and it was deprived of funeral rites if he failed to redeem it. Population was encouraged by law, and every man was bound to maintain and educate the children born to him of his slaves. The Egyptians were tenacious of their own manners, customs and ancient usages, and had a great abhorrence to strangers and to innovation.

They preceded most of the ancient nations in the knowledge of the useful arts, and in the cultivation of the sciences.

Their pyramids and obelisks, are monuments, evincive of their skill in building and architecture as well as of their industry and perseverance to accomplish such great undertakings. Indeed the whole country abounds with the remains of ancient grandeur, surpassing almost any other. Thebes in upper Egypt was one of the most splendid cities in the world. Modern travellers describe the stones that were used in some of its walls or towers as being of curious workmanship, and of immense size. The Egyptians possessed considerable knowledge of geometry, mechanics and astronomy.

The morality taught by the priests was said to be pure and refined, altho' it had little influence on the manners of the people.

The theology and secret doctrines of the priests were rational and sublime, yet the worship of the people was debased by the most contemptible superstition.

The Egyptians sequestered themselves from all strangers as much as was possible. They were not known to other nations by conquest, or much commerce. They had a great antipathy to strangers, consequently never imitated them in their customs or manners.

There was another circumstance that rendered their manners degrading in the eyes of other nations. All professions were hereditary, and the rank of each was exactly settled; the objects of religious worship were different in different parts of the kingdom, which was a fruitful source of division and controversy. Their peculiar superstitions were absurd and debasing, and their manners loose and profligate.

We shall in our next give some account of the Phœnicians. Ed.

Kirtland, March 3, 1837.

The following is a list of the names of Ministers of the Gospel, belonging to the church of Latter Day Saints, whose Licences were recorded the last quarter in the Licence Records, in Kirtland, Ohio, by

THOMAS BURDICK,
Recording Clerk.

ELDERS.

Matthew Allen	Wm E M'Lellin
Wm Aldrich	B njamin Mitchell
Dennis M Barmore	Jacob Myers
Richard Brazier	Isaac Perry
Ephraim Badger	Alex. Richardson
Asaph Blanchard	Stephen Reed
Nathan Cheney	Luman A Shirtliff
Robert Culbertson	Abram O Smoot
Anthony Combs	Wm Stevens
David Dort	Elias Smith*
David Fullmer	Masten Tindal
David Gamet	C G Vanburen
Levi Graybill	John Williams
James Huntsman	Wm Wirick
John Kelso	Charles Wood
John Lyons	Jacob Zundel

PRIESTS.

Daniel Allen	Anthony Fisher
Austin Butler	Wm Felshaw
Daniel Carter	Elisha Hoops jr
David K Dustin	

TEACHERS.

Chauncy I Calkins	Martin H Peck
Thomas Carrico	

DEACONS.

Josiah Miller	John Pulsipher

* Published Charles, in December paper, through mistake.

CAUSES OF HUMAN MISERY.

The natural causes of human misery may be reduced to two: ignorance and immorality. Both are great. Philosophers are right in recomending the cultivation of intellect, and by doing so, many disorders will be removed, but the aim will not be attained without attending with the same care to the moral nature of man.—*Spurzheim.*

Messenger and Advocate.

W. A. COWDERY, Editor.

KIRTLAND, OHIO, MARCH, 1837.

Some years since we were struck with the force and propriety of some remarks which we read in the writings of Mrs. Barbauld. We think they are evincive of a contemplative mind, a sound understanding and a correct taste. We have extracted them from the People's Magazine, under the head of Philosophy and Consistency.

Philosophy and Consistency.—Among all the excellent things which Mrs. Barbauld has written, she never penned any thing better than her essay on the inconsistency of human expectations; it is full of sound philosophy. Every thing, says she, is marked at a settled price. Our time, our labor our ingenuity, is so much ready money, which we are to lay out to the best advantage. Examine, compare, choose reject; but stand to your judgment, and do not, like children, when you have purchased one thing, repine that you do not possess another, which you would not purchase. Would you be rich? Do you think that the single point worth sacrificing every thing else to? You may, then, be rich. Thousands have become so from the lowest beginnings by toil and diligence, and attention to the minutest articles of expense and profit. But you must give up the pleasures of leisure, of an unembarrassed mind, and of a free unsuspicious temper. You must learn to do hard if not unjust things; and as for the embarrassment of a delicate and ingenuous spirit, it is necessary for you to get rid of it as fast as possible. You must not stop to enlarge your mind, polish your taste, or refine your sentiments; but must keep on in one unbeaten track, without turning aside to the right or to the left.—"But," you say, "I cannot submit to drudgery like this; I feel a spirit above it." 'T is well; be above it, then; only do not repine because you are not rich.

Is knowledge the pearl of price in your estimation? That too may be purchased by steady application, and long solitary hours of study and reflection. "But," says the man of letters, "what a hardship is it that many an illiterate fellow, who cannot construe the motto on his coach, shall raise a fortune, and make a figure, while I possess not the common necessaries of life!" Was it for fortune, then, that you grew pale over the midnight lamp, and gave the sprightly years to study and reflection? You, then, have mistaken your path, and ill employed your industry. "What reward have I, then, for all my labor?" What reward! a large comprehensive soul, purged from vulgar fears and prejudices, able to interpret the works of man and God—a perpetual spring of fresh ideas, and the conscious dignity of superior intelligence. Good Heavens! what other reward can you ask? "But is it not a reproach upon the economy of Providence that such a one, who is a mean, dirty fellow, should have amassed wealth enough to buy half a nation?" Not the least. He made himself a mean, dirty fellow for that very end. He has paid his health, his conscience, and his liberty for it. Do you envy him his bargain? Will you hang your head in his presence because he outshines you in equipage and show? Lift up your brow with a noble confidence, and say to yourself, "I have not these things, it is true; but it is because I have not desired them nor sought them; it is because I possess something better. I have chosen my lot; I am content and satisfied." The most characteristic mark of a great mind is to choose some one object, which it considers important, and pursue that object through life. If we expect the purchase, we must pay the price.

A GOOD LEGACY.

He that at any rate procures his child a good mind, well-principled, tempered to virtue and usefulness, and adorned with civility and good breeding, makes a better purchase for him, than if he had laid out the money for an addition of more earth to his former acres. —Spare it in toys and play-games, in silk and ribbons, laces and other useless expences, as much as you please; but be not sparing in so necessary a part as this. It is not good husbandry to make his fortune rich and his mind poor. I have often with great indignation, seen people lavish it profusely in tricking up their children in fine clothes, and feeding them sumptuoulsy, allowing them more than enough of use-

less servants; and yet at the same time starve their minds, and not take sufficient care to cover that which is the most shameful nakedness, viz. their natural wrong inclinations and ignorance. This I can look on as no other than sacrificing to their own vanity; it showing more their pride than true care of the good of their children. Whatsoever you employ to the advantage of your son's mind will show your true kindness though it be the lessening of his estate. A wise and good man can hardly want either the opinion or reality of being great and happy. But he that is foolish or vicious, can be neither great nor happy, what estate soever you leave him: and I ask you whether there be not men in the world whom you had rather have your son be, with five hundred pounds per annum, than some others you know, with five thousand pounds? —*Locke on education*

DUTIES OF MASTERS TO APPRENTICES.

The following capital remarks on this subject are from a late charge to the Grand Jury of his Court by the Recorder of Philadelphia. The neglect of the manners and morals among apprentices, is undoubtedly among the leading causes of the increase of vice and crime in our day and the subject is here well presented:

"Apprenticeship is a term of probation, and should be made the scene of vigorous exertion & moral study. When therefore, we see the corners of our streets beset after the night fall of each evening by crowds of idlers, we cannot but regret the carelessness of the master, and the danger of the apprentice. When every moment that is exempt from labor is devoted to studied idleness, among ignorant and depraved companions, we cannot wonder that worthless habits should ensue. The gathered bands remove, in process of time, to the door of the tavern. The jests are soon pointed with ribald obscenity, and their language swelled with boasting profanity, until citizens shrink and shudder as they pass. The beer house or the brothel next becomes the scene of their mispent hours. The Sabbaths and evenings are passed amid debauchery and vice; they return each morning enfeebled and disgusted to their labor. Thus they wear out their term of service. Their minds are left to ignorance, and their manners to debasement. They become men with minds and bodies diseased—without industry, ambition, or character—and sink into that class from which the dockets of our courts and the cells of our prisons, are filled. The causes of these evils are no doubt manifold. There are, and necessarily must be, in a crowded city, many resources of demoralization. But as the law gives the master the *power* to protect the morals of his apprentice it makes it also his *duty*—a duty from which nothing can excuse him. The man who takes an apprentice, voluntarily assumes towards him the relation of a father. Such is the light in which the law regards the master and apprentice. Humanity also dictates that in removing a child from his parental roof, the master should supply the place of a parent; instruct and guide his inexperience, and watch and protect him as a child. Such a course would not only render the apprentice an ornament to society but would fill his bosom with gratitude to his master, and naturally inspire him with a desire to repay the kindness of his benefactor. No master should take an apprentice unless prepared to discharge these duties."

"ABOUT TO DO IT."

An agent writes us that he was "about getting" some subscribers, but in the mean time an agent for another paper visited the place, and got them all away. How many failures are there in this world, of things which were about to be done. The merchant was about to go to his store—but the customer has come and made his purchase elsewhere. The farmer was about to mend his fence but the cattle have got in and destroyed his corn. The house was about to be insured but in the mean time it took fire and burnt up. The debter was about to discharge his honest dues, but in the mean time he suffars his money slip away for some other use. The head of a family was about to attend family worship but the proper hour had passed, and the call of a friend, or pressure of business, has laid it aside for the present. The good man was about to make a donation for benevolent purposes, but he died suddenly. The sinner was about to repent, but sudden death prevented.

Minutes of a meeting of the members of the "Kirtland Safety Society," held on the 2d day of January, 1837.

At a special meeting of the Kirtland Safety Society, two thirds of the members being present, S. RIGDON was called to the Chair, and W. PARRISH chosen Secretary.

The house was called to order, and the object of the meeting explained by the chairman: which was,

1st. To annul the old constitution, which was adopted by the society, on the 2d day of November, 1836; which was, on motion, by the unanimous voice of the meeting, annulled.

2d. To adopt Articles of Agreement, by which the Kirtland Safety Society are to be governed.

After much discussion and investigation, the following Preamble and Articles of Agreement were adopted, by the unanimous voice of the meeting.

We, the undersigned subscribers, for the promotion of our temporal interests, and for the better management of our different occupations, which consist in agriculture, mechanical arts, and merchandising; do hereby form ourselves into a firm or company for the before mentioned objects, by the name of the "Kirtland Safety Society Banking Company," and for the proper management of said firm, we individually and jointly enter into, and adopt, the following Articles of Agreement.

Art. 1st. The capital stock of said society or firm shall not be less than four millions of dollars; to be divided into shares of fifty dollars each; and may be increased to any amount, at the discretion of the Directors.

Art. 2d. The management of said company shall be under the superintendence of thirty-two Directors, to be chosen annually by, and from among the members of the same; each member being entitled to one vote for each share, which he, she, or they may hold in said company; and said votes may be given by proxy, or in PROPRIA PERSONA.

Art. 3d. It shall be the duty of said Directors, when chosen, to elect from their number, a President and Cashier. It shall be the further duty of said Directors to meet in the upper room of the office of said company, on the first Mondays of November and May of each year, at 9 o'clock, A. M. to inspect the books of said company and transact such other business as may be deemed necessary.

Art. 4th. It shall be the duty of said Directors to choose from among their number, seven men, who shall meet in the upper room of said office, on Tuesday of each week, at 4 o'clock, P. M. to inquire into and assist in all matters pertaining to said company.

Art. 5th. Each Director shall receive from the company one dollar per day for his services when called together at the annual and semi-annual meetings. The President and Cashier, and the seven, the committee of the Directors, shall receive a compensation for their services as shall be agreed by the directors at their semi-annual meetings.

Art. 6th. The first election of Directors, as set forth in the second article, shall take place at the meeting of the members to adopt this agreement, who shall hold their office until the first Monday of November, 1837, unless removed by death or misdemeanor, and until others are duly elected. Every annual election of Directors shall take place on the first Monday of November, of each year. It shall be the duty of the President and Cashier of said company, to receive the votes of the members by ballot, and declare the election.

Art. 7th. The books of the company shall be always open for the inspection of the members.

Art. 8th. It shall be the duty of the Directors of the company, to declare a dividend once in six months; which dividend shall be apportioned among the members, according to the installments by them paid in.

Art. 9th. All persons subscribing stock in said firm, shall pay their first installment at the time of subscribing; and other installments from time to time, as shall be required by the Directors.

Art. 10th. The Directors shall give thirty days notice in some public paper, printed in this county, previous to an installment being paid in. All subscribers residing out of the State, shall be required to pay in half the amount of their subscriptions at the time of subscribing, and the remainder, or such part thereof, as shall be required at any time by the Directors, after thirty days notice.

Art. 11th. The Cashier shall be empowered to call special meetings of the Directors, whenever he shall deem it necessary; separate and aside from the annual and semi-annual meetings.

Art. 12th. Two thirds of the Directors shall form a quorum to act at the semi-annual meetings, and any number of the seven, the committee of the Directors, with the President & Cashier, or either of them, may form a quorum to transact business at the weekly meetings; and in case none of the seven are present at the weekly meetings, the President and Cashier must transact the business.

Art. 13th. The Directors shall have power to enact such by-laws as they may deem necessary, from time to time, providing they do not infringe upon these Articles of Agreement.

Art. 14th. All notes given by said Society, shall be signed by the President and Cashier thereof, and we the individual members of said firm, hereby hold ourselves bound for the redemption of all such notes.

Art 15th. The notes given for the benefit of said society, shall be given to the Cashier, in the following form:

"Ninety days after date, we jointly and severally promise to pay A. B. or order dollars and cents, value received."

A record of which shall be made in the books at the time, of the amount, and by whom given, and when due—and deposited with the files and papers of said society.

Art. 16th Any article in this agreement may be altered at any time, annulled, added unto or expunged, by the vote of two-thirds of the members of said society; except the fourteenth article, that shall remain unaltered during the existence of said company. For the true and faithful fulfilment of the above covenant and agreement, we individually bind ourselves to each other under the penal sum of one hundred thousand dollars. In witness whereof we have hereunto set our hands and seals the day and date first written above.

Sidney Rigdon	Leonard Rich
N K Whitney	Artemus Millet
Reynolds Cahoon	Peter Shirts
Joseph Smith jr	Wm D Pratt
Warren Parrish	Jerusha Smith
Sylvester Smith	Martha Knight
Hyrum Smith	Josiah Butterfield
Edwin P Merriam	John Smith
Elijah Cheney	Hiram Corey
Eliphalet Boynton	Jared Carter
Vinson Knight	C P Lott
Solon Foster	Elijah Able
Daniel Bowen	Nathan Haskins
Loren Babbit	Geo W Robinson
Joel McWithy	Noah Packard
Zemira Draper	Daniel Allen jr
Wm Draper sen	Edson Barney
Wm Draper jr	Erastus Babbit
Asa Lyman	Reuben McBride
Laban Morrill	Russell Potter
Bechias Dustin	Harvey Stanley
Jesse Turpin	Uzziel Stevens
Alexander Badlam	John Johnson
Wm Smith	Ezekiel Rider
Luke Johnson	Elisha C Coltrin
A Pettingall	Luman Carter
Isaac H Bishop	Wm Woodstock
Harrison Burgess	Jonathan Hampton
Joseph Smith sen	Sterny Tripp
Lucy Smith	Amasa Bonney
Jonas Putnam	P P Pratt
Edmund Bosley	John Gaylord
Hyrum Stratton	Daniel S Jackson
Samuel Parker	Edwin D Webb
David Whitmer	Edward M Webb
Roger Orton	Wm F Cahoon
Erastus Snow	Horace Burgess
Lyman Sherman	Wm Miller
Isaac Rogers	Orson Pratt
Salmon Gee	Brigham Young
Andrew Brim	J B Smith
Jonathan H Holmes	S B Stoddard
Wm C Rolfe	Ebenezer Barr
Warren Smith	Lyman E Johnson
Simeon Andrews	Heber C Kimball
Nath. Milliken	Lorenzo Young
John F Boynton	Zebedee Coltrin
Reuben Hedlock	Gardner Snow
J B Noble	Amasa Lyman
Smith Humphrey	Nathan Tanner
Francis G Bishop	Jeremiah Willey
Ephraim Badger	Nathan Cheney
Ira Bond	L H Franks
George W Gee	Lewis Eager
George A Smith	Silas Smith
Mahew Millman	Jesse Baker
Chauncey G Webb	Gideon H Carter
Thos Butterfield	David Clough
Lebbeus T Coons	Astin Butler
Samuel Newcomb	Benj Andrews
Sabra Granger	Wm Foster 1st
Benj Winchester	L M Davis
Samuel Hale	W Huntington jr
Israel Barlow	Zima Huntington
Nathaniel Carr	Lorenzo Wells
Reuben Field	James M Carrel
Dorcas Brooks	Truman O Angell
Phebe Rigdon	Graham Coltrin

A E Robinson	Thomas Carrico
Elijah B Gaylord	Levi Gifford
Samuel H Smith	Joel H Johnson
Amos R Orton	Heman T Hyde
Willford Woodruff	Haratio N Parks
Ira Ames	Amos B Fuller
Lorenzo Booth	Hugh Coltrin
Henry D Garret	George Strope
Benj S Wilber	John P Greene
Benjamin Kempton	Samuel Phelps
Hiram Clark	Canfield & Spencer
Hiram B Booth	M C Davis
Isaac Hubbard	J Coodson
Wesley Knight	H A Sharp
Benj H Stall	John Coltrin
Clark L Whitney	Hezekiah Fisk
Russell Pemberton	Lucy Ives
J D Parker	Liester Gaylord
Martin H Peck	Thomas Gates jr
Hiram Dayton	Isaac Cleaveland
Oliver Olney	Wm Gould
William Aldrich	Wm Barker
Joseph Young	Andrew L Allen
John B Carpenter	John W Duty
David Dort	S Hanchett
Temperance Mack	and others.

PERSECUTION.

Persecution has been the lot of the righteous since the days of righteous Abel; no righteous people have escaped, or ever will; for the nearer that a person draws to the living God, the farther off the world thinks he gets.—Hence says the Savior, "They that kill you, think they do God service; and they do this, because they know neither the Father nor me."

For this very cause the saints may expect nothing but persecution at the hand of any people; because no other people but them know the Father nor the Son, and for want of this knowledge, they are always ready to persecute, and not only persecute; but to persecute unto death; for "they that *kill* you think they do God service."

A persecuting spirit always arises from ignorance of the Father and the Son, and this ignorance leads men to seek the lives of the saints; and there is nothing wanting but power to fulfil their designs.

The Savior says, in speaking of his mission into the world, "Think not that I am come to send peace on the earth: I come not to send peace but a sword. For I am come to set man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matthew 10: 32,35,36.

When the Savior says "I come to *set* a man at variance against his father," &c. the very expression, "set against" supposes that the persons were not at variance before, but on terms of peace and friendship; for he could not set a man at variance with his father, when he was so before.

We are necessarily called upon to view the persons thus set at variance, as being on terms of friendship; having so conducted themselves as to be entitled to each other's friendship and esteem, until they were put at variance by the teaching of the Savior; one or the other of them receiving the Savior in his true character, or any of his disciples whom he had authorized to teach, was sufficient cause to excite the bitterest feelings of the others, not only to object to their religion, but also to justify them in attacktng their characters, and destroying them if possible; yea, more than this, their lives also.—No doubt it was in that day as in this; the very instant an individual or individuals received the gospel, though their characters were without blemish, yet their former associates had their recollections greatly brightened; they could call to remembrance a great many things which they had said, and a great many things which they had done, which were very exceptionable; they could look back for years and call to remembrance blemishes in their character, improprieties in their behavior, and they *now* recollect that, at that time it made a bad impression on their minds, though they had entirely forgotten it until their recollections had been enlivened. They could also now call to mind that the persons thus transgressing, had always been enthusiastic, versatile, and unsteady minded, and withal weak minded, with an indescribable multitude of evils that were very gross indeed.

There is perhaps in the whole brood of persecutors not one single one who is honest enough to confess that they persecute a man purely on account of his religion; they will hatch up some cause to justify themselves in their wickedness, though they know that it is alone on account of the man's religion; but being unwilling to confess this, they will invent and circulate the basest lies that human nature is capa-

ble of, for the purpose of blinding the eyes of the people, or rather of giving a handle to those base wretches who are capable of persecuting a man on account of his religion. For I will venture an assertion which will be found true in the day of God Almighty, if it should not before, that is, that there is not a man nor a woman under heaven who will persecute any people for their religion, that is not a base liar, be they priest or people.

It is most remarkable to see how some people's recollection can be improved when their supposed interest, ambition, or pride, dictates to them the necessity of persecuting some person or persons; their whole ingenuity is put into requisition to find out a justifiaule cause for their railing and abuse; and they soon begin to recollect of most marvelous things: they can call to mind with the greatest ease of hearing things (which things by the by were never heard by themselves nor any body else,) which were of an alarming character, and called immediately for their exertion to prevent some great evil. They could also recollect of having seen things (it happened, however, that there were no such things to be seen,) which a sense of duty required them to expose. You would suppose, to hear them talk, that their recollection having been so greatly refreshed, *it*, by gathering up past things, and the great discoveries they were making at the present time, of things as they actually existed, had transformed them into a bundle of pure consciousness; for they were so conscientious, that they could not rest day nor night, until they discharged the duty they were bound to discharge, for the benefit of both God and man.

However, when the matter comes to be examined, and the great bustle a little allayed, it is found out that some people found, as they supposed, that it was their interest to persecute some body on account of their religion, and because they had no truth with which they could injure them, they found it very convenient to hatch up a good bundle of lies; and that is all there is of it.

In every age the Savior's words have been verified, that wherever his religion is embraced, it "sets the father against the son, and the son against the father, and a man's enemies will be they of his own household." The reason of this the Savior gives in a former quotation. "This they will do, because they know neither the Father nor me."

There is no truth plainer than this, that all false religionists, in the world, are unable to tell when a people are doing the will of God: there never was but one religion which had the power to give this understanding to men, and that is the religion of Jesus Christ; this alone is able to do this. All other religions have the direct different tendency; instead of making men acquainted with the will of God, they tend to bewilder the mind, and prevent men from understanding his will, or knowing what he requires of them.

In attending to the history of the former day saints, as written in the scriptures, there seems to be one thing written as with a sunbeam, that is, that in every age when any people began to listen to the voice of God, and give heed to his teachings, and were thereby in some good degree conformed to his image; all the religionists of that day would begin to proclaim against them with great energy, pronouncing it the works of the adversary, and the persons who were thus taught, as being in the very likeness of satan.

This strange fact was so clearly exemplified in the days of the Savior, that the most blind might see, that the nearer any person or persons approached to the likeness of the Deity, the nearer the false religionists thought that they resembled the prince of darkness, and if a person were to be transformed into the very likeness of the Deity, then the false religionists would say that they were the very image of the prince of devils himself.

The Savior of the world, of whom it was said, that he was the brightness of the Father's glory, and the express image of his person, was called by all other sects in religion in his day, the beelzebub, the very prince of devils. So little did they know of either the Father or the Son, that when the express image of the Father was before them, in the person of the Son, they supposed that it was the prince of devils himself.

Those sects and parties knew as much of God, as do the sects of this day. The Presbyterians, the Methodists, the Episcopalians, the Baptist, and the Campbellites, know as little of the Father and the Son, as did the Phar-

isees and Saducees of the Savior's day, and the Savior has said, that, "If they have called the Master beelzebub, so will they call the servant also."

The saints of the last days may calculate on being scandalized by every evil epithet which malice and ignorance combined can invent, and the nearer they approach to the image of the Savior, the nearer these ignoramuses will think, they will aproximate the likeness of satan, and if they should so purify their hearts, as to be in the express image of the person of the Savior, then they may confidently expect to be called beelzebub the prince of devils.

There have been some things truly amusing, if wickedness could be said to be amusing, among those who have persecuted the saints of the last days. Take, for instance, Matthew Clapp, the Campbellite beloved disciple. At one time, to have heard him talk, you would have supposed that his whole breast was a mass of recollection, so that he could recollect from the waistband of his breeches, to the crown of his head. At another, you would have thought his whole carcass to have been a monstrous pair of eyes, with which he could see out of his back, or the calves of his legs, as easily as he could look out of his face. At another, to hear him spout, and see him stride through the streets, you would necessarily have supposed, that he was nothing but an outlandish pair of ears, with which he could hear out of the ends of his fingers, or the end of his toes, or from between his shoulders or any part of his body as easily as his head.

It wanted only, however, for a person of the least discernment, to see him once, to discover that he was nothing more nor less, than the veriest folly, wrapped up in a mantle of the most perfect pride, that there was any where on this side the gates of perdition.

The scandalous conduct of the persecutors of the saints of the last days, the base lies which they have made and circulated in order to stop the progress of the truth, are another comment upon the Savior's words, "If they call the Master beelzebub, so will they call the servant also." This is what the Master of the house has forewarned us of, and of which he has testified; therefore, we may expect to receive it at the hand of this persecuting, *though very religious generation.* And when it comes we have another testimony of the truth of the Savior's saying, and an additional proof that we are his disciples.

Let us then do as he did before us; let us endure with much long suffering, the contradiction of sinners against ourselves, until he who is our life shall appear, and then shall we appear with him in glory, and where he is, there shall we his servants be also.

S. R.

An eminent instance of true Fortitude.

All who have been distinguished as servants of God, or benefactors of men; all who, in perilous situations, have acted their part with such honor as to render their names illustrious through succeeding ages, have been eminent for fortitude of mind. Of this we have one conspicuous example in the apostle Paul, whom it will be instructive for us to view in a remarkable occurrence of his life.

After having long acted as the apostle of the Gentiles, his mission called him to go to Jerusalem, where he knew that he was to encounter the utmost violence of his enemies. Just before he set sail, he called together the elders of his favorite church at Ephesus; and, in a pathetic speech, which does great honor to his character, gave them his last farewell. Deeply affected by their knowledge of the certain dangers to which he was exposing himself, all the assembly were filled with distress, and melted into tears.

The circumstances were such, as might have conveyed dejection even into a resolute mind; and would have totally overwhelmed the feeble. "They all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spoke, that they should see his face no more."—What were then the sentiments, what was the language, of this great and good man? Hear the words which spoke his firm and undaunted mind.

"Behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there; save that the Holy Spirit witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me; neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to

testify the gospel of the grace of God."

Attend now to the sentiments of the same excellent man, when the time of his last suffering approached; and remark the majesty, and the ease, with which he looked on death. "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

How many years of life does such a dying moment overbalance! Who would not choose, in this manner, to go off the stage, with such a song of triumph in his mouth, rather than prolong his existence through a wretched old age, stained with sin and shame?

ENCOURAGEMENT.

If at one time, and in one place, certain individuals become better, why should not the whole mass improve? If partial societies become perfect, why should it not happen with society at large?

We see neighborhoods, districts and towns becoming, almost instantaneously, more inquiring, more intelligent and more respectable and influential; and we also see certain individuals in almost every circle, however adverse the circumstances, suddenly starting from the stupidity of their associates, and rising into knowledge, influence and respect. What one neighborhood or individual has done, every neighborhood or individual may do. Cato remarked, "I can do whatever MAN has done."

Preventive Check.—It is the custom in Germany and Moravia, to make two distinct ceremonies necessary to constitute marriage; the betrothal and final rite. The latter precedes the former from one to four years, according to circummstances, and is the best Malthusian plan that could be devised as Miss Martineau would acknowledge, being founded on prudence.

"It interposes a seasonable pause before young parties enter into the expenses of a family and house. It gives an opportunity of discovering any cause, such as drunken or idle habits or poverty which might make the marriage unsuitable; and perhaps, as a probationary period, is not without its good effect on the character and temper of both sexes. If we reckon the prolific age of a female at twenty-two years, or from eighteen to forty; the interval of a year, (& in less opulent classes it is often several) alone reduces to the amount of between four & five per cent the increase of population"

THE EVENING CLOUD.

A cloud lay cradled near the setting sun,
A gleam of crimson tinged its braided snow;
Long had I watched the glory moving on
O'er the soft radiance of the lake below.
Tranquil its spirit seemed, and floated slow:
E'en in its very motion there was rest;
While every breath of eve that chanced to blow
Wafted the traveller to the beauteous west.
Emblem, methought, of the departed soul,
To whose white robe the gleam of bliss is given;
And, by the breath of mercy, made to roll
Right onward to the golden gates of heaven,
Where to the eye of faith it peaceful lies,
And tells to man his glorious destinies.

WILSON.

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TERMS.

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No subscription will be received for a less term than one year, and no paper discontinued till all arrearages are paid, except at the option of the publishers.

Minutes of a meeting of the members of the "Kirtland Safety Society," held on the 2d day of January, 1837.

At a special meeting of the Kirtland Safety Society, two thirds of the members being present, S. RIGDON was called to the Chair, and W. PARRISH chosen Secretary.

The house was called to order, and the object of the meeting explained by the chairman: which was,

1st. To annul the old constitution, which was adopted by the society, on the 2d day of November, 1836; which was, on motion, by the unanimous voice of the meeting, annulled.

2d. To adopt Articles of Agreement, by which the Kirtland Safety Society are to be governed.

After much discussion and investigation, the following Preamble and Articles of Agreement were adopted, by the unanimous voice of the meeting.

We, the undersigned subscribers, for the promotion of our temporal interests, and for the better management of our different occupations, which consist in agriculture, mechanical arts, and merchandising; do hereby form ourselves into a firm or company for the before mentioned objects, by the name of the "Kirtland Safety Society Banking Company," and for the proper management of said firm, we individually and jointly enter into, and adopt, the following Articles of Agreement.

Art. 1st. The capital stock of said society or firm shall not be less than four millions of dollars; to be divided into shares of fifty dollars each; and may be increased to any amount, at the discretion of the Directors.

Art. 2d. The management of said company shall be under the superintendence of thirty-two Directors, to be chosen annually by, and from among the members of the same; each member being entitled to one vote for each share, which he, she, or they may hold in said company; and said votes may be given by proxy, or in PROPRIA PERSONA.

Art. 3d. It shall be the duty of said Directors, when chosen, to elect from their number, a President and Cashier. It shall be the further duty of said Directors to meet in the upper room of the office of said company, on the first Mondays of November and May of each year, at 9 o'clock, A. M. to inspect the books of said company and transact such other business as may be deemed necessary.

Art. 4th. It shall be the duty of said Directors to choose from among their number, seven men, who shall meet in the upper room of said office, on Tuesday of each week, at 4 o'clock, P. M. to inquire into and assist in all matters pertaining to said company.

Art. 5th. Each Director shall receive from the company one dollar per day for his services when called together at the annual and semi-annual meetings. The President and Cashier, and the seven, the committee of the Directors, shall receive a compensation for their services as shall be agreed by the directors at their semi-annual meetings.

Art. 6th. The first election of Directors, as set forth in the second article, shall take place at the meeting of the members to adopt this agreement, who shall hold their office until the first Monday of November, 1837, unless removed by death or misdemeanor, and until others are duly elected. Every annual election of Directors shall take place on the first Monday of November, of each year. It shall be the duty of the President and Cashier of said company, to receive the votes of the members by ballot, and declare the election.

Art. 7th. The books of the company shall be always open for the inspection of the members.

Art. 8th. It shall be the duty of the Directors of the company, to declare a dividend once in six months; which dividend shall be apportioned among the members, according to the installments by them paid in.

Art. 9th. All persons subscribing stock in said firm, shall pay their first installment at the time of subscribing; and other installments from time to time, as shall be required by the Directors.

Art. 10th. The Directors shall give thirty days notice in some public paper, printed in this county, previous to an installment being paid in. All subscribers residing out of the State, shall be required to pay in half the amount of their subscriptions at the time of subscribing, and the remainder, or such part thereof, as shall be required at any time by the Directors, after thirty days notice.

Art. 11th. The Cashier shall be empowered to call special meetings of the Directors, whenever he shall deem it necessary; separate and aside from the annual and semi-annual meetings.

Art. 12th. Two thirds of the Directors shall form a quorum to act at the semi-annual meetings, and any number of the seven, the committee of the Directors, with the President & Cashier, or either of them, may form a quorum to transact business at the weekly meetings; and in case none of the seven are present at the weekly meetings, the President and Cashier must transact the business.

Art. 13th. The Directors shall have power to enact such by-laws as they may deem necessary, from time to time, providing they do not infringe upon these Articles of Agreement.

Art. 14th. All notes given by said Society, shall be signed by the President and Cashier thereof, and we the individual members of said firm, hereby hold ourselves bound for the redemption of all such notes.

Art 15th. The notes given for the benefit of said society, shall be given to the Cashier, in the following form: "Ninety days after date, we jointly and severally promise to pay A. B. or order dollars and cents, value received."

A record of which shall be made in the books at the time, of the amount, and by whom given, and when due—and deposited with the files and papers of said society.

Art. 16th Any article in this agreement may be altered at any time, annulled, added unto or expunged, by the vote of two-thirds of the members of said society; except the fourteenth article, that shall remain unaltered during the existence of said company. For the true and faithful fulfilment of the above covenant and agreement, we individually bind ourselves to each other under the penal sum of one hundred thousand dollars. In witness whereof we have hereunto set our hands and seals the day and date first written above.

Sidney Rigdon	Leonard Rich	Reuben Hedlock	Gardner Snow
N K Whitney	Artemus Millet	J B Noble	Amasa Lyman
Reynolds Cahoon	Peter Shirts	Smith Humphrey	Nathan Tanner
Joseph Smith jr	Wm D Pratt	Francis G Bishop	Jeremiah Willey
Warren Parrish	Jerusha Smith	Ephraim Badger	Nathan Cheney
Sylvester Smith	Martha Knight	Ira Bond	L H Franks
Hyrum Smith	Josiah Butterfield	George W Gee	Lewis Eager
Edwin P Merriam	John Smith	George A Smith	Silas Smith
Elijah Cheney	Hiram Corey	Mahew Millman	Jesse Baker
Eliphalet Boynton	Jared Carter	Chauncey G Webb	Gideon H Carter
Vinson Knight	C P Lott	Thos Butterfield	David Clough
Solon Foster	Elijah Able	Lebbeus T Coons	Astin Butler
Daniel Bowen	Nathan Haskins	Samuel Newcomb	Benj Andrews
Loren Babbit	Geo W Robinson	Sabra Granger	Wm Foster 1st
Joel McWithy	Noah Packard	Benj Winchester	L M Davis
Zemira Draper	Daniel Allen jr	Samuel Hale	W Huntington jr
Wm Draper sen	Edson Barney	Israel Barlow	Zima Huntington
Wm Draper jr	Erastus Babbit	Nathaniel Carr	Lorenzo Wells
Asa Lyman	Reuben McBride	Reuben Field	James M Carrel
Laban Morrill	Russell Potter	Dorcas Brooks	Truman O Angell
Bechias Dustin	Harvey Stanley	Phebe Rigdon	Graham Coltrin
Jesse Turpin	Uzziel Stevens	A E Robinson	Thomas Carrico
Alexander Badlam	John Johnson	Elijah B Gaylord	Levi Gifford
Wm Smith	Ezekiel Rider	Samuel H Smith	Joel H Johnson
Luke Johnson	Elisha C Coltrin	Amos R Orton	Heman T Hyde
A Pettingall	Luman Carter	Willford Woodruff	Haratio N Parks
Isaac H Bishop	Wm Woodstock	Ira Ames	Amos B Fuller
Harrison Burgess	Jonathan Hampton	Lorenzo Booth	Hugh Coltrin
Joseph Smith sen	Sterny Tripp	Henry D Garret	George Strope
Lucy Smith	Amasa Bonney	Benj S Wilber	John P Greene
Jonas Putnam	P P Pratt	Benjamin Kempton	Samuel Phelps
Edmund Bosley	John Gaylord	Hiram Clark	Canfield & Spencer
Hyrum Stratton	Daniel S Jackson	Hiram B Booth	M C Davis
Samuel Parker	Edwin D Webb	Isaac Hubbard	J Coodson
David Whitmer	Edward M Webb	Wesley Knight	H A Sharp
Roger Orton	Wm F Cahoon	Benj H Stall	John Coltrin
Erastus Snow	Horace Burgess	Clark L Whitney	Hezekiah Fisk
Lyman Sherman	Wm Miller	Russell Pemberton	Lucy Ives
Isaac Rogers	Orson Pratt	J D Parker	Liester Gaylord
Salmon Gee	Brigham Young	Martin H Peck	Thomas Gates jr
Andrew Brim	J B Smith	Hiram Dayton	Isaac Cleaveland
Jonathan H Holmes	S B Stoddard	Oliver Olney	Wm Gould
Wm C Rolfe	Ebenezer Barr	William Aldrich	Wm Barker
Warren Smith	Lyman E Johnson	Joseph Young	Andrew L Allen
Simeon Andrews	Heber C Kimball	John B Carpenter	John W Duty
Nath. Milliken	Lorenzo Young	David Dort	S Hanchett
John F Boynton	Zebedee Coltrin	Temperance Mack	and others.

LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

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For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me.—JOB 19: 25,26,27.

Great distress of body and deep domestic affliction weighed down this servant of the Most High, at the time he gave vent to the words we have chosen to place at the head of this article. He, by a series of afflictive providences, not in his power to control, had been recently and suddenly reduced from affluence to extreme indigence. His children had just been cut off by an afflictive stroke, a sore disease preyed upon his own body, his companion, his bosom friend reproached him for what she considered obstinacy instead of integrity, and to crown the whole, his friends from whom he doubtless expected some commiseration, some sympathy at least, reproached him severely, assuring him that these heavy judgments had fallen upon him in consequence of his great wickedness.

In the midst of all these sore calamities he expressed his confidence in the resurrection, and that in the latter day he should see his Redeemer stand upon the earth. Hence says he, though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold and not another.

God had shown this eminent man that there was a glorious hereafter, a period in futurity when sighing and sorrow shall have fled away, when the Redeemer should stand upon the earth. All the inspired penmen who have spoken or left any thing on record upon this subject, appear to have associated in their minds an idea of joy unspeakable and full of glory; a period when the knowledge of the Lord should cover the earth, when there should be no more death, nor sorrow nor crying.

We are aware that there is a diversity of opinion on the subject of the coming of Christ, and the nature of his reign. The Jews, as a body reject the idea that he ever did come, and consequently are still looking for him. They profess to believe what the prophets said concerning him, and his reign on the earth, but they contemplate the glories attendant on his second advent, and knowing as they do, that those joys that were to be realized, spoken of by the ancient prophets, have never yet been realized. That personage that did come whom their fathers crucified and slew, did not deliver them from under the Roman yoke, did not reign as a temporal prince, therefore they do not acknowledge him as the Messiah. They look for the literal fulfilment of what is written and what we believe will all take place when he shall appear the second time without sin unto salvation. It is abundantly evident that that time spoken of by Isaiah in the 24th chapter and 23d verse, has never yet come; for he says, in that day the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. The prophect in the 32d chapter from the first to the 9th verse inclusive, speaks of the blessings of a kingdom that have never been realized by saint or sinner in any kingdom, therefore the predictions remain to be fulfilled or there is no truth in revelation.—Luke's testimony 1: 32 and 33, as delivered by the angel concerning the Savior, is as follows: he shall be great and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Israel forever, and of his kingdom there shall be no end.

As a further proof of our position, the Lord says by the mouth of the prophet Micah, 4: 6 and 7. In that day saith the Lord will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant; and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even forever. From the reading of these predictions how abundantly evident it is that they were never fulfilled while the Savior tabernacled

with men on the earth, and if he were not to make his appearance again on the earth, the veracity of the prophet would be impeached, the saints in ancient as well as in modern times, have believed in vain, they have hoped in vain, they have suffered in vain, and the scripture is no revelatiou to us.

Paul, in his epistle to Ttmothy, 2: 11,12, says, It is a faithful saying that if we be dead with him we shall also live with him, if we suffer with him we shall also reign with him, if we deny him he will also deny us. On looking at these remarks, who does not know from the best sources of information now extant, that not only the apostle who caused this epistle to be written, but most of the saints who were coeval with him suffered? and who does not also know that they have never yet reigned with him? Lest a query might arise in the minds of some relative to the place where the saints are to reign with him, we unhesitatingly say it is on the earth, and as proof of this we will add the testimony of John the Revelator, 5: 10; and thou hast made us unto our God, kings and priests and we shall reign on the earth.

Here we notice as we pass who these characters were that John saw. They were such as were permitted to participate in the joys of the redeemed, had been made, or were to be made kings and priests unto God and were to reign on the earth, thus we find a plain simple, yet important declaration, without any obscurity, leaving the saints and all unprejudiced persons without a shadow of doubt resting upon their minds, as to the place where they were to reign. We have seen where certain characters are to reign, and with whom they are to reign, and we will see if we have any evidence to prove how long they shall reign, and when their reign shall commence. John says, Rev. 20: 4, and I saw thrones, and they sat upon them and judgment was given unto them; aad I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, netther his image, neither had received his mark upon their foreaeads, or in thetr hands, and they lived and reigned with Christ a thousand years. During this period the saints anticipate joys uninterrupted and bliss without alloy. They infer this from the fact that satan is to be bound during this period and not suffered to go out and deceive the nations until it shall have expired. Then will be the time when the promise of the Savior to his disciples shall be literally fulfilled, that the meek shall inherit the earth. Then shall he whose right it is to reign, reign on the earth; he shall verily sit upon the throne of his father David agreeably to the prediction of the angel berore he made his first advent into the world.

On reflection we think there is so much scripture testimony on this important point, we are astonished that there should be a solitary doubt, resting on the minds of any, capable of reading and understanding the language in which these corroborating facts are recorded. The characters who, the time when, how long, and place where, are so plainly to be understood, that it would seem to us so intelligible "that the way-faring man, though a fool, need not err."

This sentiment, we see is exactly in accordance with that we have chosen as the foundation of the remarks we have already made. For I know, says Job, that my Redeemer liveth, and that he shall stand at the latter day upon the earth, that I shall see him, that mine eyes shall behold him, and that I shall see him in the flesh.

Thus it would seem, if it had been the sole object of inspiration to make this (by some so much controverted subject) plain, more simple and definite terms could not well be found; and divested of prejudice or prepossession, no person can mistake the language of inspiration on this pleasing theme.

The sure promise of such ravishing bliss, enabled the saints anciently to endure such great tribulations as they were doomed to pass through, with more than manly fortitude. "They truly endured great contradictions of sinners against themselves. They endured as seeing him who is invisible." And why, we ask? They had respect unto the recompence of reward. They were assured there were crowns laid up for them, and not for them only but for all those that loved or should love his appearing. This was their sheet anchor, the foundation of their hope, and buoyed them above every tribulation through which they were called to pass, here in this vale of tears. Hence,

says one of the ancients, "neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." To live, said the same eminent personage on another occasion, is Christ, but to die is gain.

So we find all the inspired penmen to be equally fearless of death, yet they did not like cowards steal out of time because they had not courage to meet the afflictions unavoidably connected with a course of obedience to the divine mandates, but looking forward to that eventful period, that happy era beyond the grave, "they endured, as seeing him who is invisible." Hence says the author of our text, although laboring under the most deep and painful afflictions, "I know that my Redeemer liveth, and that in the latter day he shall stand upon the earth. Though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold him."

Hence it would appear, from all the testimony that we have adduced on this subject, together with what may be drawn from holy writ, that one must be wilfully blind or obstinately wicked, to deny facts so plainly proven by so many witnesses. Truly they have not all used the same words, to express what we believe to be the same ideas; but there is an identity of idea, a peculiar animation of soul, even in rehearsing their words, although they were spoken or written long since, by different prophets, by the Savior, or his apostles, they produce the same flow of thought, the same glow of feeling, that ever springing hope, that animates and cheers the saints, in their darkest hours of domestic affliction, and enables them to meet the pale monster, death, with a smile of resignation.

How oft have the servants of God, in the midst of tortures most cruel, exclaimed, almost with an air of triumph over their tormentors, O death where is thy sting? And why? From the evidences which they had of a glorious resurrection, a happy immortality beyond the grave. Hence says the apostle, if we suffer with him, we shall reign with him.

That joy extatic, that thrills through the soul and animates with a holy hope, the real children of promise, the servants of the most high God, when they have about finished their course and the time of their departure is at hand, makes them exclaim, in view of what lies before them, come welcome death, thou end of fears, we are prepared to die. We are here reminded of the language of the poet in reference to death.

> This path the best of men have trod;
> And who'd decline the road to God!
> O! 'tis a glorious boon to die,
> This favor cant be prized too high.

Job, exclaimed, in view of the prospect that lay before him, I know that my Redeemer liveth, and that in the latter day he shall stand upon the earth. What gave buoyancy to this prospect, the hope which then animated them, under such appalling calamities was, the surety that their afflictions and their sufferings, however painful and severe, were soon to end, soon the glorious morn of an eternal day, would dawn upon their ravished vision. ED.

Continued from February Number.

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Let us contemplate for a moment the sublime scenery that transpired on that august morn previous to the floodgates of heaven being opened and the fountains of the mighty deep broken up. We behold among the vast creations of God one man, and one only, that was esteemed worthy by the searcher of all hearts, of receiving a revelation of his will. Let us imagine for a moment the contempt and ridicule to which Noah, the man of God, was exposed on this occasion; long had that bigoted and self-righteous generation looked upon this prophet of the Most High as a fanatic, a fool, or a mad-man: when they beheld him engaged in building the ponderous ark, hundreds of miles from any considerable waters through fear of being drowned, and at the same time declaring that God had commanded him to do so, they no doubt, laughed him to scorn. But yet we see the good man steady to his purpose, until he had accomplished the mighty fabric. Then said the Lord unto him, "Yet seven days, and I will cause it to rain upon the earth forty days and forty nights, come thou and all thy house into the ark: for thee have I seen righteous before me."—And while the giddy multitude gathered themselves together to mock and

deride the good man, and witness as they vainly supposed the consumation of his folly, we see the clean beasts coming to him by sevens, and those that were not clean by two, the male and his female; not only domestic animals, but the roaring lion, ferocious tiger and prowling wolf of the forest, and other beasts of prey tamely submitting to his control, each betaking himself to his separate apartment; also the great variety of poisonous serpents and other reptiles that creep upon the face of the earth, with the numerous feathered tribes of all denominations, kinds and sizes, from the huge stork of the wilderness and rapacious vulture of the heavens, down through all the different grades and variety of plumage, to the small humming bird that sips the morning dew from the opening flowers;—see the beasts of the field, the reptiles, creeping things and fowls of the air, swarming round him as harmless and inoffensive, as when God called them together, and caused them to pass in general review before Adam to be named by him, as if conscious of the impending ruin that awaited all the creation of God In the mean time, the tranquil elements begin to show signs of an approaching storm; clouds thicken around the horizon; the lightnings flash and thunders roar as if all the artillery of heaven were at once put into requesition; the solid mass of nature groans and trembles beneath their feet; the winds howl in the distant wood, the stately forest trees are uprooted, quick the astonished beasts forsake their coverts, and the fowls of heaven their shady bowers, all rushing with fearful haste before the fierce tornado of the wrath of God.—The windows of heaven are opened, and all the fountains of the great deep broken up, and while torrents of rain descend, Noah enters the steadfast ark, which remains unmoved amidst the conflicting elements; and the invisible hand of his Creator closes the door behind him. All faces now gather blackness, while they behold inevitable destruction approaching them as a whirlwind, and surrounding them on all sides and no way to escape. Ah, too late had they learned that God's servant had been in their midst to whom he had revealed his secrets. In vain do they fly for safety; in vain do they leave the plains already covered with water and contend with the beasts of the mountains for the highest eminence, to protract their sure and certain doom, while they behold the broken fragments of their desolate habitations floating upon the rippling surface of the wide inundation. "And the waters increased and bear up the ark, and it was lifted up above the earth. And the waters prevailed exceedingly upon the earth: and all the high hills and mountains that were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail, and all flesh died that moved upon the earth, both of fowl, and of cattie,and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and creeping thing, and the fowls of heaven were destroyed, and Noah only remained alive and they that were with him in the ark." Who can contemplate this scenery with feelings of an ordinary nature? In the picture we have presented before us; we behold the earth swept with the besom of destruction, every thing under the whole heaven blotted out of existence because of the wickedness of man. The high and low, rich and poor, bond and free, both male and female, noble and ignoble, embracing every cast, shade and variety of religion that existed among the antedeluvians, with their priests, temples, synagogues, and places of worship, were fit subjects only to be destroyed and cast down with the beast that perisheth; and together with them to be overwhelmed in the dark abyss. Let us imagine ourselves seated in the ark by the side of Noah where we can survey the dreary waste, and securely glide over the bosom of this universal world of waters.

Let us call to mind the words of the Apostle, as follows: "Whereby the world that then was being overflowed with water perished. But the heavens and the earth which are now, by the same word are kept in store reserved unto fire against the day of judgement and perdition of ungodly men." Peter. "And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name,

stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works Lord God Almighty, just and true are thy ways thou King of Saints." John.— There we see floating upon the liquid element (which is a beautiful representation of a sea of glass,) all the righteous that inhabited the old world.— These, by reason of their faith obtained the victory over the beast his image &c. and were able to stand, while all the rest of mankind for want of faith were involved in one general ruin.

Here was a cleansing of the world by water; but the Lord said unto Noah, I will not cut off all flesh any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. My bow in the cloud shall be for a token of a covenant between me and the earth for perpetual generations.

But the heavens and the earth (says Peter,) which are now, by the same word kept in store reserved unto fire, where it will again be cleansed, and become like a sea of glass; a fit dwellin - place for all the pure in heart, who believe in that God, who has done, and who will do nothing, save he reveals his secrets and marvellous works to his servants the prophets.

When the waters were abated and dried up, this common progenitor of the new world, was commanded to go forth out of the ark; and as a testimony of his gratitude to God for his deliverance, he built an alter unto him: in consequence of which he obtained a promise, that while the earth remained, seed time and harvest, cold and heat, summer and winter, and day and night should not cease. Has not the Lord ever been true and faithful to perform on his part the oath and covenant made with Noah, and every living creature in all generations, from that until the present time? Did you ever think, knd reader, that when the gentle heavens distil their refreshing showers, to revive the drooping vegetation, and water the thirsty ground; and the azure bow displays its beauteous arch on the retiring cloud, that God had said unto Noah more than four thousend years since— "I will look upon it and remember the everlasting covenant betwen me and every living creature?"

How unlike their creator is man in this respect? Their covenants with the Lord and with each-other are treated lightly, broken and forgotten in consequence of the wickedness and instability of the human heart— but as the Psalmist has said, good and upright is the Lord, thou rememberest thy covenants to all generations. Did you ever realize that previous to the deluge, no such covenant existed between man an dhis Creator, that the Antideluvians never saw a rainbow in the heavens, that God had never at any time given them a promise that the earth should not be destroyed by the waters of a flood! As we have spoken largely upon the dealiugs of God with Noah & his cotemporaries, we shall pass on to the history of his more immediate descendants, and proceed to take into consideration the character and standing of his servant Abraham in relation to the subject before us. viz. That God reveals all his secret acts to his servants the prophets so far as they are connected with his happiness or well being in this world, or that which is to come.

We behold Abraham actiug a conspicuous part in the great theatre of supernatural events. The first particular account we have of him is that he journied from the plains of Shinah in the land of Chaldea, to the land of Canaan in company with Sarah his wife and Lot his brothers son with all their substance: because of the wickedness of that idolatrous people among whom he dwelt, God commanded him to go out from their midst unto a land that he would show unto them.

When he had built an altar and offered sacrifice unto the Lord, he appeared unto him and revealed great and glorious secrets, not only instructing him how to escape the famine which was in the land; but gave him promises that involved the interest of all succeeding generations. At another time we fiind him in company with two of his servants, with his wood clave for the altar and his ass saddled journeying to mount Moriah early in the morning to sacrifice his only begotten son, in whom the Lord had said, all the nations of the earth shall be blessed—but he did not stagger at this commandment, because he considered him faithful who had promised, and went forword with unlimited confidence, with

the lad to worship as God had commanded him. And when he had placed the wood upon the altar and bound Isaac and laid him thereon, he drew the deadly knife to shed the precious blood of the son of his own bosom, knowing as the Savior said that God was able of these stones to raise up seed unto Abraham.

When the Lord saw his faith was perfect, he called to him out of the heavens, saying now I know that thou lovest me: why did the Lord know this? Because he had not withheld his only son, but cheerfully offered him up in sacrifice at the shrine of the Almighty.

Often have I contemplated upon the great contrast that exists between the faith of Abraham and the faith of those of this generation that expect to inherit the same blessing with him, and be seated by his side in the kingdom of God: so far from being willing to make a sacrifice that would be tantamount to this, they are not willing to sacrifice their good name among the fashionable circles of society, nor yet are they willing to divest themselves of the vain trappings, georgeous apparel & sumtuous fare of the licentious multitude, which are so prejudiced to the health & happiness of mankind, for the sake of obtaining that pearl of great price, which clothes a man with humility and meekness, and enriches his mind, with that intelligence and wisdom which comes from God alone, and stamps upon his heart with indellible traces, those starting qualities that characterize the humble follower of the meek and lowly Jesus. Vain hope! Impossible for such to enjoy the society of Abraham; the like faith they do not possess, a revelation from God they never obtained, the spirit of prophesy has long since departed from them, the Lords servants are not found in their ranks to whom he can reveal his secrets; superstition, priestcraft, bigotry & self-righteousness, with all their deformities reign triumphant in their midst; intolerance & persecution are the banner under which they enlist their influence and the saints of God are trampled in the dust beneath their feet.—But the day is fast approaching fearfulness will surprise the hypocrite and the wickedness of the wicked, will be exposed for the Lord in his anger will arise and come forth like a lion from the thicket; and the fearful & unbelieving will be sifted out, and driven away, before the rough wind of his indignation as the chaff of the summer threshing floor, while all the faithful will not only be permitted to enjoy the society of Abraham, but with all the sanctified will inherit the fair realms of everlastiug felicity & happiness in the celestial kingdom of God.

W. PARISH

[*To be Continued*]

Anniversary of the church of Latter Day saints.

A short notice only was given that a solemn assembly would be called of the official members of this church on the 6th Inst. for the purpose of washing, anointing, washing of feet, receiving instruction and the further organization of the ministry. We gave notice to a few churches by mail, and more would have been apprized had we been notified in due season to do so our selves.

We proceed to give a synopsis of the proceedings. Meetings were held by the different quorums, on Monday, Tuesday and Wednesday evenings, to wash and anoin such of their respective members as had not been washed and anointed, that all might be prepared for the meeting on the sixth.

At an early hour on Thursday, the the sixth, the official members assembled in the house of the Lord, where the time, for the first two or three hours was spent by the different quorums in washing of feet, singing, praying and preparing to receive instruction from the Presidents of the church. The Presidents together with the Seventies and *their* presidents repaired to the west room in the attic story, where, for want of time the preceding evening, it became necessary to seal the anointing of those who had recently been anointed and not sealed.

Another subject of vital importance to the church, was the establshing of the grades of the different quorums.—It was ascertained that all but one, of the presidents of the seventies, were high priests and when they had ordained and set apart from the quorum of elders, into the quorum of seventies, they had confered upon *them* the high-priesthood also: this was declared to be wrong, and not according to the order of heaven. New presidents of the sev-

enties were accordingly ordained to fill the place of such of them as were high priests, and the *ex offici* presidents and such of the seventies as had been legally ordained to the high priesthood, were directed to unite with the quorum of high priests. After closing the particular business in the quorum of the seventies to which we have jnst alluded, all the quorums assembled in the lower room of the Lords house where they were addressed by the presidents from the stand.

Joseph Smith jr. rose and spoke on the subject of the Priesthood. The Melchisidec High priesthood, he said was no other than the priesthood of the son of God. There are certain ordinances which belong to the priesthood, and certain results flow from it.

The presidents, or presidency are over the church, and revelations of the mind and will of God to the church are to come through the presidency. This is the order of heaven and the power and privilege of this priesthood. It is also the privilege of any officer in this church, to obtain revelations so far as relates to his particuiar calling or duty in the church. All are bonnd by the principles of virtue and happiss, but one great privilege of this priesthood is to obtain revelations, as before observed, of the mind and will of God. It is also the privilege of the Melchesidec priesthood, to reprove, rebuke and admonish, as well as to receive revelations.

He here remarked something concerning the will of God, and said, that what God commanded, the one half of the church would condemn.—A high Priest, is a member of the same Melchesidec priesthood, with the presidency, but not of the same power or authority in the church. The seventies are also members of the same priesthood, are a sort of travelling council, or priesthood, and may preside over a church or churches until a high priest can be had. The seventies are to be taken from the quorum of elders and are not to be high priests. They are subjebt to the direction and dictaton of, the twelve, who have the keys of the ministry. All are to preach the gospel, by the power and influtnce of the Holy Ghost, and no man, said he, can preach the gospel without the Holy Ghost.

The Bishop was a high priest, and necessarily so, because he is to preside over that particular branch of church affairs that are denominated the lesser priesthood, and because we have no direct lineal descendant of Aaron to whom it would of right belong. He remarked that this was the same, or a branch of the same priesthood; and illustrated his position by the figure of the human body, which has dfferent members, which have different offices to perform: all are necessary in their place, and the body is not complete without all the members. From a view of the requirements of the servants of God to preach the gospel, he remarked that few were qualified even to be priests, and if a priest understood his duty, his calling and ministry and preached by the Holy Ghost, his enjoyment is as grsat as if he were one of the presidency; and his services are necessary in the body, as are also those of teachers and deacons. Therefore in viewing the church as whole, we may strictly denominate it one priesthood.

He remarked that he rebuked and admonished his brethren frequently, and that because he loved them; not because he wished to incur their displeasure or mar their happiness.

Such a course of conduct was not calculated to gain the good will of all, but rather the ill will of many, and thereby the situation in which he stood was an important one. So you see, brethren the higher the authority, the greater the difficulty of the station. But these rebukes and admonitions became necessary from the perverseness of brethren, for their temporal as well as spiritual welfare. They actually constituted a part of the duties of his station and calling.

Others had other duties to perform that were important and far less enviable, and might be just as good, like the feet or hands in their relation to the human body, neither could claim priority, or say to the other I have no need of you. After all that has been said the greatest duty and the most important is, to preach the gospel.

He then alluded to the temporal affairs of the church in this place, stating the causes of the embarrassments of a pecuniary nature that were now pressing upon the heads of the church. He observed they began poor, were needy destitutute, and were truly afflicted by their enemies; yet the Lord commanded them to go forth and preach the

gospel, to sacirfice their time, their talents, their good name and jeopardize their lives, and in addition to this, they were to build a house for the Lord, and prepare for the gathering of the saints.

Thus it was easy to see this must involve them. They had no temporal means in the beginning commensurate with such an undertaking, but this work must be done, this place had to be built up. He further remarked that it must yet be built up, that more houses must be built. He observed that large contracts had been entered into for land on all sides where our enemies had signed away their right. We are indebted to them to be sure, but our brethren abroad have only to come with their money, take these contracts, relieve their brethren of the pecuniary embarrassments under which they now labor, and procure for themselves a peaceable place of rest among us. He then closed at about 4 P. M. by uttering a prophesy saying this place must be built up, and would be built up, and that every brother that would take hold and help secure and discharge those contracts that had been made, should be rich.

President, Hyrum Smith then rose and addressed the audience. The main drift of his remarks alluded to the temporal affairs of the church. He censured those who counselled such brethren as moved to this place. when they were not authorized to give advice.

He also alluded in terms of disapprobation, to the practice of some individuals in getting money from brethren that come in, when it ought to be appropriated to the discharge of heavy debts that are now hanging over the heads of the church, or the payments of the land contracts which had been made for the benefit of the saints in this place. He closed his remarks by plain practical advice and exhortation, at 25 minutes before 5 P. M.

President Oliver Cowdery rose immediately and made a few brief and pertinent remarks relative to the preaching of the gospel and teaching the people.

He opposed the idea of elders attempting to preach or teach that which they did not know, saying that this generation could bear no more than is already revealed, therefore, elders, to any that attempt to teach, or preach the gospel, ought to study diligently & attentively the things that God has revealed and commanded and press the necessity of obedience to them. He made but few other remarks and then closed.

President Sidney Rigdon rose a little before five P. M. and said that the object of this mission & ministry, was the gathering together of the saints. The preaching of the gospel was the first thing. Nothing can effect the gathering of the saints but that. A place to gather them is also important and both are to be had in view, when we preach.

He then alluded to the debt that had been contracted by the committee for building the Lord's house, and further said that the elders must go forth and do their duty. Others, he said had a duty to do and they must do *theirs*, or trouble would, most assuredly come upon them. It was the will of God he said that all should be industrious, in extricating themselves from debt.

In the course of his remarks he stated three principle items, that constituted nearly the aggregate of debt that now remained unliquidated. The first he said was a charge of six thousand dollars of which he was able to speak definitely from correct data, which was appropriated and expended in consequence of the brethren being driven by a lawless mob from their pessessions in Jackson county Mo.

Another was building this house. The nature of this debt had been changed, and was now a merchant debt. (Id,) the committee had purchased goods, and these goods had been sold to workmen, and for materials for the building, consequently the committee were curtailed in their available means to make remittances for them, and a great share of that debt remained unliquidated. He stated from minutes that were furnished him during the time he was remarking upon this item, that the unliquidated debt for the building was rising of thirteen thousand dollars.

This, he said, was to lay a foundation for the gathering of Israel. Another item of debt was for the purchase of land, that there might be a place of rest, a place of safety, a place that the saints might lawfully call their own. The elders that now go abroad to preach, have a duty to do that they can do understandingly.

When they speak upon the subject of the gathering, they can urge the necessity and propriety of the measure from the facts that we have a place *for them*, and not only so, it is the will of God that they should come.

He then stated the sum in round numbers that he thought would be sufficient to meet the whole debt, which *must* be met that we might dwell in peace. This, said he, will make this stake of Zion safe. This is no fiction, but a solemn fact, a reality. He felt assured the object might be accomplished if all will exert themselves.

All cannot go out from home to labor in preaching and proclaiming the gospel, but such as cannot go can contribute, or in some way assist, the families of those who can go.

He then uttered a prediction, that if all would exert themselves as they might, three months should not pass away before we can shout victory over the adversary.

He exhorted all not to prey upon each other, for the time being, and say pay me what thou owest, but contribute all in their power to discharge the great debts that now hang over the church. He exhorted to diligence, to faithfulness, and on these, promised deliverance; and thus closed his address at half past five P. M.

Bread and water were then distributed liberally among all the quorums, and it was truly a refreshing season to soul and body.—The meeting was then dismissed by a benediction.

1 Many brethren and sisters assembled n the evening for prayer and exhortation, and some few tarried nearly all night.

Thus ended our anniversary, and we hope and trust good was done. Important instructions were certainly given and enforced with an energy of expression and a clearness of thought and perception, not to be mistaken: and believing as we do, that a general good feeling pervaded the whole audience, we trust that it will be a time long to be remembered from important items of instructions being treasured up into good and honest hearts.

ED.

Great care must be taken that we ascribe not to God, what would be deemed weakness, duplicity, or cruel in the human character.

Messenger and Advocate.

W. A. COWDERY, Editor.

KIRTLAND, OHIO, APRIL, 1837.

We have inserted below an article from the pen of S. A. DAVIS, Editor of "The Glad Tidings, and Ohio Christian Telescope," a Universalist publication printed at Pittsburgh, Pa.

We have done so, not because we were honored with a visit from him and his associates, not because they gave us any new light on the gospel, for as he very carefully observed he was as far from believing our religion as he ever was, we can truly reiterate the same sentiment with regard to his, but because we consider him a gentleman, and pays that respect to our feelings, our character and our religion that entitles him to acts of kindness and reciprocity from us.

We believe the gentleman must be mistaken if he has imbibed an idea that we consider the kingdom of heaven will be composed of real estate, houses or lands, flocks or herds. There may be, and indeed we fully believe there is, an undue attachment in some of the saints to amass wealth and heap up perishable treasure. We have only to say, we deprecate such a propensity, and most heartily wish we were the only order of professors, who by their conduct exhibit any thing of that nature. In short we disclaim and disavow any and all definitions of the kingdom of God, except as Paul explained it to his Roman brethren, saying it consisted in righteousness and peace and joy in the Holy Ghost.

Finally, we consider it due to Mr. Davis, to his associates, and to ourselves, to say that we consider them gentlemen, of liberal minds, of correct republican principles, evincing by their conduct here, and the article we have copied from their paper, their willing-

ness that we, and all others, should believe as we please, and worship God agreeably to the dictates ot our own consciences. Ed.

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From the Glad Tidings, of March 14.

KIRTLAND,—MORMONISM, &c.

In the last No. of this paper, I promised an account of my visit to Kirtland, Geauga co., Ohio, a place of considerable notoriety, as being the principal seat of that class of people denominated by themselves 'Latter Day Saints' but more familiarly known abroad by the name of Mormons. I will now fulfil my promise, though my limits will not permit me to be very particular. Kirtland is situated nine miles from Chardon, the county seat, and four miles from the lake, on (I believe) the main branch of Chagrine river. The land, like the Western Reserve in general, is rich and fertile. Six years ago, there were but a handful of buildings in the town, farming being the principle employment of the inhabitants in that region. It was about this time, if I mistake not, that the leaders of this sect commenced operations in this place, and made a considerable purchase of land, and have since that time increased to the number of about 4000. They now own most of the land on two square miles, which is laid out into lots and streets in the style of modern cities, and most of the lots sold. Hundreds of dwellings are erected, mostly small frames, but some of them large and quite elegant.

Four years ago, by the commandment of God through the prophet Joseph (as they believe) they commenced the building of a temple of worship, the outside of which is now entirely completed, and also the interior, with the exception of one apartment. It is a splendid edifice, (the dimensions I have forgotten) built of rough stone and handsomely stuccoed, which gives it a very rich appearance. The temple has two principal apartments for meetings, either of which will hold more than a thousand persons. Each of these apartments are capable of being divided into four separate rooms, by means of curtains which are let down from the ceiling above by the help of windlasses. Each apartment contains six pulpits, three at each end, arranged like a flight of stairs. Those at one end of the temple are for the Aaronic Priesthood, and those at the other for the Melchisedec Priesthood. The slips and seats are so constructed that the audience can face either way, as the occasion may require.

The third, or attic story of the temple is divided into 5 rooms for schools, where the various branches of English, Latin, Greek and Hebrew languages are now taught to a large number of students. The actual expense of this building, I believe, is not known, as much of the labor was performed by themselves, without any accurate account. But, when completed, it cannot amount to less than sixty thousand dollars.

The people would undoubtedly be considered superstitious, and, in some respects, I think they are so; yet I have seldom, if ever, been treated with greater kindness by any denomination of Christians, or seen manifested more liberality of sentiment and Christian charity, than by the Latter Day Saints, during my visit among them. They seem to place implicit confidence in the prophesies of Joseph Smith, and the new revelation, and to depend much upon visions, &c., in which I have not the least particle of faith; yet I have the charity to believe that many of them, at least, are sincere in their professions, and I hope that all of them are. I have no doubt that many of them verily believe that this is the commencement of the gathering of the saints of God on the earth, and that the glorious millenium is at hand. It may be so—but there is one circumstance that augurs rather unfavorably for such a conclusion. That is, they seem to have too much worldly wisdom connected with their religion—too great a desire for the perishable riches of this world—holding out the idea that the kingdom of Christ is to be composed of "real estate, herds, flocks, silver, gold," &c. as well as of human things. But let this pass.

I must not omit to notice that Br. Edson Beals of Cherry Valley, and Dr. James McKelvey of Paris, Ohio, accompaned me to this, somewhat interesting city, looked upon by the citizens as one of the "Stakes of Zion," not the Zion or Holy City itself, for that, the reader should know is to be built at Independence, Mo. at some future day, when the Lord shall enable them to

"stretch forth the curtain of their habitations—to lengthen their cords and strengthen their stakes."

We had not the pleasure of seeing Joseph Smith Jr. Sidney Rigdon, or O. Cowdery, three leading men of this sect, as they had gone to Michigan on business for their Banking Institution, of which I will not speak at the present. But we were hospitably entertained and kindly treated by Elder Pratt and others, who spent most of their time while we were there, in showing us the "buildings of the temple," and giving us instruction of their new religion and I assure you, dear reader, we so far imitated the Athenians of old, as to spend most of the time in nothing else, but to "hear some new thing." They kindly offered us the use of their Church for an evening meeting, and took it upon themselves to give the information through the town—and, though the night was dark and rainy, and the mud very deep, a congregation of four or five hnndred assembled and gave devout attention to two discourses from Br. McKelvey and myself, which were followed by some remarks from Br. Beales, Elder Pratt taking part in the services.

On the whole, our visit to Kirtland, was a pleasant one, and notwthstanding I am as far from believing their doctrine as any person can be, yet I must say that they manifested a spirit of liberality, and Christianity, which many of their bitterest persecutors would do well to imitate.

S. A. D.

We have often thought on the subject of knowledge and the best means of communicating it to others. Two things we have ever considered indispensably necessary to do so with facility and certainty: the first, is a clear, consistent idea of what we want to communicate; and the second is to clothe our ideas in plain, simple, unvarnished language as we would use, were we writing to, or conversing with an intimate friend. Writers often fail in one, or both, of these two points.

In the course of our reading, we found the following extract from the pen of Theodore Sedgewick, which so exactly coincided with our own views, we thought best to insert it for the benefit of our numerous readers. It is short, and we hope it will be read with attention and profit. Ed.

"Common people are more puzzled about words than things; they are often acquainted with the things, but they do not understand the signs; they do not understand the words. If learned writers would use the words, or any thing like them, that the common man employs to express his ideas upon these subjects, the mystery would disappear like the fog of the morning. It is very easy to puzzle a plain, common mind with definitions, and a multitude of words, and learned explanations, when men of education write only for each other, or for a few hundreds or thousands. This is one of the reasons why the common people have been so long kept in ignorance. There is aristoeracy in governments, in manners, modes of living, laws; there is also the aristocracy of learning. But, surely, if there be any benefaction which one poor, suffering feliow-creature is entitled to from another, it is knowledge. Franklin wrote for all mankind, and so may other men upon most subjects; and if this were the case, learning would be diffused every where, and, like the dew fertilize the field of the poor as well as the rich man."

A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

PROV. 28: 20.

The wise man was fully sensible of the avaricious disposition of his fellow men; of their propensity to get gain, and excuse themselves and justify their conduct when the whole tenor of their lives was one continued scene of worldly mindedness, if not of fraud and deception. He appears to have had the faithful virtuous man in his mind almost at the same time, and in a happy manner peculiar to himself, contrasts two characters or classes of men in the same sentence.

Good and evil, virtue and vice, are exhibited by way of contrast, that the former may appear in all its intrinsic loveliness, and the latter in its odious and naked deformity. It is evident,

also, that the sacred writer had in view, when he expressed himself thus emphatically, the consequences or final result of the two courses of conduct of which he speaks in the words we have chosen as the foundation of the remarks we intend to make. One grand object the sacred writers seem to have had in view, was by showing the ultimate consequences of virtue and vice, to induce mankind to embrace the former and reject the latter. The evils attendant on a course of extravagance and pride, are portrayed in language too plain to be misunderstood. While that course which is fraught with wisdom, virtue and prudence is so highly commended, that in reference to bliss and joy unsullied beyond the grave, sufficient inducements are offered for mankind to choose the good and refuse the evil, to embrace virtue and reject vice.

The author of our text contemplates man with all his avarice, pride and folly. He expresses himself in no doubtful or conditional manner, but plainly says, he that maketh haste to be rich shall not be innocent. This is a negative expression truly, but is equivalent to an affirmative one, he that maketh haste to be rich shall be guilty.

Is this saying a man shall not be industrious? By no means. Is it forbidding him the privileges of honorable reciprocity in deal? Certainly not.— Equivalents and fair exchanges are not only honorable but innocent, and contribute to the welfare and happiness of mankind. One article is exchanged for another, and one commodity for another, at a certain price for each, varying only as quality and quantity vary. And the difference may be expressed in a word known among writers on political economy and financiers, by "rate of exchange."

We might here remark at length on this subject, but it is foreign from our purpose; such an article might be useful and proper, in the columns of a paper of any political character; but ours is designed to instruct the saints in the great things of the kingdom; therefore, we but incidentally hint at those things, which are the theme and delight of other men, and then only for the reason that the saints should be instructed, and all their conduct and their intercourse with the world, and with each other, should be regulated in righteousness and equity.

In contemplating the avaricious disposition of man, the sacred writer does not particularly point out any course of conduct or deal and fix his seal of disapprobation upon it to the entire exclusion of all others, not so; but he takes a wide and comprehensive view, he covers the whole ground. He that maketh haste to be rich shall not be innocent.

All kinds of barter and exchange, where it is not the intention of the parties to give a fair equivalent, are marked with fraud and deception and evince their dishonesty and disposition to cheat and defraud. Every species of trade where it is the intention of either party to obtain money or goods or any article that has an exchangeable value, for that which has none, truly is making haste to be rich, therefore he shall not be innocent. The innocent and unsuspecting are often made the dupes of the wily and the artful, and left in indigence or mendicity, while those long practiced in deception and dissimulation, are rioting, perhaps, in luxury and debasing worldly pleasure, upon their ill-gotten gain. These are no uncommon occurrences among us.— The cries of the widow and fatherless have come up into the ears of the Lord of Sabbaoth for vengeance, and he will repay. He will recompense evil upon the heads of the guilty who by their fraud, deception or vile oppression have extorted the substance of the innocent and reduced them to beggary or the charity and alms-giving of a cold and unfriendly world. Surely if he who gives to the poor, lends to the Lord, then he who takes from them their living without a fair and righteous equivalent, not only distrusts the word of God and the security he has given to fulfil it, but gratifies his own avarice and serves the devil. We care not what pretext a man may use to get gain or worldly goods, without a fair equivalent, he thereby deprives the innocent and unwary of whatever they may have of marketable or exchangeable value. We have no hesitation in saying we believe such conduct is reprehensible in the eye of Jehovah; that he considers it making haste to be rich, therefore they shall not be innocent. Such persons, whatever may be their pretensions to a belief in the word of God, evince a total disregard of divine revelation, and all the denun-

ciations of his wrath upon the head of the guilty. They truly "set at naught his counsels and his precepts," and say "depart from us for we desire not the knowledge of his ways." Such appear to make gold their trust and place their confidence in uncertain riches.

They appear to have forgotten, that the scrutinizing eye of Jehovah is ever upon them; that the time is fast approaching when God in his wrath shall convince them that they have trusted in uncertain riches: when with the greatest propriety it shall be said unto them, "go to now ye rich men, weep and howl for your miseries that shall come upon you. Your wishes are corrupted and your garments are moth-eaten, your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Behold the hire of the laborers who have reaped down your fields which is of you kept back by fraud, crieth; and the cries of them that have reaped, have entered into the ears of the Lord of Sabbaoth." You have heaped treasure together for the last days, you have extorted from the poor, you have withheld from the hireling his wages, you have made haste to be rich. The Lord has suffered you to accomplish your desire, but you *are not*, you *cannot* be innocent. Your riches may take to themselves wings and fly away, bitter remorse shall sting you and that worm that never dies shall eat as doth a canker, and prey upon the root of your felicity. Your name cannot be enrolled with the innocent or registered among the just. Remember the Savior said, blessed are the meek, for they shall inherit the earth. Though you may have lived in this world in wantonness and pleasure, and rioted in luxury and ease, for all this, God will bring you into judgment, and you shall lie down in sorrow. While, as the wise man said, the faithful shall be crowned with blessings and the meek shall inherit the earth, in the morning of the resurrection. You, for your portion shall lie down in sorrow, and have your part with hypocrites and unbelievers where the worm dieth not and the fire is not quenched. You shall leave the world in which you now dwell, unmourned and unwept, and future generations shall rise up and call you cursed. Ed.

ANCIENT HISTORY.—No. 3.

We shall now proceed, agreeably to our promise, to give some account of the Phœnicians.

We find, from a careful perusal of ancient history, that the Phœnicians were among the most early civilized nations of the east; that we are indebted to them for the first invention of writing, and for the first attempt at commercial navigation. This, we know, presupposes a knowledge of ship building more or less perfect, as well as an idea of an exchange of commodities with a view of profit.

We know not how perfect were their specimens of writing, nor what improvements they made in ship-building —but are sure they could have but a limited knowledge of navigation. They might perform some voyages coastwise, but could never venture safely beyond the sight of land, for the reason, that they had no compass, and therefore, nothing in cloudy weather, by which to regulate their course. The mariners compass was not invented until the beginning of the fourteenth century of the Christian era.

Their writings were, doubtless, rude and imperfect at first in point of mechanical execution. The fragments of Sanchoniatho are said to be the most ancient monuments of writing after the books of Moses. Sanchoniatho was cotemporary with Joshua about 1440 years before the advent of the Savior, and 500 before the cities of Attica were united by Theseus.

The Phœnicians, (Canaanites of scripture,) were a commercial people in the days of Abraham. In the time of the Hebrew Judges they had begun to colonize. Their first settlements were Cyprus and Rhodes, thence they passed into Greece, Sicily and Spain; and they formed establishments also on the western coast of Africa.

The Sidonians carried on an extensive commerce in the time of the Trojan war. The Phœnicians were called Sidonians, from Sidon their chief city.

In our next we shall give some account of Greece. Ed.

SELECTIONS.

For whatsoever things were written aforetime, were written for our leaerning, that we through patience and comfort of the scriptures might have hope.—ROMANS xv. 4.

Vrrious methods have been employed, at different periods and by different persons, to convey usefnl knowledge to maukind. The knowledge most useful and important to man, is that of morals and religion. These sciences not only afford the most pleasant and elevating subjects of meditation, but evidently possess a very powerful influence over human happiness, both in the life which now is, and that which is to come.

The principles of morality and religion have, by some, been delivered in short, plain, and significant sentences; and have been left to produce their effect, by their own weight and evidence. Publick teachers have, at other times, taken psins to explain and enforce these principles; have demonstrated their reasonableness and utility; and have exhibited the criminality, the danger, and misery, of neglecting or transgressing them. The charms and graces of poetry have been employed to set off the native, modest beauties of truth and virtue, and allegory has spread her veil over them, in order to stimulate our ardour in the pursuit, and to heighten our pleasure in the discovery. The penetration of genius, the enchantmet of eloquence, and the creative energy of fancy, have successively lent their aid to those gentle guides of human life, those condescending ministers of human comfort.

The historic page, that faithful and true witness, has been unfolded. Ages and generations elapsed and gone, have been made to pass in review; and the leesons of religion and virtue have been forcibly inculcated, by a fair and impartial disclosure of the effects, which the observance or neglect of them have produced on the affairs of men. And the pencil of history has enriched the canvas, not only with men in groups, but selecting distinguished individuals, delineating them in their just proportions, and enlivening them with the colours of nature, has exhibited a collction of striking portraits, for our entertainment and instruction. In contemplating these, we seem to expatiate in a vast gallery of family pictures, and take delight in observing and comparing the various features of the extensive kindred, as they resemble or differ from each other; and through the physiognomy piercing into the heart, we find them, though dead, yet speaking and pleasing companions.

The holy scriptures possess an acknowledged superiority over all other writings, in all the different kinds of literary compositions; and in none more than in that species of historical composition whidh is called BIOGRAPHY, or a delineation of fortunes, character, and a conduct of particular persons: and that, whether the historians be themselves the men whom they describe and record; or whether, from proper sources of information, they record the lives and actions of others.

THE EFFECTS OF EDUCATION.

In following the history of mankind, we observe, that, in proportion as nations cultivate their moral and intellectual powers, atrocious actions diminish in number; the manners and pleasures become more refined, the legislation milder, the religious purified from superstition, and the arts address themselves to the finer emotions of the mind.

By observing, also, the different classes of society, and the inhabitants of different provinces, we learn, *that ignorance is the greatest enemy of morality.* Wherever education is neglected, depravity and every kind of actions which degrade mankind, are the most frequent. Among ignorant persons, other things being equal, rapacity, cheating and thieving, drunkenness and sensual pleasures are prominent features in the character.

Those, then, who object to the instruction of the lower orders, can merely act from selfish motives. Being aware of their superiority, they may wish the inferior classes to be obedient to their arbitrary regulations; for, unquestionably, it is much easier to lead the ignorant and uncultivated, than the instructed and reasoning people. Knowledge, too, and the habit of reflection, detect abuses and errors, which selfishness and pride may wish to keep concealed. But whoever thinks it right to cultivate his own mind cannot, with justice, desire others to remain in ignorance. He therefore, who is versed in history, or understands the law of Christian charity, will join those who

contend for the benefits of an education adapted to every class of society; this, then, will not be confined to reading and writing, but particularly extended over the moral conduct, and all duties and rights in practical life.—*Spurzheim on Education.*

Bread is not more necessary to the support of human life, than religion is to the happines of a rational being. Man, in his better, his immortal part, "lives by every word that proceedeth out of the mouth of God." In more than one instance the miracle has been exhibited, of sustaining the body without food, and yet no pain nor inconveniency felt; but for the soul to exist, and to exist in comfort, undirected by the precepts, unenlightened by the discoveries, unsupported by the consolations of religion is a miracle not to be performed. It is the more to be lamented that the attempt is so often fatally made, of living "without God in the world;" of pursuing a happiness that is independent of the great Source of light and joy; of seeking peace, rest and enjoyment in the neglect or violation of his commandments. Happy it is for men, if after having made the fruitless experiment of "seeking the living among the dead," and after having at length discovered that success is vanity, and that disappointmsnt is vexation of spirit, have been persuaded, before it was too late, to draw their felicity from the pure and never-faling sources of faith and a good conscience; happy they, who; reconciled to God through Chrsit Jesus their Lord, enjoy real tranquility in life, and well-grounded hope in death.

From the elders & others abroad.

Elder G. M. Hinkle writes us from Illenois, stating that he has labored in that state and in the region West of it; that he did not leave home for the express purpose of going on a mission to preach, having another object in view, but he had preached in various places, and that the calls for more were numerous and pressing.

Elder James Emmet is now here from the Far West having travelled and built up churches in Illenois, Indiana, Kentucky, Ohio & Missouri. The Elder has recently been laboring in Portage County Town of Suffield in this State where he has baptized some 7 or 8 and organized them into a church, or rather a branch of the church, left them and is now going to return to the bosom of his family and friends in the West.—We mention this little branch that elders & brethren, travelling near, may call, instruct and strengthen them.

We have letters from various parts of the United States and from Canada, stating that doors are opened and calls for faithful elders are mado more than can be supplied by any, or all the quorums, the Twelve,t he High Priasts, the three Seventies and quorum of Elders.—We should be pleased, could all be satisfied, but we are sure they cannot. We are happy to say, however, for the satisfaction of our brethren and friends abroad, that we have, since the solemn assembly, seen in many of our elers, a zeal for the cause seldom surpassed, in getting ready to go out and proclaim the word of life and salvation.—We hope and pray that good may be done in the name of the Lord Jesus.

Kirtland O. April 11th 1837.

Brother W. A. Cowdery; Dear Sir. I would inform you that I have been absent from this place eleven months, during which time I have been proclaiming the everlasting gospel in Erie, Genesee, Ontario; Steuben, Wayne, Cayuga, Otsego, Sullivan & Ulster Counties, State of New York· In Naples, Ontario Co. I baptized seven, & in the towns of Neversink & Fallsburgh Sullivan Co. I baptized twenty three. It is to be bhoped that elders, travelling through those parts, will call and impart such instructions as may be necessary to build them up in the most holy faith. Doors for preaching in those sections were opened on every hand, even many more than I could possibly fill, & the people were generally hospitable & kind.

It gives me pleasure to be able to say that truth has so far triumphed in those parts where the gospel has been held forth in plainness that the shackles of bigotry & superstition which have so long bound the world in mental darkness and error, which are bursting asunder and many are arriving to freedom, and the light of truth is spreading its glorious and benign rays, to the joy and satisfaction of every benevolent heart. O may it progress until its sacred influence shall be felt by all, and the knowledge of God cover the earth as the waters do the

sea.

I am as ever yours,
J. M. GRANTS.

W. A. Cowdery.

Hymenial.

Married in this town on the 13th inst. by F. G. Willliams Esq. Elder Jonathan H. Holmes to Miss Marietta Carter, Elder Willford Woodruff to Miss Phebe W. Carter, and Elder George W. Robinson to Miss Athalia Rigdon all of this town.

Should the propriety of our elders entering into matrimonial contracts be questioned, we just say in the language of Paul, "have we not power to lead about a sister, a wife as well as other apostles, and as the brethren of the Lord & Cephas?"

OBITUARY.

DIED—In this town on the 24 ultimo of *puerperal convulsions* Sister T. consort of Elder Parley P. Pratt, aged 40 years.

From the sudden and afflictive manner of her exit, the sensation produced in the minds of her acquaintance and friends, was peculiarly shocking, but it was doubly so to her surviving partner, who is thus called to part with the companion of his youth at a time when the maternal hand seemed of all periods to be most needed in rearing a tender offspring, the mutual pledge of his union with the deceased.

We trust the Lord has kindly relieved her from the evils to come, and that from her obedience to the truth and the love of it, she will have a part in the first resurrection.

Sister Pratt, had for years been in a feeble state of health, yet she has endured, with her husband, the slanderous calumny and abuse of this present generation, and once been driven by a ruthless mob from a peaceable dwelling in Jackson County *Mo.* in consequence of her religion. She shared with her partner in the loss and abuse incident to that unhallowed and disgraceful scene, and returned with him to this state. She has been deprived of his society much of the time since her marriage, having ill health, and her peculiar anxieties for him in his absence, to prey upon & depress her spirit. But she is now released from her clayey tenement—The Lord has kindly invited her home.

DIED—In Ray County Mo. after a lingering illness, Brother Ezra Harrington, aged forty seven years.

Communicated.

DIED—In this town on the 28th of January last Mary Ann Boynton, aged twenty seven years.

Notice.

A comference of Elders and members of the church of Latter Day Saints will be held in Rutland Hollow Jefferson Co. N. Y. on the first Saturday in June next at 10 o clock A. M.

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WILLIAM MARKS,

PROPRIETOR.

Notice.

The Messenger & Advocate Office and contents, rcently owned by Smith and Rigdon, have been transfered to Wm. Marks of Portage, Allegany County N. Y.

Messrs. Smith & Rigdon, by power of attorney from said Marks, will act as his agents for the time being.

W. A. Cowdery will still continue in charge of the editorial department, to whom all communications, by mail relative to the the business of the office, should be adadressed.

TERMS.

$ 1, per an. in advance. Every person procuring ten new subscribers, and forwarding $ 10, current money, shall be entitled to a paper one year, gratis. All letters to the Editor must be

☞ *POST PAID.* ☜

No subscription will be received for a less term than one year, and no paper discontinued till all arrearages are paid, except at the option of the publishers.

LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

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Communications.

THE GOSPEL.

"I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel which is not another: but there be some that trouble you, and would pervert the gospel of Christ; but though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed."

GALLATIANS 1: 6,9

This subject, rightly considered and duly weighed, is one of great importance, and concerns every individual upon the face of the whole earth, that has come to years of understanding and reflection; for that gospel that is here spoken of, is that, which if rightly understood, adhered to, and lived up to, will prove a savor of life unto life, even the everlasting immortal soul's salvation, to all those who live according to that gospel. And it is highly important and obligatory upon us, that we know and understand what this gospel, which Paul cautioned his Gallatian brethren about not receiving any other gospel was, and now is; for in the above passage of scripture we are positively, explicitly, and definitely told, that there is no other gospel. I marvel, says the author of these words, that ye are so soon removed to another gospel. which is not another gospel.

The gospel is the same now, that it was when Christ and his apostles preached it; we will now go back and see what it was then: we will take Paul's definition of it, which may be found in Romans 1: 16. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." Why did Paul say he was not ashamed of the gospel of Christ? Because it (the gospel) is the power of God unto salvation, to every one that believeth: It may be that some have imbibed an idea that the b ble is the gospel, but let us weigh this idea, and see whether it will bear its own weight; we will suppose that the wickedest person there is upon the earth, has a bible and believes it, yet he does not practice one single good principle that is there laid down: has that person got the gospel? If he has, he has got the power of God unto salvation, and will of course, be saved; if no other way, he will save himself, if the bible itself is the gospel. Therefore we see that the bible itself cannot be the gospel: the bible is the word of God, and contains many rules and principles that may teach us how we may be initiated into the gospel, or how we may be adopted into the family of God; but we will bear in mind, that nothing short of what is the power of God unto salvation, unto all them that believe, is the gospel. Let us also see if the gospel had not revelation attached to it; and in the first place, let us see what the meaning of the word revelation is. All words derived from a word which signifies to do something, ending in *tion*, signify the act of doing that thing, from which the word is derived, and as revelation is derived from reveal, which signifies to make known, so revelation means the act of making known. Having thus explained the meaning of the word revelation let us turn to the 15th chap. of the 1st Cor. and read, commencing at the 3d ver. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures, and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep; after that he was seen of James, then of all the apostles, and last of all he was seen of me also as of one born out of due time." How, did not Cephas, the twelve, the five hundred brethren, and Paul have a revelation that Christ had risen from the dead? Surely they had. "I delivered unto you, first of all that which I also received," viz: a revelation, that Christ was risen from death unto life. See this ancient apostle, the chosen vessel to bear the gospel unto the Gentiles, before he was converted, with letters and authority in his pocket, to bind and cast into prison all who believed in this gospel; see him on his

way to Damascus, for that intent! and all at once see a light brighter than the sun at noon-day shine around, and hear the voice saying to him: "Saul, Saul! why persecutest thou me?" See him confounded and pricked to his heart, fallen to the ground; and hear him exclaiming, "who art thou, Lord?" Listen to the answer—"I am Jesus, whom thou persecutest!" Judge ye, whether this was a revelation or no, and judge ye whether this was not what he had reference to when he said, "I delivered unto you first of all that which I also received."

Again, at another time, when Jesus came into the coast of Cesarea Phillippi, he took occasion to ask his disciples what the multitude said about him, he asked, saying, Math. xvi: 13,18—"Whom do men say that I the Son of man am?" And they said, "Some say that thou art John the baptist; some Elias; others Jeremias, or one of the prophets." He saith unto them, "But whom say ye, thst I am?" Simon Peter answered and said, "thou art the Christ, the Son of the living God."—Jesus answered and said unto him, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, and I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Let us here inquire what it was that Christ said he would build his church upon, and the gates of hell should not prevail against it. "Blessed art thou Peter." Why did Christ say, blessed art thou Peter? because my Father which is in heaven hath revealed this thing unto thee. A revelation from heaven to Peter, and this is the thing that Christ said he would build his church upon and the gates of hell shall not prevail against it: the rock of revelation, the sure foundation; and not as some have supposed, or essayed to show, that the church was to be built upon Peter. Now inasmuch as the gospel church was founded upon the rock of revelation, let us see if the gospel is the same now that it was anciently; if the Lord God was as much of a changeable being as we are, we might well inquire if the gospel is the same now that it was in the days of the apostles; but he is unchangeable, and consequently his gospel is unchangeable. See Malachi iii: 6, "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed."—Heb. viii: 8, "Jesus Christ, the same yesterday, to-day and forever." And also James 1: 17, "Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness nor shadow of turning." Shall we say the gospel is changed now from what it was anciently? No, verily no; for we have an abundance of testimony to the contrary, and "by the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established." We have cited 3 unimpeachable witnesses, all of which testify to the unchangeableness of the Lord God, and their testimony agrees one with another; therefore we take it for granted that he is unchangeable, and no man can gainsay it; and we know that if God is unchangeable, his gospel, or scheme, whereby he saves souls in the kingdom of heaven, must be unchangeable.

Now let us see what the apostles preached, for the words are, "though we, (in the plural number) or an angel from heaven, preach any other gospel unto you than that which we have preached, or than that ye have received, let him be accursed." We shall find, by a careful examination of the word of God, that they preached, first, faith in the Lord Jesus Christ; second, repentance, or a sorrow for, and a forsaking of sin; third, baptism, or an immersion in the water; fourth, remission of sin, that they may be pure in heart; and fifth, the laying on of hands for the reception of the Holy Ghost, five steps or principles, in their regular order, are indispensably necessary in order to be initiated into the gospel or into the kingdom of heaven, or to be adopted into the family of God, and made an heir and a joint heir with Jesus Christ: faith, repentance, baptism, remission of sin, and the laying on of hands for for the reception of the Holy Ghost.—"Now to the law and to the testimony:" if we have not declared according to their teaching, it is because there is no light in us In the 8th chapter of the acts of the apostles, we have a little story that gives us a clue to know that they taught the principles of faith. "Then Philip opened his mouth, and began at the same scripture & preach-

ed unto him (the Eunuch) Jesus;" and doubtless he explained these five principles unto him, for "as they went on their way they came unto a certain water, and the Eunuch said, "see, here is water, what doth hinder me to be baptized?" Mark the answer—and Philip said, "if thou believest with all thine heart, thou mayest:" and he answered and said, "I believe that Jesus Christ is the Son of God." After he had thus declared his faith, "they went down both into the water, both Philip and the Eunuch, and he baptized him." Here we find that Philip taught and required faith, before he would baptize for the remission of sins; and we find that when Christ gave his apostles his last and important commission, he said to them, "he that believeth and is baptized shall be saved, but he that believeth not shall be damned:" Mark xvi: 16; here the Savior taught also that faith was necessary before baptism. After a person has faith, there is still another step or principle before baptism, and that is repentance.

In the 2d chapter of the acts of the apostles, we find that on the day of pentacost when the disciples of our Lord and Savior Jesus Christ, were all assembled together in one place, the spirit of God was poured out upon them in copiousness, and they were filled with the Holy Ghost, and spoke in other tongues as the Spirit gave them utterance, insomuch that it was noised abroad, and the multitude (there being a great concourse of people assembled at Jerusalem) came to the place where the disciples were, and when they heard them speak in their own tongue, they were convicted and pricked in their hearts, on account of their sins being made manifest unto them; and they with one accord, said unto Peter and the rest of the apostles, men and brethren what shall we do, seeing we have crucified the Lord? Observe the answer: Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Repent, says Peter, repent and then be baptized, and not be baptized and then repent; but repent first, for this is according to the order of the gospel. And after a person has faith, or believes in the atonement made by Jesus Christ the Son of God, and has repented of sin with a godly sorrow, then that person is a fit subject to go down into the water and be buried in the liquid grave for the remission of sin, and he is not only a fit subject, but it is an indispensable duty that he should, if he would enter into the kingdom of heaven, for Christ said to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of heaven." John iii: 5. How can a man be born of water unless he is first in the water, that he may be brought forth out of the water? I cannot answer this question otherwise than to say, as our Savior said, except a man be born of water and of the spirit, he cannot enter into the kingdom of heaven.

Having thus briefly touched upon the three first principles of the gospel, we will pass to the fourth principle, which is the remission of sin. After the Savior had risen from the dead, he appeared unto his disciples and expounded the scriptures unto them. Luke xxiv: 45,47: "Then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem."—And who shall say he did not teach his disciples aright? "Shall little haughty ignorance pronounce his works unwise, of which the smallest part exceeds the narrow visions of her mind?" No. Then we say he taught his disciples to preach repentance and remission of sins in his name; and St. John, in his gospel, xx: 21,23, speaking of the same transaction, says, "Then said Jesus unto them again, peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." Nothing can be clearer than that Christ taught his disciples to preach repentance and remission of sins in his name, for none but the pure

in heart have any promise of ever seeing God; and no person can be pure in heart, except their sins are forgiven or remitted unto them.

We will now pass to the fifth principle: the laying on of hands for the reception of the Holy Ghost; this being a principle that the priests and teachers of the protestant churches have not been much accustomed to teach their hearers any thing about; and so much the better, for error has to be unlearned before that which is right can be learned; that is, if an honest hearted person, who has been taught wrong principles, wishes to learn right or correct principles, that person has a greater task to do, than one who has never imbibed an incorrect principle or idea.

We will now turn and read a part of the 19th chapter of the Acts. "And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coast, came to Ephesus, and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost.—And he said unto them, unto what then were ye baptized? And they said, unto John's baptism." Unto John's baptism, and have not heard whether there be any Holy Ghost! John did not baptize you then? O no, John himself did not baptize us; but we were baptized by John's disciples, unto John's baptism. Ah! says Paul, I knew that John did not baptize you, for "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him; that is, on Christ Jesus. And when they heard this, they were baptized (unto the Lord's baptism) in the name of the Father, Son, and Holy Ghost." You see that they had now heard something about the Holy Ghost; "and when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." And now if any more testimony is wanted to prove that the apostle taught the principle of laying on of hands for the reception of the Holy Ghost, we will again refer to the 8th chapter of the Acts, commencing at the 14th verse: "Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet he had fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."

Here it was self-evident that the Holy Ghost came upon the disciples in consequence of the apostles laying their hands upon them; and it was plain to be seen that Simon the sorcerer, saw that they had power to give the Holy Ghost by the laying on of their hands, and he offered them money to confer that power upon him. But they taught him that the gift and power of God was not to be bought with money. And Paul in an exhortation to his weak Hebrew brethren, who he thought had not made so great progress in the gospel as they ought, says to them, "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God." He exhorted them to leave the first "principles of the doctrine of Christ, and go on to perfection; not laying again the foundation of repentance." And he goes on to enumerate some of the first principles, such as repentance, the doctrine of baptism, and the laying on of hands, &c. Now if this point is not clearly made out, that the apostles taught the doctrine or principle of laying on hands for the reception of the Holy Ghost, it would not be made out, if a heavenly host of angels should declare it; for we have adduced testimony enough to convince any person who will be convinced, of this point, and yet there is more testimony, but enough is as good as a feast.

Brethren, it may be you will say you knew all this before. I would say, it is not the primary object of this article to teach you, for I am yet young in the kingdom of heaven; it is not yet six months since I was born of the water. However, I am strong in the faith, and would compare what the apostles taught with what the protestant priests and teachers at the present day teach; therefore you will please let your protestant neighbors read this article, and ask them to compare it with the bible; tell them that truth is an eternal principle, and will remain so, even if every man upon the face of the whole earth should try to gainsay it.

Where do we find the preacher among the protestant churches who preaches or teaches the gospel as the apostles taught it? Where is the man among them who believes in present divine revelation? O, say they, no more revelation: we have the bible, and we do not want any more revelation; we have got what God revealed to his prophets and apostles, and we do not want any more revelation. Are you sure you have got all that God ever revealed to his prophets and apostles? If you are, I am quite as sure you have not got a hundredth part of what was revealed to them, for we read in the last verse of John's gospel. "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written;" that is, if every thing should be written that Christ did, a man in his natural life in this world, could not read and contain them; and it may be, that what we have, has been robbed of much of its intrinsic value. Yet we bless God that it yet contains many land and way marks, as it were, to point us to the haven of rest, the eternal realms of bliss, even to the abode of Abraham, Isaac, Jacob, and our God. And we also rejoice, that it was said in olden time, that God hath given his prophets "precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little," knowing that God is an unchangeable being. We find in the 8th chapter of Isaiah, the question asked, "Whom shall he teach knowledge, and whom shall he make to understand doctrine?" to "them that are weaned from milk, and drawn from the breast, for precept must be upon precept, line upon line, here a little and there a little." For what reason shall we not now have precept upon precept, line upon line, as well as in the days of the prophets?—The only reason that can be assigned, is unbelief.

We will now give Butterworth's definition of unbelief: He says it "is a want of credit of, and a want of confidence in the word and truth of God, arising, not from a want of evidence of divine truth, but from a rooted enmity of the heart against it, and is a criminal disobedience." Unbelief being the only reason that can be given, given, why we shall not have revelation now, and precept upon precept, line upon line, here a little and there a little, as well as in the days of the ancient prophets; let us see if this is a good reason, or a valid objection. See Romans, III: 3,4: "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea let God be true, but every man a liar, as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged."

Where is the man among the protestant churches, who teaches these five principles in their regular order to his proselytes? I must confess I have not been acquainted with the man among them who has taught these principles in their regular order: I must admit that they hold to some of these principles, some one way and some another; but suppose we were going into a harvest field to labor, and should in the first place begin by threshing the wheat, then reaping it and then binding up the straw to gather into the garner? Would that be the right way to harvest a crop? Would it be more absurd than to baptize for the remission of sins, and then repent afterwards? Or suppose a person should go to work the right way in a harvest field, and should go so far as to get his wheat cut and bound up, and should never do any thing more, would his wheat do him any good? Would not his wheat do him about as much good, as a man's religion, who has obeyed a part of the principles of the gospel; and never done any thing more for his soul's salvation? Why not place ourselves in the attitude that we may claim the promise that Peter made? "And ye shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Is it asked what use would the Holy Ghost be to us? the answer may be found in the 14th chapter of John's gospel, at the 26th ver: "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." And as Christ said, "peace I leave with you, my peace I give unto you:" and would say, all unforseen casualties ex-

cepted, you may expect to hear from the gospel again by my pen.

A. CHENEY.

(Continued from April No.—page 486.)

While we proceed down the stream of time from our father Abraham, who was such an illustrious pattern of piety, whose brilliant light shone so conspicuous upon the generation in which he lived, and is transmitted down through succeeding generations to us, without losing its benign influence; and in all probability will be perpetuated from generation to generation, so long as time shall endure; his virtues imitated, his holiness admired and diligently sought after by all the faithful—as we pass along we find thrown into the current, many patriarchs, prophets and saints, who, if not the literal descendants of Abraham, were made such by partaking of the like precious faith with him. We find a Jacob wrestling with an angel of God at Peniel all night; and when the day began to dawn in the east, this holy messenger said unto Jacob, let me go, for the day breaketh. He replied, I will not let thee go,except thou bless me. And he said, thy name shall no more be called Jacob, but Israel; for as a prince thou hast power with God and with men, and hast prevailed.

Have we not in this man, an example of unabating zeal and untiring perseverance? Verily we have. And though he halted the remainder of his days, the promises of God unto Abraham and his seed were verified and confirmed upon his head. The testimony of his progenitors was not sufficient for him, he followed their example, sought for and obtained for himself a revelation of the secret acts and future designs of the Almighty, that his seed should be as the sand of the sea, or the stars of heaven which cannot be numbered for multitude. Among the twelve patriarchs that proceeded from his loins, was Joseph, on whom Israel had placed his affections more particularly, because he was the son of his old age. On account of this, his brethren cordially hated him and would not speak peaceably unto him. His dreams and visions from God, which indicated and plainly foretold his future greatness, only served to augment the indignation of his brethren, and they sought his overthrow. But Israel pondered the sayings of his beloved son in his heart.

While he was wandering in the field in search of his brethren, who were watching their flocks and herds, he came to Shechem and from thence he proceeded to Dothan, and when they saw him afar off, they conspired against him to destroy him. He was cast into a pit, taken out and sold to the wandering son of Ishmael whose hand, the Lord had said, should be against every man. He was carried into Egypt, sold to a wicked prince, his coat of many colors dipped in the blood of a kid, and returned to his afflicted father, who supposed that an evil beast had rent him in pieces and devoured him. But how unavailing are the attempts of the workers of iniquity to thwart the designs of the God of Israel? These wicked and unnatural transactions were all overruled by Him who comprehends the end from the beginning, to bring about and fulfill his great and eternal purposes, that his covenants and promises to his servants, might be effectually demonstrated. By this means Israel was preserved from falling a prey to the famine that pervaded the land—by this means the word of God to Abraham was fulfilled: "Thou shalt sojourn in Egypt four hundred years." Another man was raised up to lead him out in the own due time of the Lord. Sore plagues were executed upon that people by this messenger to whom God had revealed the secret, that the time had arrived for Israel to spoil the Egyptians and depart from the yoke of bondage under which they had so long groaned. He called him from Horeb, where he was feeding the flocks of his father-in-law, Jethro, under whose hands he had received the priesthood of Melchisedec; by which he had power with God, and was enabled to come up into his presence. Under this authority he went forth and delivered a message to Pharaoh and his court, and brought ten successive plagues upon Egypt. By this authority he assembled the camp of Israel, which consisted of six hundred thousand, and led them through the midst of the sea, while the floods were stayed on either hand.

Well might they sing unto the Lord this song, saying, "The Lord hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The

Lord is a man of war. Pharaoh's chariots and his hosts hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. In the greatness of their excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap,and the depths were congealed in the heart of the sea. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praise, doing wonders?"

Moses so perfectly understood the principles of faith, that the walls of Jericho, when encompassed round about by the armies of Israel, were razed to their foundations; the wickedness of an Achin, who had concealed the golden wedge and babylonish garment, was brought to light. When Israel murmured against Moses in the wilderness, because of their extreme hunger, and their souls lusted after the flesh-pots of Egypt, this servant of the living God had power with him to bring quails into the camp, manna from heaven, and water from the flinty rock.

While thunder and lightnings shook the mount of God, and indicated his presence, he was able to enter into the cloud of his glory; while the light of it was like devouring fire on the top of the mount, in the eyes of the children of Israel, yet Moses could enter into it and converse with God himself, and obtain the tables of his law. Here the secrets of God's will were given unto Israel; the curses they had endured, and that would befall them because of their wickedness and evil hearts of unbelief; and the blessings that would be multiplied on their heads and the heads of their posterity, if they would forsake their idols, and cleave unto the living God—"And it shall come to pass when all these things are come upon thee, the blessings and the curses which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto him, and shalt obey his voice accordlng to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul: That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither he hath scattered thee. If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: For this commandment which I command thee this day, is not hidden from thee, neither is it afar off. It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, who shall go over the sea for us, and bring it unto us, that we may hear it and do it? I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life that both thou and thy seed may live."

We behold also an Elijah, who lived in what is denominated by this wise generation of religionists, an age of darkness, (would to God that the professed disciples of the Lord Jesus in this age, were overwhelmed in the like darkness, me thinks they would be more like their Maker,) having such confidence in God, that he stood forth in the presence of Israel, and the numerous prophets of Baal, who surrounded him, and declared that there should not be dew nor rain those years but according to his word. He was the only surviving prophet of the Lord, that remained. But in his hand he preserved him and led him out into the wilderness and hid him by the brook Cherith, and gave commandments and revelations to the ravens of the valley to feed him; accordingly they brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the waters of the brook. But at length the brook dried up, and the Lord had occasion to reveal another secret to him; viz. that a certain widow would sustain him, whom he found gathering two sticks to kindle a fire to dress the last remains of her barrel of meal, and cruse of oil; which failed not nor diminished, while this prophet shared her humble pittance. But this was not her only reward—her son who had slumbered in death, was restored to life again. He came forth filled with indignation at the wickedness of the prophets of baal, and tested the validity of their religion and their gods,

with that of the God of Israel. Tho' their prayers were long and loud from the morning until the time of the evening sacrifice, the offering was not consumed. But when Elijah put up his petition, fire from heaven not only consumed the sacrifice, wood and stones of the altar, but licked up the water in the trench round about. While the famine was yet sore in the land, because there was no rain, he got himself up to the top of mount Carmel, and prostrated himself upon the thirsty earth, and when his servant had looked seven times toward the sea for rain, the heavens began to be propitious; a little cloud like a man's hand rose out of the sea. And while Ahab prepared his chariots to get himself down that the rain stop him not, the hand of the Lord was upon Elijah, & he girded up his loins, and flew as it were upon the wings of the wind, and outstripped the chariots of Ahab, and went before him to the entrance of Jezreel.

Is this a religion of dark types and shadows which the ancient saints enjoyed, that enabled them to enter within the veil and fathom the secrets and deep designs which lay in the bosom of the Almighty? Is this religion which conferred such special favors upon Jacob, David, Samuel, Joshua, Job, Ezekiel, Isaiah, Jeremiah, and many others, inaccessible by us, and yet God remain an unchangeable being? Did they enjoy more holiness than was indispensably necessary to save them in the kingdom of God? If so, the fact is yet to be revealed, for it is not so written in the volume of God's inspiration. Is it not rather a day of darkness and unbelief? Is there not a fearful odds between the religion of this generation and that of the ancients?—Yes, verily the darkness of Egypt, when compared with the moral darkness that now pervades the religious world, would be meridian sunshine.

O ye self-righteous, unbelieving generation of vipers and hypocrites, who have perverted the right ways of the Lord, how can you escape the damnation of hell? How long will ye resist the Holy Ghost, and treat lightly the revelations of Jesus Christ? How long will you cry peace, peace, when sudden destruction cometh like a whirlwind and will fall like a storm upon the fearful and unbelieving? Your faith will not compare with that of the dumb ass who rebuked the madness of the prophet, or the raven of the valley who fed the servant of the Lord in the wilderness. W. PARRISH.

(TO BE CONTINUED.)

ANCIENT HISTORY.—No. 4.

GREECE.

This country being indebted for the first rudiments of the arts and sciences, and the dawnings of civilization, if we may so speak, to the Phœnicians and Egyptians, its history is properly introduced after, and connected with, the history of those nations. The ancient inhabitants of this country were barbarous, but a dawning of civilization arose under the Titans, a Phœnician or Egyptian colony, who were cotemporary with Moses. The Titans gave the Greeks the first ideas of religion, and introduced the worship of their own gods, Saturn, Jupiter, Ceres, &c. among them.

Inachus, the last of the Titans, founded Argos 1856 before Christ.—There was not that steady march of mind, that improvement from the commencement, in the arts and sciences, that under other, and more propitious circumstances we might have looked for. In the following century happened the deluge of Ogyges 1796 before Christ. Then followed a period of barbarism of more than two hundred years.

Cecrops, the leader of another colony from Egypt, landed in Attica 1582 before Christ, and connecting himself with the last king, succeeded, on his death, to the sovereignty. He built a number of cities, and was eminent as a lawgiver and a politician. He introduced the court of Areopagus at Athens. The number of the judges of said court varied at different periods from 9 to 51.

Amphyction was the founder of the celebrated council called the amphyctionic council. This man, no doubt, had extensive views of policy and government. This council, from a league of twelve cities, became a representative assembly of the states of Greece, and had a most admirable effect in uniting the nation and giving it a common interest.

Cadmus, about 1519 years before Christ, introduced alphabetic writing into Greece from Phœnicia. The alphabet had then only sixteen letters;

and the method of writing was from right to left and from left to right alternately. From this period the Greeks made rapid advances in civilization.

It may be a matter of astonishment to many that the progress of civilization was not more rapid, but when we consider the low state of barbarism from which they emerged, their imperfect knowledge of letters, together with their rude and superstitious notions of religion, we cannot wonder. Where the light of revelation has never been reflected upon the human mind, all notions of the Deity or of religion, must necessarily be vague and imperfect; consequently the laws, customs and usage of the people are more or less barbarous. Time would fail us to adduce all the reasons of the slow progress of civilization among the Greeks, and the full bearing each had in retarding its progress; but suffice it to say, that the same causes have produced similar effects in all places. ED.

(TO BE CONTINUED.)

Messenger and Advocate.

W. A. COWDERY, Editor.

KIRTLAND, OHIO, MAY, 1837.

We, some few months since, had occasion to remark that the parable of the Savior concerning the net that was cast into the sea and gathered of every kind, was never more fully verified than in the gathering of the church in Kirtland. From a careful observation since we penned that article, we can truly say that the every day occurrences have tended to corroborate the assertion, rather than convince us that we were then mistaken.

Our elders go out and preach the gospel to all, convincing and persuading them to embrace the truth; some believe and embrace it, and others reject it. The object of those who embrace the gospel, is to sell their possessions where they are, and come to this place or join our brethren in the "Far-West." Some come here with hearts filled with love and good will to their brethren and a truly laudable zeal for the cause of our Redeemer, willing to hearken to their brethren and impart of their substance, where God requires it for the advancement of *his cause* and the glory of his kingdom. Indeed, no sacrifice appears too great for them to make, that can in righteousness be required. Others appear to come with far different views and motives, apparently to live on the labor or alms of their friends or brethren, and complain if they do not receive a support. They appear to have forgotten that it has been said that the idler shall not eat the bread nor wear the clothing of the laborer.

They disobey or disregard the revelations and all words of wisdom which the Lord has given for the benefit of his saints; they join affinity with the adversary, strike hands with the world, sigh for the flesh pots of Egypt, and finally fall away and become apostates.

There is still another class, who are honest, confiding, unsuspecting souls, who yield to the entreaties and persuasions of the idle and avaricious, who, reckless of all consequences, are ready to make any promises, however inconsistent with truth or reason, to obtain all the money they have. Why do they give up their all in this way? Is it because they are insane and have lost their reason? Certainly not; but they have come here to live with their brethren, members of the same church, who have suffered persecution as well as they. Here also are the heads of the church, the church of God, led by revelation given for the government and guidance of the saints at the present day and age, not for ancient ages; and in addition to all these, the prophet and first elders of the church reside here, and they will not uphold lying and deceiving; therefore, say they, we will confide in our brethren, they *cannot*, they *will not* deceive us.

Thus, it is easy to see that such a course of conduct must inevitably bring ruin and distress upon the individuals concerned. Not only so, but more or less, mar the peace of community. A system of fraud or deception to obtain their money and rob them of their means of subsistence, leads them to doubt, to complain, to grieve, and frequently to apostatize and turn away from the faith.

Under these circumstances what is to be done? We will suggest a remedy for the consideration of our brethren abroad. When you arrive here, if you have confidential friends in whom you can repose confidence relative to temporal matters, ask their advice about a location and the price, &c. Confer also with the Bishop, whose of-

fice it is to administer to the poor, and if you have money or other property to bestow for their relief or building up the cause of God, put it into his hands, and the proper counsellors will see that a righteous disposition is made of it.—But we do caution you, not to be jealous or suspicious of your brethren, but to beware of such as attack you as soon as you enter this place, and begin to interrogate you about the amount of money you have, and to importune you for it, with assurances that you shall have it refunded with interest, and that the Lord shall bless you abundantly; yea, and multiply blessings upon you. Of such we say beware. They take advantage of your honest simplicity, obtain your available means, and then desert you.

If you ask for it, or a part of it, when you think your circumstances require it, you will be likely to be put off with, perhaps, a renewal of the promise, an assurance that at some future period you shall have it: when that period arrives, you may make another application, and you will be less warmly received, and have still less assurances of obtaining any relief.

The third application you make, you may portray your own situation and that of your family, in all the colors that imagination can invent, or that truth and native eloquence can paint; tell them in soul-stirring, pathetic language, with your eyes suffused with tears, that your family are destitute of the necessary means of subsistence, that your companion and tender offspring are crying for bread; you may then be turned away with a severe rebuke, and be taxed with a want of faith, and a want of suitable exertions to obtain what you need, without troubling them. We now say to you again, beware of such. They will deceive you, ruin your worldly prospects, blast all your hopes of a living from what you once possessed, and leave you a miserable outcast, dependent on your daily labor for your daily bread, or the stinted charity of an unfriendly, ungrateful world.

Furthermore we say, if you have faith in God and his cause, have it, we truly rejoice at it; we bid you God speed; may you increase in it, and grow in grace. But if you are young men and maidens who have had neither the benefit of age or experience to teach you, we say remember your duty to God and his cause as a paramount obligation, remember the obligation you owe to yourself and your friends, and look for no divine or miraculous interposition of Providence in your behalf in your temporal pursuits.

In short, remember that the saints cannot live on wind, on sycophancy or false promises, their temporal bodies require temporal food to nourish them, in *this* place, as well as *all others*, while they dwell in the flesh. You must also remember that you have no just cause to expect, that God will sustain you here without calculation and without exertion, nor that you can lull in the lap of luxury and ease, without money or other means. You will bear in mind that you are endowed with powers and faculties of mind that are to be put in requisition for your own benefit and the benefit of the saints.

You may also remember that in calculating your temporal business, there are certain known rules, and long tried principles, which if pursued, will lead to a successful issue and leave you no cause to redress errors or mourn over your wild speculations. Those principles are to be pursued here, as well as elsewhere, and no one need expect success if he vary from them. Vain theory, idle fancy, and visionary speculation, will but end in ruin and disgrace. Such are the consequences, the inevitable consequences in other places, and such they will be here, and permit us to add, that no human power can prevent them. But for the sake of argument, we will barely admit that we may be wrong, that we have shown you the dark side of the picture, that you may pledge your faith, beyond your means, and make your thousands or tens of thousands by so doing. But hark ye: if you have made it here, have you not made it out of your poor brethren? Have they not become the sufferers thereby? or have you created so much property and no one been the loser? You can hardly say it, unless you have labored industriously at some employment, that has converted a raw material or a commodity of a less marketable value into that of a greater. If you have, this is commendable and useful, this we need, what society needs, and what we most cordially approbate. This is not injuring our neighbors, or reducing the sum total of available

means or human felicity, but enhancing both.

Causes, you know, produce effects, and *like causes* produce *like effects* in all places, and among all people, whether they be saints or sinners. Men do not gather grapes of thorns nor figs of thistles, neither can the vine bear olive berries or the grape figs. And the trees are no better known by their fruit than certain effects, known and established, follow the causes that have produced them.

Ruin, shame, misery and disgrace, follow a course of evil doing, but righteous pursuits and upright measures are crowned with success. You possibly may, by launching into an unknown sea without chart or compass, arrive safely in your desired haven. But it is a hundred to one, that you will be dashed upon rocks or quicksands and be lost. You will bear in mind that the wise man said, "the prudent man foreseeth the evil and hideth himself, but the wicked pass on and are punished." If you are successful in wild enterprises or visionary calculations, rest assured, that somebody is the poorer; and that same wise man has said, "he that maketh haste to be rich, shall not be innocent."

But to return a little to the point from where we started. The net has truly gathered of every kind, and there are some of all classes of people in this place. There are those who conduct as if there were no God, nor any hereafter; and there are those who apparently fear God, love and revere him, love their brethren and walk uprightly. The former class have assented to all the truths of the gospel, obeyed its outward ordinances, but their fruits are evincive of corrupt hearts and debased principles. Such things occurred anciently, and they may be expected in modern times. Lying and deceiving are truly sinful practices, and sin is a reproach to any person or any people, and the wise and the good will always deprecate it.

You are not to understand that we uphold evil or countenance evil doers, but here is collected a large body of people, whose customs and manners are not assimilated; and there are some jealousies, that would not exist in the small branches abroad. These, brethren, you see are to us, unavoidable.—Offences must come, but we can say wo be to him from whom the offence cometh. We know there is a right and a wrong in human actions, and that the wicked will not go unpunished or the righteous unrewarded. God is no respecter of persons. He only that feareth him and worketh righteousness is accepted with him.

While there are those who disobey and disregard the principles of our religion, that is no proof of their falsity, or that they are not of divine origin.—If you come here to see perfection in the church and all living like saints of God; you will be disappointed, sadly disappointed. If you neglect your own duty to God, yourself, your brethren, your families, either or all, God will not hold you guiltless nor suffer you to pass smoothly down the current of time; conscious guilt and pale remorse, will gnaw like a worm the root of your felicity. One duty omitted, inevitably leads to the omission of more, and those omissions press on in rapid succession, till the once fair professor fastens upon infidelity or ends his miserable career in the vortex of ruin.

If you watch for the failings and imperfections of others, and endeavor to correct *their* follies and faults, let us say to you, that you have undertaken too much, even more than you can perform. Remember that by others' faults wise men correct their own, and your duties to God and your own soul, are paramount to all others. By these remarks, you are not to understand that you have nothing to do in bringing those who violate the laws of God, to condign punishment; by no means, but beware, lest in prosecuting to obtain justice, you imbibe a wrong spirit and become a persecutor.

You are doubtless aware that a medical man may have a correct knowledge of the human system, and a correct theory of medicine, but an erroneous practice may destroy his patients. So with regard to religious theory, he may have been baptized for the remission of his sins, he may have eaten and drunken in the name of the Lord Jesus, in his name prophesied, cast out devils and done many wonderful works, yet if you were to cut off his head, his soul would land in hell. Such, you know, have only head religion, while the heart is full of all manner of wickedness and abominable idolatries. They are an offence to God and his people, and as

we have before remarked, wo to them from whom offences come. We have often thought virtue and pure religion shone more conspicuously by being contrasted with vice and hypocrisy, and the innocent and uncontaminated would see the vast disparity, choose the good and refuse the evil.

You will not conclude as rational beings, that God has not a people here of his own choice, that he loves and will eventually save in his celestial kingdom, because there are workers of iniquity amongst them, nor that he has not renewed his covenant, set up a standard to the nations and revealed himself to the children of men in this our day, because you do not see great miracles performed, or because he has not condescended to reveal himself to you, or speak to you with an audible voice. In the days of the Savior it was said by pretty good authority, that there had not arisen a greater than John the baptist, and yet he did no miracles. So we see by a recurrence to scripture testimony, that the absence of miracles is no infallible evidence of imposture. By the same authority also we are warranted in the conclusion that prophecying and doing many wonderful works in the name of the Lord, not only will not of themselves, ensure them a seat in the celestial kingdom, but will not prove that the Lord has ever spoken to them or revealed his will to the children of men, through them. In short, God's ways are higher than our ways, and his thoughts than our thoughts. Doing miracles did not convince the unbelieving Jews that Jesus was the true Messiah, neither would men be convinced in our day were they to witness them any more than were the Jews. The devil asked for a sign, and was repulsed; the Pharisees asked for a sign and were reproached for their incredulity. And if the Lord himself refused to give a sign to gratify the Jews, his covenant people, do you believe he would suffer one of his servants in these days, to give a sign or work a great miracle to gratify the unbelieving Gentiles? a race of beings who believe there will be no more miracles, no more revelations? The Savior said to the Jews, you have Moses and the prophets, let them hear them, and if they will not hear them, they will not believe though one rose from the dead: So we say in these days, if you do not believe what the scriptures say concerning the signs of the times, that the Lord is to renew his covenant, set up an ensign to the nations and assemble the outcasts of Israel in the last days, when it is so plainly and positively pointed out therein, you had better act the honest part at once, deny the whole volume of revelation and play the hypocrite no longer.

It is a moral fact that discussion and investigation elicit truths that have long been buried in oblivion or tradition, and light has come into the world and been reflected upon the children of men in that brilliancy that many can see the utter fallacy of all the prevailing systems of religion. They can see that their belief is vain, their hope fallacious, their priests without authority from God, and their God never to speak to the children of men again; consequently their faith in him must be vain and worse than vain. Notwithstanding light has come into the world, men still "love darkness rather than light because their deeds are evil." Evils, we have before said, exist, and they exist among us, among the saints of God in this place, and we are sorry to say, they are multifarious and grievous to be borne. Our heart is often pained within us and our feelings tried to the centre on beholding the conduct, the wicked conduct of some of those who have named the name of Christ. But when we reflect that anciently many were called but few chosen, and the Savior himself likened the kingdom of heaven to a net that was cast into the sea and gathered of every kind, we console ourselves with the reflection that what was *then* truth is *now* truth, what was then proven is fully exemplified in our day, and we should not murmur on that account as if "some strange thing had happened unto us." But, brethren, iniquity in others will never justify an evil act in us, he that sinneth shall not be held guiltless, and "he that scorneth alone shall bear it." To our own master we stand or fall. The hypocrites profess to love God, but in works they deny him, being abominable, disobedient, and to every good work reprobate. They appear to be lovers of gain, lovers of filthy lucre, more than lovers of God. Justice, even-handed justice, will ere long over-

take the guilty and fearfulness surprise the hypocrite.

But the saints of God, brethren, have a heart right towards him, and have a conscience void of offence towards him and towards man. They live among hypocrites and unbelievers truly, surrounded with snares & temptations; without are fightings, within are fears, and all the nameless ills that flesh is heir to; still we trust many will hold on their way and will eventually be welcomed with the pleasing plaudit, "well done good and and faithful servants, enter into the joys of your Lord. And we believe the Lord the righteous Judge, will crown them his, in his celestial kingdom. They truly have to "come up through great tribulation," and when they shall have finished their probationary season, and crossed this tempestuous sea of life, can then take a retrospect on past life and say, "We have fought a good fight, we have finished our conrse, we have kept the faith," Lord Jesus now receive our spirits. We think "the Lord, the righteous Judge has crowns of glory laid up for all such as love his appearing." Although they have tribulation, pain and anguish here, (if they are not on account of their own sins) "they shall only make them richer there, when they arrive at home." But the abominable, the disobedient, and whosoever loveth and maketh a lie, shall have their part where the worm dieth not and the fire is not quenched

Once more we say to our brethren abroad, be not discouraged, be faithful, we have endeavored in the integrity of our heart, to deal faithfully with you, to warn you of the evils, the snares and temptations that beset and surround the saints here. We have spoken of things which we know, and testified of those which we have seen. Although we have drawn rather a gloomy picture and cast the body of the saints here, into the back ground or rather portrayed them in a sable shade, still we believe we have dealt faithfully with them, and with you, that we have "nothing exaggerated or set down aught in malice." If we had hid our own faults, and wickedly deceived you, by painting to your imagination, joys of which you would not participate when you shall arrive here, we should blush with shame when we shall behold your faces. We have been accustomed to speak the truth from our youth up, and we offer it to you, to the saints here, and to the world, with fearless honesty. We expect to give an account at the bar of God for all our thonghts, words and actions, and we rather meet the truth, and our numerous readers who shall testify that we have told it plainly, than to have our own conscience accuse us of duplicity, and the Judge of all the earth condemn us for deceiving his people. We know that truth is mighty and will prevail, and that any attempt to suppress or conceal it, will be vain and worse than vain. Saints, real saints of God who have served him with pure hearts, we hope will still continue to love & serve him, & let not the conduct of some of those who are called saints in this place, whether they be in high or low stations, stagger their faith in the pure principles of the gospel; bearing in mind at all times, that such only as endure faithful to the end, have the promise of endless felicity.

Once more, and in conclusion, we say that there is a great distress and perplexity of this nation. The Lord appears to be vexing the people, or suffering them to be vexed, for their past imprudence, their folly or their wickedness. Were we penning a common newspaper article, we would point you to some of the physical causes, but we are not; therefore, we forbear; suffice it to say for our purpose, that trouble is upon this nation, this state, and even this place, and the saints here feel and know that it is so: Why, we ask, are the saints thus afflicted with the wicked? Because they have been guilty of the same things, they have in too many instances pursued the same course, been accessory to a train of circumstances that have produced the same legitimate effects. Others have been guilty of wild speculation and visionary dreams of wealth and worldly grandeur, as if gold and silver were their gods, and houses, farms and merchandize their only bliss or their passport to it: so have we. Others have managed their temporal concerns as if they had no precedents upon which to act, or beacons on the page of history or in the annals of by-gone years, to light their path. So have we in too many instances. Others appear to have neglected, or forgotten, that causes produce effects, and that the same causes, *cæteris paribus*, produce the

same effects. So have the saints here. These, you see, are natural philosophical principles, and inasmuch as others have lost sight of them, and plunged themselves into a vortex of ruin, so far as we have followed them or departed from those principles, perplexity and ruin attend us. God is a God of justice and no respecter of persons. He will not visit his people that know his will and do it not, with few stripes.—He will not pass lightly over iniquity, or let the unjust go unpunished. The pulpit and the press should with one accord speak boldly against iniquity, in hiph places and in low ones. And if judgments are to begin at the house of God, reformation must necessarily begin there also. If we have faith in God, let us in all meekness and humility implore his pardon for our past sins, that his judgments may be averted and his anger be turned away. In our temporal pursuits let us consider that honesty, prudence, economy and industry, are the only sure passports to wealth or competence. That all the faith we may pledge to accomplish temporal business, will avail us nothing aside from correspondent good works or the regular application of those principles that have long since been proven and the results definitely known.

TO OUR READERS.

We publish below some resolutions drawn up and approved by the quorum of Seventies and their Presidents. We are pleased with them, because we admire strict discipline, and because we believe them in strict accordance with the letter and spirit of the revelations given for the direction of the saints.

We certainly have no fellowship for those who live in the daily violation of the plain, written commands of God; and we are sure the Lord will withhold entirely or withdraw his spirit, from all such as disobey or disregard his precepts. We care not whether such members are in high stations or low ones, whether they are officers or lay members; we are sure God is no respecter of persons, but he that feareth him and worketh righteousness only is accepted with him. God has made no proviso in any thing that has yet come to our knowledge, for a President, a Counsellor, one of the Twelve, a High Priest, an Elder, a Priest, Teacher or Deacon to violate any of the commands he has given. And most assuredly, as the Lord liveth and reigneth, we do know, that he who lives in daily neglect of the solemn acts of devotion, he who knowingly violates the words of wisdom which the Lord has given, sets at nought the counsels of the Most High, disregards the commands which he has given for the benefit and government of his saints, becomes weak in the faith once delivered to them, and unless he speedily repent and reform, he will apostatize and fall away.

We speak definitely and pointedly on this subject, because we feel the weight and importance of it. If, as the Lord has said, strong drinks are not to be taken internally, can those who use them thus be held guiltless? We ask, if hot drinks are not to be used, if those who make use of them do not transgress his commands, or at least set at nought his counsel? Most assuredly they do.

Have not the authorities of the church in council assembled in this place, decided deliberately and positively that if any official member of this church shall violate or in any wise disregard the words of wisdom which the Lord has given for the benefit of his saints, he shall lose his office? What official member does not know this? Brethren, either we believe this to be a revelation from God, or we do not. If we do not, we are acting the part of liars and hypocrites in the sight of God to say we are in the faith of the revelations and commandments of God which we have received. If we do, why disobey them and disregard them, and so live in open, avowed and acknowledged transgression, to our own soul's injury and the grief of our brethren?

You may plead former habits, as an extenuation of your guilt, but we ask if the Almighty did not know your habits and the propensities of your nature? Certainly he did. Has he made any exceptions in your case, or are you wiser than he? judge ye.

These, to many, may appear like small items; but to us, any transgression of the commands of God, or a disregard of what he has said, is evincive of a determination to gratify our own corrupt vitiated taste, the word of the Lord to the contrary notwithstanding.

The Presidents of the Seventies met in council in the House of the Lord, on the 29th of April, 1837, and after opening the meeting by prayer, they proceeded to take into consideration some difficulties, either real or imaginary, existing among the Seventies; and believing that every elder who is called to proclaim the gospel to the nations of the earth, should in all things conduct himself like a man of God, adopted, among others, the following resolutions:

1st.—That we will have no fellowship whatever with any Elder belonging to the quorums of the Seventies who is guilty of polygamy or any offence of the kind, and who does not in all things conform to the laws of the church contained in the Bible and in the Book of Doctrine and Covenants.

2d.—That we discard the practice of ball-playing, wrestling, jumping and all such low and degrading amusements, and above all the use of ardent spirits of any kind; and will have no fellowship with any member of our quorum who indulges himself in the practice of such things.

3d.—That these resolutions be signed by the chairman and clerk, publicly read on the next Sabbath for the approval of the Seventies, and published in the Messenger and Advocate.

DANIEL S. MILES, Chair.
ELIAS SMITH, Clerk.

We have inserted below the form of a certificate to be given to the members of the quorum of High Priests who shall or may be called on to preside over churches and settle difficulties, and instruct in righteousness, the saints of God. We do so, that our brethren abroad may learn the names of the officers of said quorum, and consequently, know to whom they ought to apply for assistance in the discharge of any of the duties pertaining to High Priests.

This certifies that is a member of the quorum of High Priests, organized in Kirtland according to the order of the church of Latter Day Saints, is in good standing, is fully authorized to set in order churches abroad and preside in all councils to adjust differences and settle difficulties in the same, where God in his providence may call him.

Done by order and in behalf of the quorum.

DON C. SMITH, Pres't.
W. A. COWDERY,
G. H. CARTER,
Counsellors
HARLOW REDFIELD, Sec.

For the comfort and consolation of our brethren abroad, we say that we have cheering reports from the different branches of the churches. They appear to be anxious to hear and know the truth. Elders are called in all directions, and doors are opened for preaching the word. Some of the elders have already gone out on missions for the season, and some yet remain here. We have not yet heard from those who have already gone, but from their energy, zeal and experience, we trust we shall shall shortly have a good report from them.

The Lord be with them and bless them, and prosper them abundantly.—May he dispose the hearts of the people to hear, to understand and to embrace the truths they inculcate.

Churchville, April 24, 1837.

At a conference held in the above place, the following official members being present: Elders P. P. Pratt, J. Taylor, J. Russell; John Snider, Priest; Joseph Fielding, Teacher. Eld. Pratt was called to preside, and the following persons were ordained: Wm. Law to

the office of an elder, Theodore Turley, priest and Jacob Scott, teacher.

The number of members in good standing is twenty.

The presence of the Lord was with us; the manifestation of the Spirit was clear and the votes of the members unanimous—and we were led to praise God that he was pleased to call new laborers into his vineyard, and thus facilitate the progress of his work in the coming forth of his kingdom and prepare a people for the glorious advent of our Lord and Savior Jesus Christ, to whom be glory forever. Amen.

Hymeneal.

MARRIED—On the 8th of March last, by Elder Hyrum Stratton, Mr. Charles Adams to Miss Alice Pattison; both of Portage, Allegheny co. N. Y.

——— In this town, on Sunday evening the 14th inst, by F. G. Williams, Esq. Elder Parley P. Pratt to Mrs. Mary Ann Stearns.

——— On the same evening, by Elder ——— Allen, Mr. Hezekiah Fisk to Miss Lodicia Sly.

OBITUARY.

DIED—In this town, on the 9th inst. Elizabeth Ann, daughter of Oliver and Elizabeth Ann Cowdery, aged five months and twenty-five days.

——— In Brownhelm, Ohio, on the 3d inst. Francis Weedon, who had been a member of the church of Latter Day Saints about five years. He appeared sensible that the time of his departure was at hand, and manifested a willingness to go. [Com.

——— In Fallsburgh, Sullivan co. N. Y. on the 12th March last, Thedy Gillet, widow of Austin Gillet, aged fifty-six years. The deceased was a member of the church of Latter Day Saints, and died in hopes of a glorious resurrection. [Com.

DROWNED, in Wolf creek, in the town of Copley, Medina county, Ohio, Corydon, son of David Taylor, aged five years. [Com.

NOTICE.

There will be a general conference of elders of the church of Latter Day Saints, held on the tenth day of June next, at or near Artemus Judd's, in the township of Bastard, Leeds county, Upper Canada. The elders abroad are solicited to attend, particularly any of the "Twelve." The conference will coutinue from day to day, until the business thereof shall be finished.

There will undoubtedly be every necessary accommodation and convenience, that is possible for the brethren to make to render visiting brethren comfortable.

JOHN E. PAGE.

Perth, U. C. April 10, 1837.

NOTICE.

The Messenger & Advocate Office and contents, rcently owned by Smith and Rigdon, have been transfered to Wm. Marks of Portage, Allegany County N. Y.

Messrs. Smith & Rigdon, by power of attorney from said Marks, will act as his agents for the time being.

W. A. Cowdery will still continue in charge of the editorial department, to whom all communications, by mail relative to the the business of the office, should be adadressed.

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

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Communications.

The following communication was designed, originally, as a private letter by brother TAYLOR, of Toronto, U. C. to a clergyman, a friend of his, in England. We were shown the rough draft, and from a hasty perusal, we deemed it worthy a place in our periodical. We come to this conclusion from the fact that the plain principles of the gospel as taught by the apostles, are so clearly set forth and elucidated in a style at once simple, scriptural, and yet logical and conclusive, that it may strengthen and cheer the hearts of many, while it dispels the clouds of mystery and superstition that brood over the minds of others. We have thought it might serve one other valuable purpose, viz: that of showing the whole professing Christian world that they have no authority to administer the ordinances of the church, unless they have received it as there pointed out.

The Catholic church having become corrupted, and been emphatically termed the the mother of harlots, no Protestant church feels proud to claim any relationship with her, or that any authority derived from, or coming thro' her would be good, or acceptable to God. If it would, her authority would be equally good to excommunicate, and in this situation stands the whole Christian world, unless the Lord has renewed the covenant, and revealed himself, as brother Tailor contends he has, in these last days.

TORONTO, U. C. May 3, 1837.

REV. and DEAR SIR:—The anxious care and solicitude manifested by you to know the will of our heavenly Father concerning the accomplishment of his designs, and the coming forth of his kingdon in these last days, together with the readiness of purpose manifested by you to do that will when known, render it an important duty in me to unfold those things as far as the limited space of a letter will admit.

You express great fear in consequence of having been, as you observe, so nearly caught by Irvingism, and remark that you could not endure any thing which was in any respect like that. I do not fully understand you. If you mean any thing like their absurdities in doctrine and practice—their great assumptions, and yet their extreme unwillingness to have their principles investigated——their exclusive meetings, &c., I would say push it from you as far as you can. If you refer to the apostles, prophets, &c. the gifts which they profess to have, I would observe, that if ever we have a true church organized by the spirit, such officers we may expect in the church. If apostles, prophets, teachers, &c. were given for the perfecting of the saints, &c. it will take the same to perfect them in these days. Because they may be governed by a false spirit, shall we say there is no true one? Because *their* prophets have proved themselves false, shall we say that the word of the Lord will not again be spoken? No; it rather proves that Satan is transforming himself into an angel of light and is coming, as is spoken of by Paul, "with all deceivableness."

I shall now commence with the questions that you have proposed, concerning our church. The first that you mention, is a desire to know something of its origin. As you have a copy of a letter which Elder P. P. Pratt wrote to England, it will give you full satisfaction on this point, as he is better acquainted with the origin of the church than I am. I would however observe, that an holy angel appeared to Joseph Smith, Jr. and revealed those plates to him; and that he translated them by the gift of God imparted for that purpose, and he was told to choose other three men to whom God would reveal the same things. These three men were together, making prayer to the Lord on the subject, and the angel of the Lord appeared to them, unfolded God's purposes, showed them the plates, and told them the interpretation was correct Since that time angels have appeared to a great number of others, who bear testimony to the same things. I have conversed with three who have travelled through this part, that have had communion with angels—men whose lives adorn the doctrine of God

our Saviour. One of those observed that it was easy for him to conceive of how the Lord could teach a man more in five minutes than volumes would contain. The remembrance of which, in every subsequent trial, dispelled his fears and caused his heart to sing with joy. Another of these men, about 8 months ago, left a wife and three children, two of which were twins and only six weeks old, and the other only 20 months. His wife felt so much about the importance of the work, that she urged him to go and labor in the vineyard of the Lord. He did so. And has since been the means in the hands of the Lord of bringing near 300 to the glorious liberty of the gospel.

You ask about healing the sick. I have seen I may scores of instances of it. The power of the Lord is indeed manifest in the church. When any are sick among us, we do not send for a doctor, but for the elders of the church, who, according to the admonition of James, pray for the sick, and anoint them with oil in the name of the Lord: and the prayer of faith heals the sick and the Lord raises him up. They are not always healed but generally according to their faith.

You ask how the apostles were chosen. As they were in days of old, by the voice of God and by the ministration of angels, and by the Holy Ghost sent down from heaven. You ask what is the number of the apostles. There are twelve that are ordained to go to the nations, and there are many others, no definite number. You ask next how they are appointed. They have got to introduce the gospel to all the nations of the earth, and then the seventies that are or may be chosen, will unite with them in the great work that the Lord has to accomplish in these last days. You next ask how the Evangelists, Elders, &c. are chosen. I would observe, just as the word of the Lord points out—by prophesy and by the laying on of hands, by those in authority. In answer to your question about an elder, I would take the same rule and give you a scriptural definition of it, which is what we hold. 1 Peter 5: 1. The elders which are among you I exhort, which am also an elder. Peter here shows that there were elders in the church that were not apostles, and yet the apostles were elders. Those elders that Peter exhorts I conceive are such as are mentioned, Acts 14: 22, whom they ordained in every church, who could confer with the apostles in the church affairs, as in Acts, 15: 4. You ask who the gospel is to be preached to. I would answer, according to John in the Revelations, to every nation, and people, and kindred and tongue—to people and priests, saints and sinners. As far as the affairs of the church are concerned, that you have mentioned, the spirit is unrestrained. It is the privilege of all the saints to enjoy it if they are faithful—male and female—all are allowed to pray, speak, &c. as they may be led by the spirit; and there is no privacy about any of our meetings as in Mr. Irving's, nor is there any thing unnatural in the gifts of the spirit among us as in their utterances; nor are we afraid of investigation, as they are; the more the principles are investigated in honesty, the better. Paul cared not about having his principles investigated in the school of Tyrannus, and Paul's principles will not lose any thing by investigation at the present day.

You ask are sinners converted. I would observe that nearly one-half of those brought in, that I have seen, are from the world, and are young in the glorious liberty of the children of God, and by a consistent walk, adorn the doctrine of God our Saviour.

I have now answered most of your questions. Those that are not answered will be embraced in what I have answered, and in what few remarks I may yet make. One thing I would mention, before I proceed, concerning what we preach. Faith, we consider, the first principle of the gospel; repentance, the second; baptism, for the remission of sins, the third; and laying on of hands, for the gift of the Holy Ghost, the fourth. You seem to startle at the idea of being baptized over again. At this I am not surprised. Seeing the error has so widely spread, I will make a few remarks on this subject; and as I shall be plain, you will have to bear with me.

The whole Christian church have apostatized from God, and have, as in Isa. 24: Transgressed the laws, changed the ordinances, and broken the everlasting covenant. The glory of that dispensation, which is emphatically called the dispensation of the spirit has long since faded away. The gift of proph-

esy, tongues, healing, miracles, &c. has ceased to exist, and the power of the spirit is not manifested in what is now called the church (the sects of the day.) The absence of the spirit necessarily implies a want of authority in the ministry of said church to officiate; which renders those ministers incapable of teaching the things of the spirit, which accounts for the present disorder and conflict of opinion that now exist; for if they were governed by the spirit of God they would be led to speak the same things, as the spirit of "God is not the author of confusion." If the Methodists are governed by the spirit of God, the Presbyterians are not. If the Baptists are, neither of the former have it. The spirit of God cannot teach two, much less 5 or 600 different doctrines. Turn to the 4th of Ephesians, and you will there find what Christ gave the gifts for—the perfecting of the saints, the work of the *ministry*, the edifying of the body of Christ—that we be no more children tossed to and fro, and carried about with *every wind of doctrine*. If you say apostles, prophets, &c. are not among the gifts of the spirit, I would observe that Paul speaks of Christ ascending to heaven, and gave gifts to men, and he gave some apostles, &c. And you will find the same body and the completeness of the body referred to there, as in the 12th of Cor. In Ephe. he says, 4: 16, "From whom the whole body fitly joined together and compacted by that which every joint supplieth," &c., &c., and in Cor. 11: 14—28, he describes the completeness of the body as not being one member but many, and that the eye can't say to the ear, I have no need of thee; nor the head to the foot, I have no need of thee. I would here observe that it is as necessary to have ministers chosen of God, apostles, prophets, &c. to perfect the saints, as it is to have the gift of tongues, interpretation of tongues, discerning of spirits, &c., to complete the body. One especial purpose for which they are given is "the work of the ministry." Many will tell us they are called of God, but where do they get their commission, unless God has spoken to them? for the spirit, as in the apostles' days, does not now exist in the church. Let us notice the importance attach'd to the authority of the prest-hood in the apostles' days. The apostles were with our Lord and Saviour during his personal ministry. They conversed with him forty days after the resurrection. Had an opportunity of seeing all his miracles, and were taught by our Lord himself. If any were prepared to preach without the spirit, they were; but they were not then prepared. They had to tarry at Jerusalem until they should receive power from on high. They did tarry for that, and received it. How did Paul get his? The Lord spoke to him from heaven, and afterwards Annanias was sent to him to lay hands on him. How did Timothy obtain his authority? Paul says, neglect not the GIFT that is within thee, which was given thee by prophesy and by laying on of the hands of the Presbytery; and to exclude all possibility of obtaining it in any other way, Paul has told us, that no man taketh his ministry upon himself, but such as are called of God, as was Aaron. Paul speaks of a time when "*men* would heap to themselves teachers loving itching ears, who would turn away our ears from the truth, and turn them to fables," &c. Men have no business to heap to themselves teachers. This is God's work. God provided means, but men have spurned at his way, and made cisterns of their own; but do they perfect the saints with them? do they keep them from being carried about with divers "winds of doctrine?" Some that are in the Church of England, profess to have this authority, and to trace it thro' from the apostles' time. But what channel did it run through? The mother of harlots. You may say she might retain her power though she had lost her virtue. If so, she had power to excommunicate, which of course would nullify all that had been done. We see then, that at the present time, nothing but direct revelation from God could set in order the church, place them in that state of dignity from which they fell, and prepare them for the glorious appearing of God our Savior.

I would here observe, sir, that revelation is the only principle upon which God has ever dealt with his people, and that wherever the kingdom of God existed, there existed the fruits of the kingdom also. In the patriarchal dispensation, God revealed himself to Abraham, Isaac, Jacob, &c., under the gospel, for "Abraham had the gospel preached to him," &c. Under the Mo-

saical dispensation, the Lord manifested himself to his people by his prophets, visions, and the ministration of angels, and when the Milchezadek priesthood was again introduced by our Saviour, he had communion with his Father and "whatsoever his Father revealed unto him he made known unto them (his disciples.)—It was expedient for them that he went away in order that the comforter might come." He did ascend upon high, and gave gifts to men, and thus the power of the spirit then rested upon them and they then were immediately governed by revelation. By this power were the church affairs governed. Hence, on the question of circumcision, it seemeth good unto the HOLY GHOST and to us, &c. The HOLY GHOST SAITH separate now Paul and Barnabas for the work, &c. It was given for the work of the ministry also as before alluded to.

I would here observe, sir, that when the kingdom was taken away, the fruits of the kingdom ceased to exist. Our Savior observes that he would take the kingdom from the Jews, and give it to a people that should bring forth the fruits of the kingdom, and why they killed the prophets and stoned them that were sent unto them, and if they would not receive the word of the Lord by his prophets, and last of all, by his Son, they could not be God's people, for the simple reason that they would not be governed by revelation, and God could not deal with then upon any other principle. You will observe here, sir, that as soon as the kingdom of God was taken from the Jews, the fruits of the kingdom ceased to exist among them. Since that time they have been without prophets, revelations, visions, &c. &c. and have been groping in the dark, knowing nothing of the dispensation in which they live. When the kingdom was given to the Gentiles, they then had visions, received the ministration of angels, the gift of prophesy, &c., &c. Hence Paul, Peter, James, Jude, John, &c. all prophesied, and could look thro' the dark vista of future ages, and unfold circumstances that should transpire through every subsequent period of time, until the final winding scene of all things. And why? Because they had got the kingdom, and, consequently, revelation.

Now, sir, let me ask, what is our condition at the present day? Where are our prophets, visions, revelations, ministration of angels, &c? They do not exist among any of the sects of the day. By what then are we governed? As I have before mentioned, in the Patriarchal, Mosaical, and the Christian dispensation, they had their prophets and the word of the Lord through them; we may trace them all through the scriptures until the apostles' time. The loss of it we have in John's Revelation. But there is a dreadful chaos from that time to the present. And now what have we for our guide? Oh, the *opinion* of the Fathers—the *opinion* of Commentators—the *opinion* of Divines, bodies of divinity—and cart loads of Theology!—all the *opinions of men*, and those opinions differing as much from one another as light from darkness. Thousands of opinions, but none to say, *Thus saith the Lord*. Hence we find the doctrines, ordinances, organization, &c. are all changed, and we have yet another state of things to that which existed in the apostles' day; and why? Because we have got the opinions of men instead of the word of the Lord.

I am, Rev. Sir, yours, respectfully,
JOHN TAYLOR.

WHERE IS THE GOSPEL?

The Gospel is the plan which God has devised from eternity for the salvation of mankind. A scheme which was evidently understood by *Abel*, *Enoch*, *Noah*, *Abraham*, *Moses*, *Elijah*, JESUS, and the Apostles. Some of them had written about it; a part of which writings we have in our possession, namely, that of the Old and New Testaments. In examining these scriptures we learn that By faith Abel offered up unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, &c. Heb. 11: 4. Query: how did Abel obtain this faith, &c., and what had he faith in? I answer, he obtained it by hearing the word of God; for it is written that faith cometh by hearing the word of God. If so, then this word must have contained certain instructions to him, which enabled him to look forward to the great atoning Sacrifice, of which the sacrifice that he offered was a type. Then he had faith in the great plan of salvation to be brought about by the Father through Jesus Christ, the Mediator of the new covenant. And, having faith,

he was obedient to all his instructions and obtained a witness that he pleased God.

Enoch obtained life and immortality, which was evidently brought to light through the gospel. 2 Tim. 1: 10. He was a prophet, could foresee and foretel the coming of the Saviour, with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly among them, &c. Jude 14th and 15th verses. By faith he was translated, that he should not see death, and before his translation he had this testimony, that he pleased God. Query. His faith in what? For his faith came by hearing the word of God, spoken unto him, teaching him the gospel or plan of salvation, through which life and immortality were brought to his knowledge: he pursued the directions, or commandments, contained in that plan, until he triumphed over the power of the elements, and ascended up on high; consequently through having faith in the gospel, he was translated that he should not see death. But where are the writings containing these instructions to Enoch? Behold, the world knows of none such!

Noah was perfect in his generation, and Noah walked with God. Gen. 6: 9. And he became heir of the righteousness which is by faith. Hebrews 11: 7. How could he become perfect but by keeping the commandments of God?

How could he walk with God but by having the mind of Christ?

And how could he become heir of the righteousness which is by faith, but by first becoming acquainted with the plan of salvation, and then by being obedient to all the requirements of God contained in that plan?

But where are all the instructions which were given to this great man, this perfect man of God, during the long period of 950 years, concerning his numberless posterity, their righteousness and their wickedness, their wars, contentions, divisions, dissensions, and the great plan of salvation by which they might be saved in the kingdom of God? I answer, such writings are not extant, and I must conclude that it is because of the wickedness of the children of men that they are hid from our eyes.

Abraham was the friend of God. "And the scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed." Gal. 3: 8. Mark, "The scriptures foreseeing."

Notwithstanding the world of mankind suppose that Moses was the first writer of scriptures, we learn from the above quotation, together with the one which Jude makes use of, (14th verse) that scriptures existed hundreds of years before his day, and that these scriptures contained prophesyings and the gospel of Christ, which foretold unto Abraham that God would justify the heathen through faith.

Again, we find by all that is written of the covenants made with Abraham and his seed, and by his faith spoken of, that he understood the plan by which he and his seed should find an eternal inheritance in the city of their God. All his hopes of life and immortality were wrought in him by his knowledge of the scheme of redemption; for in this scheme of things he firmly believed, looking forward to the day of redemption and glory; and in this faith he died.

By faith Moses esteemed the reproaches of Christ greater riches than the treasures of Egypt, &c. By this it appears that he had a knowledge of Christ before he fled from Egypt. And what had he faith in, if it was not in the plan of redemption, to be brought about through Jesus Christ? This appears plain from his having preached the gospel to the children of Israel in the wilderness, (Heb, 4: 2,) and from their having been all baptized unto him in the waters of the Red Sea, and by the Holy Ghost when they were overshadowed by the cloud.

When we consider Elijah, of whom so little is said, we find he also obtained life and immortality, for he was translated. And it was undoubtedly through faith in the gospel that he came by this power.

But where is the man in all Christendom, who can disclose or lay before us this scheme with which *Abel*, *Enoch*, *Noah*, *Abraham*, *Moses*, and *Elijah* were so well acquainted? I answer, there is none, unless it has been revealed from above in these last days. It is asserted by most of professors of religion that it is recorded in the New Testament. But what man is there among all the children of men who teaches it from that Book? If the Ro-

man Catholics do, the Presbyterians do not; if the Episcopalians do, the Methodists do not; and if the Baptists do, the Campbellites do not. I grant that they all pretend to declare it, and that each one is ready to say, "*We* understand the Gospel." But when we examine the matter a little we find that it is only their notions and opinions, which they have imbibed concerning the meaning of that which is written. This, and this alone, is all the gospel which is now preached among the children of men, by the above named sects of the day.

All deny at the present day, inspiration and revelation. All deny the spirit of Jesus, which is the spirit of prophecy. Consequently all are ignorant of God the Father, and the Son, and know them not; for it is written that no man knoweth the Father but the Son, and he to whom the Son will reveal him. And again, no man can know the Son but by revelation, if it be true that flesh and blood did not reveal him unto Peter; for it is written, "Upon this rock [revelation] I will build my church, and the gates of hell shall not prevail against it." Who does not see then, that he who has no revelation, has no knowledge of God, nor, that Jesus is the Christ; and he who does not know that Jesus is the Lord, does not know the Gospel? Although he may have ten thousand New Testaments before him, he will remain ignorant still—for all will be to him parables and mysteries!

Jesus said unto his disciples that he would send the comforter, which was the Holy Ghost, or spirit of truth; and that when it should come, it should reprove the world of sin, of righteousness and of Judgment, and that it should shew them things to come. And after they had received it on the day of pentacost, Peter arose and said that the promise of this Holy Ghost was unto them, and their children, to all that were afar off, even as many as the Lord should call; amd that it was the same spirit which Joel, the prophet, said should be poured out upon all flesh in the last days, which should enable their sons and daughters to prophesy, their old men to dream dreams, and their young men to see revelations. Do we not see, then, that the promise was not confined to the apostles, but it extended to all people, and whosoever is without it, is ignorant of God and Christ, and of his plan of salvation. Whosoever is in possession of this promised blessing, hath the testimony of Jesus which is the spirit of prophecy: it becometh record ot the Father and the Son, and showeth them things to come: it bringeth all things necessary, to his remembrance: giveth him clearly to understand the mysteries of the kingdom of Heaven; and, in a word, it leadeth him into all truth. We know that there is much in the world which passes for Holy Ghost religion; but away with every spirit which denies inspiration and revelation, or will not answer the description given by Jesus, Joel and all the holy apostles.

Although hireling priests and learned doctors, have labored for centuries to unfold the scriptures and make known the prophecies, yet the people are as ignorant as ever as to the gospel: nothing is unfolded; nothing is made plain; and upon the very frontispiece of all their boasted gospel is written, "MYSTERY—BABYLON!"

Wherefore, the Gospel is no where found, known, nor understood, but in the Church of the God of Israel,—which church is built and standeth upon the Revelations of Jesus Christ, through his prophets and apostles.

THOMAS B. MARSH.

FROM OUR ELDERS AND CORRESPONDENTS ABROAD.

From Blain, Lawrence Co. Ky., Br. Jesse T. Bailey writes, that he and his wife are the only persons in that immediate vicinity who belong to the Church, that he is surrounded by opposers to our religion. He states that he has but recently removed to the place from Ohio, that he is now seated among his relations and has held two meetings. Some of his congregation witnessed to the truth of what he said and some, or the greater part, as is the case in all places, opposed him. He earnestly solicts the assistance of Elders who are travelling, to instruct him and others in that place, more perfectly in the principles of our holy religion. May the Lord bless our brother and send him such assistance, and that portion of his spirit which are necessary for the edification of his own soul and the instruction of others in the way of truth and righteousness.

A brother Moses Smith writes us under date of May 28, from Foxville,

Racine County, Wisconsin Territory, stating that there are six only with himself in that place of the church of Latter Day Saints, that they want instruction in the gospel, and information relative to the situation of our brethren in the west, of whom they have not heard since last September.

For the information of our brethren generally we say, from the latest intelligence we have received; that our brethren are fast settling in a new county set off from the North part of Ray, that they have 2 county Judges 14 justices of the peace and one Post Master appointed from among their number. They have apointed a building committee and are making their arrangement to build a house of worship. Subscriptions are collecting for the building. Their county is called Caldwell, and their city or centre and the name of their Post Office are called "Far West." It is said to be fertile, with a salubrious climate and that the brethren are rapidly gathering in from all parts of the country. Our brethren and the Missourians are at peace for ought we know. Indeed we hope better things than to hear of any disturbance, since they settled in their present location by the mutual consent of a committee, representing some of the people of Clay County, and a majority of our brethren in the same place.

Brother Aaron Holden writes us from Carthage, Illinois, under date of May 21, expressing his anxiety to have the papers sent him, and to have Elders call and give him and others such instruction as they need to advance and build up the kingdom. He assures us that in his belief, much good can be done in that region by such as are qualified to preach the word in truth and soberness, in spirit and power. We hope for our brother's sake, and for righteousness' sake, that elders or other official members travelling to and from the 'Far West,' will call, set in order the things in that region that are wanting, and instruct our brother and others "in the way of God more perfectly."

Elder Joseph Rose writes us from Huntersville, Indiana, under date of May 22, giving us a little sketch of his travels and success in the ministry since he left Kirtland, in 1836. He gives us to understand that he has travelled and preached some in this state, been to Missouri, and on the 29th of January left there and came to Illinois, where he has preached in various places, and been always well received, with but one exception.

He assures us that doors have been open, and a pressing invitation given to tarry longer in most places where he has preached. It would seem that he is now in Tippacanoe Co. Indiana, where he purposes tarrying till he hears from this place. We trust our brother will tarry while the Lord disposes the children of men to listen to the words of life and salvation.

Many of our Elders have gone out, and others are going on missions this season. There is no school for the instruction of elders now in this place. It is expected that a course of instruction in Hebrew will be given, to continue 12 weeks, commencing as soon as a sufficient number have signed to warrant the undertaking.

Elder F. G. Bishop writes under date of June 4. from Uniontown, Pa., stating some of the particulars of his travels and mission since he left here in April, till the date of his letter. The Elder tarried about ten days in Beaver, Pa. where during that time he preached, and baptized eight persons. Thence he went to Pittsburgh, where he preached or lectured six times. Brother Bishop acknowledges himself indebted to the Rev. S. A. Davis for the use of his church, while in Pittsburgh, and for a letter of introduction to a clerical gentlemen, a friend of his in Baltimore, whither he expects to travel. Elder Bishop has associated himself with Elder James, with whom he intends to travel this season. Their calculations are to travel and preach in Pa., Md., and Va., where they can be useful in dispensing the words of life, and bringing people to the knowledge of the gospel.

Elders Daniel M. Crandall, and Moses Martin, write from Alabama, Genesee County, N. Y., June 12, 1837, stating the particulars of their travels and success since they left this place on the 22d of April. They inform us that they have travelled and labored in Napoli, Conewango, and Rutledge, in Cattaraugus County, about three weeks, baptized six persons; held one debate with a Methodist, and others associated with him; and make a request that Elders travelling that way shall call on

them, and set in order the things that are wanting and strengthen those that remain.

Brother ——— ———, of Providence, R. I., writes us under date of June 20, expressive of his approbation of our humble services in stating the truth in plainness, and asks us to answer some queries, which may be necessary and proper hereafter.

Messenger and Advocate.

W. A. COWDERY, Editor.

KIRTLAND, OHIO, JUNE, 1837.

A train of causes, and a combination of circumstances, not in our power to control, have operated to prevent our issuing our paper in the month of June. We admire punctuality in all business, but in a periodical like ours, we are as deeply sensible as any one can be, of the character and importance that are given to a regularly issued periodical, whether it be weekly or monthly, religious or political. We know from our own experience, that the human system no more craves food after a suitable time, than the political demagogue his newspaper or the saint his periodical when he has reason to expect it. He anticipates a mental treat; he expects his spirits will be refreshed, his understanding be enlightened, his judgment be corrected, his hopes brightened, his soul be edified, and his spiritual strength increased. And we are not insensible of the depression of spirits occasioned by a tardy mail, or a total failure of the paper when the mail arrives. Being fully aware of all these facts, we have labored assiduously on our part, to obviate all difficulties and remove all obstacles that would retard the forthcoming of the paper in due season. But so it is—we with our numerous patrons are doomed to bear a disappointment. We have no compositor. We have till recently, had laborers enough at our control, but now we are destitute, or nearly so. Let but our readers be as patient with us, as we are with many of them relative to remittances, and we pledge ourselves there will be no falling off, but every reasonable allowance be made for the great and severe pressure in the moneyed institutions of our country, and the consequent effect which that has upon all business, and upon every occupation in community.

We claim no indulgence for idleness nor any excuse for sheer neglect of known duty, but simply for that charity to be extended to us "that endureth long and is kind, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

The change of times, and circumstances, and the almost entire revolution in the monetary affairs of our country, have sensibly affected this our community as well as all others. With few exceptions, a sullen, we can almost say, a desponding gloom hangs over us, sufficient at least to show a striking contrast between this and last year. One year since and our village was all activity, all animation—the noise and bustle of teams with lumber, brick, stone, lime or merchandise, were heard from the early dawn of morning till the grey twilight of evening. The sound of the mechanic's hammer saluted the ear of the sluggard before the rising sun had fairly dispelled the sable shades of night, and the starting up, as if by magic, of buildings in every direction around us, were evincive to us of buoyant hope, lively anticipation, and a firm confidence that our days of pinching adversity had passed by, that the set time of the Lord to favor Zion had come, that we might almost rejoice when the world around us mourn, laught at its calamity and mock when its fear comes; but we too feel the pressure, occasioned by the derangement of the currency, the loss of

credit, the want of confidence, or by overtrading; either the whole combined, or a part of these causes, have contributed to produce the state of things that now exist. So far as prophylactics are concerned, it may be well to look to causes, remote and proximate. But the great desideratum is how shall we extricate ourselves, now that we have fallen into the dilemma. And first, with the wisdom of a Socrates or a Phocion, we must necessarily experience more or less of the evils incident to a deranged state of the currency, an inflated paper circulation, and from our intercourse with neighboring communities, the want of sound capital to purchase the necessaries of life, and materials for building up and enlarging our place in proportion to our numbers and wants. Although our religion differs from that of our fellow citizens around us, as much as that taught by the apostles differed from that of their cotemporaries, yet we must of necessity have intercourse with them, in a commercial point of view, and suffer more or less as they suffer, taking into consideration the frequency and amount of that intercourse. With all the precaution we could possibly have exercised, as other adjacent places have been made to feel a reverse of fortune, so have we. But as we write for posterity as well as for our cotemporaries, we feel bound to notice some of the remote and proximate causes, and leave our readers to suggest the remedy. We are all sensible that one year ago our village was lively, and every countenance was lit up with a smile. The laborer found employ and fair wages. The farmer living near found a ready market for all his surplus produce. The mechanic constant employ for all the hands he could engage. A great amount of merchandise was purchased on credit, and sold in this town during the summer, fall, and winter past. Lumber and every kind of building material bore a high price; and much of it, as there was much used, was necessarily bought on a credit. Real estate rose from one to eight hundred per cent. and in many cases more. Men who were not thought worth fifty or an hundred dollars became purchasers to the amount of thousands. Notes,(some cash,) deeds, and mortgages passed and repassed, till all, or nearly all, vainly supposed they had become wealthy, or at least had acquired a competence. With the consciousness of having suddenly and without much effort enhanced the amount of his worldly fortune, every one thought he must clothe himself and family according to his circumstances & present prospects, he therefore made large bills with the merchants, and promised to pay in a few short months, or when the bank should open and begin to discount.

Time rolled on with its usual rapidity. All the necessaries of life rose in value, while the demand continued the same or rather increased, and the supply rather diminished. The time of payment on many large contracts had already come. The merchant, the mechanic,and the wholesale dealer began to call; the laborer who is ever worthy of his hire, began to feel the pressure. The effects of overtrading were visible, daily. Almost every man had given his notes for more than he could raise; contracts were expiring, where hundreds, yea, thousands were at stake. Some made exertions to extricate themselves by their own economy or the assistance of friends. Some sacrificed what they had paid, and gave up their contract. Some appeared to almost sink in despair, on viewing the prospect before them. While there were still another class, who reckless of all consequences, rushed blindly on, till ruin stared them full in the face.

This being a simple statement of

facts, it is easy to see that overtrading is one of the principal remote causes of distress in our community. 2d. An inordinate desire to become suddenly and vastly rich. 3d. The deranged state of the money market abroad, and an inflated paper circulation at home, together with every article of food rising nearly one hundred per cent. above the prices of last year. The laborer found less employ and still less pay, than formerly. The influx of inhabitants from abroad, in consequence of the general pressure, was less, and the few who did arrive felt little inclined to part with their disposable means. The day of speculation, we mean local speculation in real estate, appears to have gone by for the present, and the hour of adversity—the time of trial—has come; payments are due, money scarce, credit impaired, and confidence gone! We speak not of these, as calamities peculiar to our little town. We mention them because they are common to our whole country, and because causes of a similar nature have combined to produce nearly the same effect throughout our whole country.

We are now, after having hinted at what we deemed the remote and proximate causes, to propose the remedies.

And, first, let every man live within his income, and contract no debts, except such as he is able, willing, and expects to pay himself; let him indulge in no visionary schemes of worldly greatness, or be puffed up with vanity as if the world was made for *Cæsar* and all mankind beside his vassals. Let every man study to know his duty to himself, his family, his friends, his neighbors, his country, and his God. Let him assert his rights as a free intelligent citizen of the government that protects him, but let him never abuse those rights. Let him not aggravate the distresses of his fellow men by pandering to the passion, the prejudice, the tyranny, or pride of any. If in his judgement his rulers are good, and their government good, let him uphold, protect, and constitutionally defend them. But let him beware lest a blind zeal for party throws him off his balance, and he imbibe the idea, that man, frail man like himself, has claims to infallibility! Remember that the great Creator never made an independent man, and with equal propriety we might add he never made an infallible one.

Industry and good economy will overcome all the imaginary, and many of the real evils with which we are afflicted. Let all the constitutional remedies be put in requisition and our great affliction if not soon removed will soon be mitigated.

"Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby.—Heb. xii. 11.

It would seem almost superfluous to adduce any proof or raise any argument to convince even the most sceptical of the truth of this naked, broad assertion. Whether afflictions come and are viewed as the well-intended chastisements of a merciful Father, or are the concomitants of vice and crime, the apostle was right in saying they are not joyous, but grievous to be borne. Afflictions come not from the dust, neither do troubles spring out of the ground, but come they *when* they will, or from what cause they may, they are *unwelcome*, and are never joyfully received. Whether they are necessary to our enjoyment or not, it is morally certain they produce a sense of our dependence on Him who is the giver of every good and perfect gift. Man is prone to forget his Maker, and to turn a deaf ear to the requirements of heaven. But chastisements bring him to *feel* what the word of God teaches him to *believe*. Under his affliction he reflects on the beneficence of his Creator, and pours out his soul in gratitude to him from whom all blessings flow. He realizes that it is not in his power, while pursuing a course contrary to the will of heaven, to taste joys unsullied, or bliss without alloy. The

transgressor is sure to be visited with stripes; the reward of his iniquities will be given him, and none can deliver. Such is the effect of chastening on *that soul* that feels the importance of complying with what God requires of him. He bows in humble submission to the mandates of heaven. He *sees*, he *feels*, he *knows*, that his 'heavenly Father chastens every son whom he receiveth.' He also knows that chastisements are directed by a merciful hand, and that for the present they are not joyous but grievous; and he has an assurance that they will yield the peaceable fruits of righteousness to such as are exercised thereby.

God, as we have before remarked, chasteneth every son whom he receiveth. He truly dealeth with his own as a parent; and those who are without chastisement and without rebuke from him, may well conclude "that they are bastards and not sons," that he has withdrawn his Spirit, and given them over to heardness of heart and blindness of mind. They are left to believe lies that they may be damned, because they love not the truth, and have pleasure in unrighteousness.

Why, it may be asked, should God deal thus with his creatures? Are they not all his? Did he not create all? and does he not sustain all? Truly. And he deals with all as rational, accountable beings to him. If he had peopled the whole world with idiots, he certainly would not condemn them for a noncompliance with a law given for the government of wise, intelligent men. Why? because they could not understand it; therefore, since he is a just God and requires much only where much is given, it is easy to see that it *could* not be obligatory upon them. God has made millions of the human family and placed them upon the planet on which we dwell, and they are not favored with the light of revelation as we are. They know nothing of the written revealed will of God, his laws, or his gospel. Under these circumstances, will a just God condemn them? We are sensible that our answer must come in direct contact with the opinion of a great mass of the protessing Christian world, but we unequivocally say no: we say so for two reasons.

And, first, because we believe it to be a plain dictate of common sense to say it; and, second, because the scriptures warrant us in such a conclusion. The apostle Paul, who is supposed to have written the epistle of which the words at the head of this article forms a part, when addressing his Roman brethren, says, "how shall they believe without they hear? and how shall they hear without a preacher," &c. The plain, legitimate inference from which is, that if they did not hear and understand they would not be bound to obey. The God of heaven will never condemn men who have not known his will, for not complying with what he requires of those to whom he has revealed himself, and those among whom his will has been promulgated. We are aware that in making this assertion, we come in contact with the creed of such of our professing Christian brethren as believe that God sends all to hell who do not believe the scriptures—the Old and New Testament—when they have never seen, read or heard them. We think we are warranted in this belief from what the Saviour said to the unbelieving Jews: John 15: 22, "If I had not come and spoken unto them they had not had sin: but now they have no cloak for their sin." Where the word of God is not known, where it is not understood, mankind cannot be expected to comply with it. This imposes an obligation on those who have received and obeyed the truth, to proclaim it to others, and urge the necessity of a compliance with it. But it cannot attach blame, or render that part of the human family liable to punishment, who have never been favored with the light of revelation.

But to return again to the subject from which we have inadvertently digressed. Chastisements are designed by our heavenly Father to bring us to him, to show our dependence on him, to excite humility in us, and thereby yield those peaceable fruits of righteousness which are so desirable to the saints of God. Therefore they seem to be necessary to bring the saint to God, our heavenly Father. Before I was afflicted I went astray (says the Psalmist) but now have I kept thy word. If they (the saints) go astray, they will be afflicted, they will be chastised; nevertheless "The Lord does not afflict willingly, nor grieve the children of men." He has given us a law for our government, and affixed a penalty if we depart from it. He is

no respecter of persons, the high, the low, the rich, the poor, the bondman, the freeman, are alike to him. Such only as "fear him and work righteousness are accepted with him." No one can claim exemption from punishment or chastisment, who is a wilful transgressor; he can only plead in the name of Jesus for pardon, he can deprecate the evils consequent upon a course of transgression, and humbly implore forgivness for all his sins. "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1st John 1: 9.

We presume no one feels to controvert the ideas advanced by the sacred penman, from which we have made these few desultory remarks. We did not select it because it was a point of doctrine or principle about which we supposed the saints had any doubt.—But we are aware after all, there are some nice distinctions respecting it. There are consequential evils, and there are penal evils. The saints who are truly such, are surrounded with a crooked and perverse generation, who are continually persecuting, vexing or grieving them. These are among the evils or chastisements which we are doomed to endure, which are consequent upon our situation here, and will yield the peaceable fruits of righteousness to such as are exercised thereby.

We might here enlarge upon our subject, and say much on humility or self-denial; we might plead for it, and urge reasons and arguments drawn from scripture in support of it, but we need not. Of penal evils we have only to say, they are the just retribution of heaven for our crimes, and when we suffer for them, what thank have we, even if we bear them patiently? God has given us intelligence, he has required of us obedience, and justly made us accountable, "and if we sin wilfully after we have come to the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgement and fiery indignation which shall devour the adversaries." We are to deprecate such chastisements as shall come on the ungodly, who know their Master's will and do it not. We are to deplore the evils that flow from transgression, and humble ourselves under the mighty hand of God. The blessings even, of a temporal nature, with which we are surrounded, and of which we are permitted to participate, ought to excite humility in us, and gratitude to Him from whom all blessings flow. How ungrateful then are we to rebel against the government of Heaven! or practically say, mine own hand has gotten me all these things; when we are taught, that "every good gift, and every perfect gift, cometh down from above, from the father of light, in whom is neither variableness nor shadow of turning"? ED.

"Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard that went down to the skirts of his garments: as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forever more."—Ps. 133.

The Psalmist was no doubt well acquainted with all the vicissitudes of human life;—with peace and with war, with prosperity and with adversity. The high encomium which he passes upon the union of brethren, and the figure which he brings to illustrate his ideas and portray his feelings, are of themselves evidence of his experience in the mutability of sublunary things, and the thrice happy situation of such a society as enjoys that union of which he speaks so highly. Man learns somewhat of the motives of his fellow man by the experience of others, but he is never so sensibly affected by what he is *taught* to believe, as by what he is *brought* to feel. We are far, very far, from inculcating the idea that we should embark in a war, that we may be able to appreciate the blessings of peace; or that we ought to do evil that good may come. But we do say that good and evil, virtue and vice, are so contrasted, or commingled, that, although we are not willing to subscribe to the doctrine, that they both flow from the same fountain, still that order of things is permitted by the great Ruler of the universe, which allows both to exist. We do not say that vice and crime are allowable by the laws of God, but we do know that good & evil, vice and crime exist, or are suffered to be; and that too among rational, intelligent, accountable beings, who have repeatedly read the law of God, and understood all its obligatory moral precepts.

Therefore, we say, although God does not approbate, yet he suffers or permits them to exist.

Here, in this chequered scene, we almost necessarily pass through enough of the varieties of fortune to know how to contrast union with disunion, to appreciate the former and deprecate the latter.

We look at this subject with deeper and more intense interest the longer it dwells upon our mind. Not that it is any greater or better than formerly. Not because it has become a controverted subject in divinity and we recently become a convert to the sentiment we now advocate; not that we suppose God has changed or his purpose varied. But because our own experience has proved the truth of what God by the mouth of the Psalmist has said. It enables us to say we know the truth of so much scripture most perfectly.

It appears that the character of God and the society of the blessed are delineated, although but faintly, by any human beings, yet we, by the union described in our text, can, at least, have some faint conception of such society as we shall all be pleased to enjoy, where the toscin of alarm, the din of arms and the noise of war, shall have no place, only in the reminiscences of of bye-gone days.

While the adversary is not bound, sin is in the world, and so long as sin has any place in any society, so long that society, whether it be composed of saints or sinners, must suffer the evils that flow from it. In vain do they attempt to evade the evils consequent thereon. In vain do they attempt to hide from the scrutinizing eye of Jehovah, deeds of evil or works of darkness.

Man may plot iniquity with gravity the most sanctimonious; he may rear fabricks in his imagination the most splendid, for a while fortune may attend him, still if his works are not works of righteousness, however plausible in the outset, the issue will be unfavorable, the smile of heaven will not rest upon his labors, prosperity will not crown his efforts. That which is evil, that which is sin, will never produce union or harmony in any society: it will not bring order out of chaos nor restore peace to the troubled soul. Truth must prevail, righteousness must be pursued or no people can dwell together in unity. We are not uttering prophesies, or speaking of things that have recently passed before our eyes, but of things which have long since become matters of history, and recorded for our instruction. Man, we know is an imitative animal; with the purest of motives and the best intentions, he follows almost imperceptibly the footsteps of those around him. If he respect and revere his rulers, he copies their manners, he imbibes their habits, and if they have vices, he will hardly escape contamination by them. So that the sacred penman hath well said, "when the wicked bear rule the land mourns,"—when the wicked bear rule, there is discord, disunion and every evil work. But not so when the righteous bear rule. "The works of righteousness are peace, and the effect of righteousnes, quietness and assurance forever." ED.

MINUTES

Of a Conference of Elders held in West Township, Columbiana Co. O. commencing Friday, June 16, 1837.

The Conference assembled at 6 o'clock, P. M. Eld. S. B. Stoddard was chosen to preside during the sitting of the Conference, and M. F. Cowdery was appointed Clerk.

After opening by prayer, President Stoddard stated the Conference was ready to transact such business as might be thought important.

The conference then proceed to try the case of Eld. John Kelso, who was charged with teaching and preaching erroneous doctrine, of defying the High Council at Kirtland, and of going to law with his brethren, contrary to the laws of the church.

After hearing the testimony, and the remarks of Elder Kelso in his own behalf, President Stoddard decided that the charges were sustained against him and that he ought to make a public confession, in order to maintain his standing in the church.

The question was then put to the Elders, and Members present, whether they concurred in the decision; and they unanimously decided in the affirmative.

Elder Kelso refused to comply with the requirements, and the hand of fellowship was consequently withdrawn from him.

The conference then adjourned till 10 o'clock on Monday morning.

On Saturday and Sunday there was preaching to a respectable and attentive audience, by Elders. S. B. Stoddard, G. W. Meeks, L. Barnes, and G. A Smith. On Sunday, three were added to the church by baptism, and many others seemed to be enquiring after truth. The prospect at present is, that many others will yet embrace the truths of the gospel in this region of country.

On Monday morning the Conference again convened to inquire into the affairs of the church and to transact such business as might be thought necessary.

It appeared from the statements of the officers of the church that there were in all 30 members; that there had been but little faithful teaching and preaching among them for some time past, and that but very few among them observed the word of wisdom. After some remarks from the Elders, and also from President Stoddard on the importance of observing the word of wisdom, and also of keeping *all* the commandments of God, the church almost or quite unanimously covenanted to keep the word of wisdom in future and to perform such duties as were binding upon them.

Eld. L. Barnes, from Portage, stated that the church in that place consisted of about 100 members, and that he believed they generally kept the word of wisdom.

Eld. G. A. Smith, from Kirtland, stated that he had been about two weeks from home, that on his way to this place he passed through the town of Suffield, found a small church of eight members, who, he believes, were obeying the word of wisdom; also, that they had an Elder residing in the town who seemed to be anxious to know and do his duty.

After hearing from the members individually, and partaking of the Sacrament, the Conference adjourned.

S. B. STODDARD, Pres.
M. F. COWDERY, Clerk.

"The life of almost every good man exhibits virtue for a season struggling with difficulty, overwhelmed with distress, but emerging, rising, triumphing at length."—*Hunter*.

ANCIENT HISTORY.—No. 5.

GREECE.—CONTINUED.

Superstition, in the early periods, was a predominant characteristic of the Greeks.

The institution of the public games, and the origin of the Grecian oracles, may be referred to this period. It may here be remarked, that in this early age of the world, among a people who were but few removes from barbarism, where the light of revelation had not been reflected upon their understanding, had that strong desire that we have seen manifested in all subsequent time, to look into futurity—to learn the fate of man beyond this mode of existence. Hence the practice of consulting their oracles.

The resort of strangers to these oracles gave rise to a festival and to the public games in honor of their gods.

The four solemn games of the Greeks, particularly termed *icpot*, were the Olympic, the Pythuan, the Nemean and the Isthmian. These games consisted in athletic exercises, and the prizes of the victors were honorary marks of distinction. They had an excellent effect in a political point of view, they promoted a kind of national union, a love of military glory, and measurably fitted youth for soldiers, by thus early training them to martial exercises. They cherished, at the same time, a heroical and superstitious spirit, which led to the formation of extraordinary and hazardous enterprises.

The history of Greece for a period of three hundred years preceding the Trojan war, is intermixed with fables; but contains, notwithstanding, many facts entitled to credit.

Erutheus, who cutivated the plains of Eleusis, instituted the Eleusinian mysteries. These mysteries were of a religious and moral nature, conveying the doctrines of the unity of God, the immortality of the soul, and a future state of reward and punishment. Cicero speaks of them in terms of high commendation. But the ceremonies connected with them, were childish and ridiculous.

Theseus laid the foundation for the grandeur of Attica by uniting its 12 cities, and giving them a common constitution, 1257 before the Christian era.

The first great enterprize of the Greeks, was the Argonautic expedition, according to Usher, 1263, or according

to Sir I. Newton, 937, A. C. This expedition is supposed to be both a military and a mercantile adventure. It was bold for the time it was undertaken. The object was to open the commerce of the Euxine and to secure some establishments on its coasts.

The astronomer, Chiron directed the plan of the voyage, and formed for the mariners a scheme of the constellations, fixing with accuracy, the solstitial and equinoxial points.

Sir Isaac Newton, has founded his emendation of the ancient chronology on a calculation of the regular procession of the equinoxes, from this period to the present, as well as a medium length of human generations.

The military art of the Greeks at this period may be estimated by the sieges of Thebes and Troy.

The modes of attack and defence were rude and imperfect. The mode of attack nearly resembled a blockade, and was almost necessarily of long duration.

A dispute about the divided sovereignty of Thebes between two brothers, gave rise to a war, and finally resulted in a single combat in which both were killed.

The detail of the war of Troy rests chiefly on the authority of Homer, and ought not, in spite of the cavils of modern scepticism, to be refused, in its principal facts, the credit of true history. The blockade or siege of Troy lasted ten years, when it was taken by surprise or by storm, 1184, A. C. and being set on fire in the night was burnt to the ground, and not a vestige of it remains at the present day. The Greeks settled a colony near the spot. Military expeditions were carried on only in the summer. Every battle was but a multitude of single combats. The soldier had no pay but his share of the booty. Their weapons were the sword, bow, hatchet and sling.

SUMMARY OF THE NEWS OF THE DAY.

Relative to our intercourse with the eastern nations, it is on an amicable footing and of a friendly, reciprocal nature. Our government is envied by despots, loved by the friends of liberty, and its citizens and its flag respected in almost every clime.

The great pressure in the money market has been felt in England as well as in America, but the latest advices, bring accounts more favorable to returning prosperity.

Bread stuffs are every where high, throughout our whole country. The season has been cool, wet, and consequently backward, and the prospect of the husbandman, gloomy and foreboding; but present prospects here, and recent accounts from abroad, are far more cheering than they were but a few short weeks since. We now hope for a good harvest and good crops. Fruit trees are heavily laden as far as we have travelled or learned by others.

The Indians in and about our extreme southern borders, continue at intervals a kind of cowardly, predatory warfare, upon the sparse population of that country, rather than open, manly hostilities.

Mexico, our southern neighbor, by no means acknowledges the independence of Texas, but considers her inhabitants as rebellious subjects.

Spain is divided against herself and is exhausting her blood and treasure in her own destruction.

Portugal has long been wasting her own resources to pamper her princes, or gratify the different competitors for the crown, till she hardly holds a respectable rank among nations.

Russia is powerful in men and means, holds the balance of power in Europe, and at home in her high northern latitude and severe climate may defy the combined attack of all her neighbors.

Poor Poland has lost her rank among the nations and become extinct, to gratify the ambition of Nicholas, the Autocrat of Russia.

China is nearly in *statu quo*, while the Turkish or Mohamedan power is rather on the wane.

Of Africa we can say but little, only that it was once the home of the black man. Liberia is situated on its coast and is famous for the colony of emancipated negroes established there, by the munificence of citizens of our own government.

But to return again to our own continent, our own country, the land that gave us birth—we look around and see men reckless of consequences abuse one another, to gratify prejudice, envy or party rancor, and we blush at their folly; we then reflect that we have a government of laws, with balances and checks—and the acts of all are subjects of free discussion.

GOD.

O, Thou Eternal One! whose presence bright,
All space doth occupy—all motions guide;
Unchanged through time's all devastating flight,
Thou only God! There is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend, and none explore,
Who fillest existence with thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, Philosophy
May measure out the ocean deep—may count
The sands or the sun's rays—but God! for thee
There is no weight nor measure; none can mount
Up to thy mysteries: Reason's brightest spark,
Though kindled by thy light, in vain would try
To trace thy councils, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval elements, didst call
First chaos, then existence—Lord on thee
Eternity had its foundation; all
Sprung forth from thee; of light, joy, harmony,
Sole origin—all life, all beauty, thine.
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and wert, and shall be, glorious! great!
Life giving, life sustaining Potentate.

Thy chains the unmeasured universe surround;
Upheld by thee, by thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze
So suns are born—so worlds spring forth from thee!
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of Heaven's bright army glitters in thy praise.

A million torches lighted by thy hand
Wander unwearied through the blue abyss;
They own thy power; accomplish thy command,
All gay with life, all eloquent with bliss:
What shall we call them? Piles of crystal light?
A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous beams?
But thou to these art as the noon to night.

Yes, as a drop of water in the sea
All this magnificence is lost in thee:
What are ten thousand worlds compar'd to thee?
And what am I, then? Heaven's unnumber'd host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against thy greatness—is a cypher brought
Against infinity! What am I, then? Nought!

Nought!—but the effluance of thy light divine,
Pervading worlds, hath reached my bosom too;
Yes, in my spirit doth thy spirit shine
As shines the sun-beam in a drop of dew.
Nought!—but I live, and on hope's pinions fly,
Eager toward thy presence; for in thee
I live, and breathe, and dwell; aspiring high;
Even to the throne of thy Divinity.
I am, O God, and surely thou must be!

Thou art directing, guiding all. Thou art!
Direct my understanding then to thee;
Control my spirit, guide my wandering heart;
Though but an atom 'midst immensity,
Still I am something, fashioned by thy hand!
I hold a middle rank, 'twixt heaven and earth,
On the last verge of being stand,
Close to the realm where Angels have their birth,
Just on the boundary of the spirit land!

The chain of being is complete in me;
In me is matter's last gradations lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust,
A monarch, and a slave, a worm, a God!
Whence came I here, and how? so marvellously
Constructed and conceived unknown! This clod
Lives surely through some higher energy,
For from itself alone it could not be.

MARRIED—On Wednesday evening, the 24th inst. by Elder Nathan Haskins, Mr. Uriah Hawkins, to Mrs. Lydia Ann Hawkins.

Kirtland, Ohio, June 3, 1837.

A list of the names of Ministers of the Gospel, belonging to the Church of the Latter Day Saints, whose Licenses were recorded, the last quarter in the License Records, in Kirtland, Ohio, by

Thomas Burdick,
Recording Clerk.

ELDERS.

Briggs Alden,	James Locke,
James M. Adams,	William Law,
Walter M. Blanchard,	Samuel M'Clanathan,
Leister Brooks,	Laban Morrill,
Caleb Baldwin,	Russell Potter,
John B. Carpenter,	George Rose,
Samuel Crawford,	Isaac Russell,
Dominicus Carter,	John Stiles,
Daniel M. Crandal,	Lorenzo Snow,
Alexander Cheney,	Benjamin Sweat,
Hiram Clark,	Archibald M. Wilsey,
Giles Cook,	Bradley B. Wilson,
John Goodson,	George C. Wilson,
John P. Green,	Lewis D. Wilson,
Emer Harris,	Busbrod W. Wilson,
Henry Herriman,	Willard Woodstock,
Heman T. Hyde,	John Wilson.
Chester S. Judd,	

PRIESTS.

Lewis Eager,	John McVay.
Jesse Turpin,	

TEACHERS.

Cyrus P. Dunton,	George Pack.

DEACONS.

Abram Cheney,	Ebenezer Scott.

DIED—On the 6th day of June, Deborah H. Hurlbut, wife of Joseph P. Hurlbut, of Norton, Medina County, Ohio. She was a member of the Church of Latter Day Saints, and died in the faith of the everlasting gospel.

—— In Euclid, July 6, Mrs. Fanny Parks, wife of Col. William Parks, aged 47. She had been a member of the Church of Latter Day Saints, three years, and died in full faith of the new and everlasting Covenant, and in hope of a blessed immortality.

MESSENGER AND STAR,
Bound together, or in separate volumes can be had at this office.

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TERMS.

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

VOL. III. No. 10.] KIRTLAND, OHIO, JULY, 1837. [Whole No. 34.

Communications.

The following letter we publish, because we deem it of importonce to the Saints, not only here but elsewhere, that they should be possessed of accurate information relative to any, and all points concerning the location and the improvements our brethren are making in the west.

We might give a flattering description of the country, but we deem it unnecessary. Most of our readers are acquainted with the geography of the country from reading, or from the oral accounts of travellers of their own private acquaintance. We therefore give the letter entire, except a clause of a private nature and our readers can judge for themselves.

FAR WEST. ~~May~~ July 7, 1837.

DEAR BROTHER IN THE LORD,

Permi. me to drop you a few lines to show you our progress temporally and spiritually. A multiplicity of business has prevented me from writing much the year past, but the greatness of our doings and the importance of the occasion require a recital to you for your consolation.—Monday the 3d of July, was a great and glorious day in Far West; more than fifteen hundred saints assembled in this place, and, at ½ past 8 in the morning, after a prayer, singing, and an address, proceeded to break the ground for the Lord's House; the day was beautiful, the Spirit of the Lord was with us, a cellar for this great edifice, 110 long by 80 broad was nearly finished: on Tuesday the fourth, we had a large meeting and several of the Missourians were baptized: Our meetings, held in the open prairie, or, in fact larger than they were in Kirtland when I was there. We have more or less to bless, confirm and, baptize every Sabath.

This same day our school section was sold at auction, and although entirely a prairie, it brought, on a years credit, from 3 ½ to $10,20 an acre, making our first school fund $5070!! Land can not be had round town now much less than $10 per acre.

Our numbers increase daily, and, notwithstanding the season has been cold and backward, no one has lacked a meal, or went hungry. Provisions to be sure have risen, but not as high as our accounts say they are abroad.

Public notice has been given by the *mob* in Davis county, north of us, for the Mormons to leave that county by the first of August, and go into Caldwell. Our enemies will not slumber, till Satan knows the bigness of his lot.

Our town gains some, we have about one hundred buildings, 8 of which are stores. If the brethren abroad are wise, and will come on with means, and help enter the land and populate the Co. and build the Lord's House, we shall soon have one of the most precious spots on the Globe. God grant that it may be so. Of late we receive but little news from you: and we think much of that is exaggerated.

As ever,

W. W. PHELPS.

N. B. Please say in your Messenger: "A Post office has been established at *Far West*, Caldwell County, Missouri. Our brethren will now have a chance to write to their friends."

The following extract which we have taken from Milner's Church history, will show, the propensity of mankind to deviate, from that course which the God of heaven has pointed out for his servants to pursue, if they would secure his approbation. Our heavenly Father has revealed his will to the children of men so repeatedly, that no one, who has attentively read those divine communications can plead ignorance of his will, or of the gospel which he has caused to be promulgated for the salvation of mankind. He so loved the world, that he gave his only begotten Son, that the world through him might be saved. Our Savior made his appearance in the flesh, ordained his apostles, and after preaching and instructing them in the principles of his religion during three years, suffered crucifixion, and ascended to heaven. His apostles zealously propagated the religion they had embraced, notwithstanding the opposition they met and the sufferings they endured, were all

pointed out to them by their Master before he was taken from them.—Their lives were but a continued warfare, and what the apostle of the Gentiles said near the close of his earthly career, might with little or no variation be said by all the others. I am now about to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.—But what we particularly notice in the history of which the following is an extract, is that even in the first century, while those eminent men were yet living who received their instructions from the great head of the church, and held communion with the unseen world through the medium of that Spirit which was promised them, to lead them into truth, the great proneness in mankind to apostatize, or substitute something for religion, or some of its ordinances which the God of heaven never accepted. The great apostle of the Gentiles when he came to Miletus before he went to Rome called the elders of the church of Ephesus and charged them as follows. "Take heed therefore, to yourselves and to all the flock, over the which the Holy Ghost hath made you overseers to feed the church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your ownselves shall men arise speaking perverse things to draw away disciples after them." The history of the church subsequent to that period fully verifies that prediction. We therefore recommend the candid perusal of this extract, and hope our readers may profit by the instruction contained in it.

Such were the perversions of the doctrine of the incarnation and atonement of the Son of God. Nor did the doctrine of justification by faith only, which St. Paul had so streneously supported, escape a simular treatment.—In all ages this doctrine has been either fiercely opposed, or basely abused. The epistle to the Galations describes the former treatment: The epistle of Jude the latter. The memoirs of these heretics, short and imperfect as they are, inform us of some, who professed an extraordinary degree of sanctity, and affected to be abstracted altogether from the flesh, and to live in excessive abstemiousness. We find also that there were others, who, as if to support their Christian liberty, lived in sin with greediness, and indulged themselves in all the gratifications of sensuality. Nothing short of a spiritual illumination and direction can indeed secure the improvement of the grace of the gospel to the real interests of holiness. At this day there are persons, who think that the renunciation of all our own works in point of dependence must be the destruction of practical religion; and they are thence led to seek salvation "by the works of the law:" while others, admitting in words the grace of Jesus Christ, encourage themselve in actual sin. A truly humbled frame, and a clear insight into the beauty of holiness, through the effectual influence of the divine Spirit, will teach men to live a sanctified life by the faith of Jesus.—The Gentile converts by the Gnostic heresy, and the Jewish by that of Ebion, were considerably corrupted toward the close of the century. The latter indeed of these heresies had been gradually making progress for some time. We have seen, that the object of the first council of Jerusalem was to guard men against the imposition of Mosaic observances, and to teach them to rely on the grace of Christ alone for salvation. But self-righteousness is a weed of too quick a growth to be easily eradicated. The Pharisaic Christians, we may apprehend, were not immediately advanced to the full size of heresy. But when they proceeded to reject St. Paul's writings we may fairly conclude, that they fully rejected the article of justification.—A separation was made; and the Ebionites, as a distinct body of men, deserved the name of heritics.

St. Paul indeed, who, with an eagle's eye, had explored the growing evil, was now no more in the world.—But the Head of the Church prolonged the life of his favorite John to the extreme age of a hundred: and his authority checked the progress of heretical pravity. He resided much at Ephesus, where Paul had declared, that grevious wolves would make their appearance. Jerome says, that he wrote his gospel, at the desire of the bishops of Asia, against Cerinthus and Ebion. Indeed such expressions as these, "the

passover, a feast of the Jews,"—and "that sabbath day was an high day," seem to indicate, that the Jewish polity was now no more, it not being natural to give such explications of customs, except to those who had no oportunity of ocular inspection. I cannot but think, that Dr. Lardner, who is no friend to the vital doctrines of Christianity, has betraved, in his attempts to shew that St. John in his gospel did not intend to oppose any particular heresies, his own predilection for Socinianism. In truth, there are various internal proofs which corroborate the testimony of Jerome. The very beginning of his gospel is an authoritive declaration of the proper Deity of Jesus Christ: The attentive reader cannot but reccollect various discourses to the same purport: The confession of Thomas, after his resurrection, stands single in St. John's gospel: The particular pains, which he takes, to assure us of the real death of his master, and of the issuing of real blood and water from his wounded side, are delivered with an air of one, zealous to obviate the error of the Docetæ: Nor can I understand his laying so grhat a stress on Jesus Christ's coming in the flesh in any other manner.

While this apostle lived, the heretics were much discountenanced. And it is certain that Gnostics and Ebionites were always looked on as perfectly distinct from the Christian church.—There needs no more evidence to prove this, than their arrangement by Irenæus and Eusebius under heretical parties. Doubtless they called themselves Christians; and so did all heretics, for obvious reasons: and, for reasons equally obvious, all, who are tender of the fundamentals of Christ's religion, should not own their right to the appellation. Before we dismiss them I would remark,

1. That it does not appear by any evidence which I can find, that these men were persecuted for their religion. Retaining the Christian name; and yet glorifying man's righteousness, wisdom and strength, "they spake of the world, and the world heard them."—The apostle John in saying this, had his eye, I believe, on the Docetæ particularly. In our own times persons of a similar stamp would willingly ingratiate themselves with real Christians; and yet at the same time avoid the cross of Christ, and whatever would expose them to the enmity of the world. We have the testimony of Justin Martyr, that Simon was honored in the Pagan world, even to idolatry. What stress is laid on this circumstance in the New Testament, as an evidence of the characters of men in religious concerns, is well known.

2. If it be made an objection against evangelical principles, that numbers, who profess them, have run into a variety of abuses, perversions and contentions, we have seen enough, even in the first century, of the same kind of evils to convince us, that such objections militate not against divine truth, but might have been made with equal force against the apostolic age.

3. A singular change in one respect has taken place in the Christian world. The two heretical parties above described, were not much unlike the Arians and Socinians at this day. The former have, radically, the same ideas as the Docetæ, though it would be unjust to accuse them of the Antinomian abominations which defiled the followers of Simon: The latter are the very counterpart of the Ebionites. The Trinitarians were then the body of the Church; and so much superior was their influence and numbers, that the other two were treated as heritics. At present the two parties, who agree in lessening the dignity of Christ, though in an unequal manner, are carrying on a vigorous controversy against one another, while the Trinitarians are despised by both as unworthy the notice of men of reason and letters. Serious and humble minds will, however, insist on the necessity of our understanding that certain fundamedtal principles are necessary to constitute the real gospel. The divinity of Christ,—his atonement,—justification by faith,—regeneration—these they will have observed to be the principles of the primitive Church: and within this inclosure, the whole of that piety which produced such glorious effects has been confined: and it is worthy the attention of learned men to consider whether the same remark may not be made in all ages.

IV. Thus have we seen a more astonished revolution in the human mind and in human manners, than ever took place in any age, effected without any human power, legal or illegal, and

even against the united opposition of all the powers then in the world: and this too not in countries rude or uncivilized, but in the most humanized, the most learned, and the most polished part of the Globe,—within the Roman Empire,—no part of which was exempted from a sensible share in its effects.—This empire, within the first century at least, seems to have been the proper limit of Christian conquests.

If an infidel or sceptic can produce any thing like this effected by Mahometanism, or by any other religion of human invention, he may then with some plausibility compare those religions with Christianity: But, as the gospel stands unrivalled in its manner of subduing the minds of men,—the argument for its divinity from its propagation in the world, will remain invincible.

And, surely, every dispassionate observer must confess, that the change was from BAD to GOOD. No man will venture to say, that the religious and moral principles of Jews and Gentiles, before their conversion to Christianity, were good. The idolatries, abominations, and ferocity of the Gentile world will be allowed to have been not less than they are described in the first chapter to the Romans: and the writings of Horace and Juvenal will prove, that the picture is not exaggerated.—The extreme wickednes of the Jews is graphically delineated by their own historian, and is neither denied nor doubted by any one. What but the influence of God, and an effusion of his Holy Spirit,—the first of the kind since the coming of Christ, and the measure and standard for regulating our views of all succeeding ones,—can account for such a change? From the Acts of the Apostles and their Epistles, I have drawn the greater part of the narative; but the little that has been added from other sources is heterogeneous.—Here are thousands of men turned from the practice of every wickedness to the practice of every virtue: many, very suddenly, or at least in a short space of time, reformed in understanding, in inclination, in affection; knowing, loving, and confiding in God; from a state of mere selfishness converted into the purest philanthropists; living only to please God and to exercise kindness toward one another; and all of them, recovering really, what philosophy only pretended to,—the dominion of reason over passion; unfeignedly subject to their maker; rejoicing in his favor amidst the severest sufferings; and serenely waiting for their dismission into a land of blissful immortality.—That all this Must be of God is demonstrative:—but the important inference, which teaches the divine authority of Christ, and the wickedness and danger of dispising, or even neglecting him, is not always attended to by those who are most concerned in it.

But the Christian Church was not yet in possession of any external dignity or political importance. No one NATION as yet was Christian, though thousands of individuals were so;—but those chiefly of the midling and lower ranks. The modern improvements of civil society have taught men. however, that these are the strength of a nation; and that whatever is praise-worthy is far more commonly diffused among them, than among the noble and great. In the present age it should be no disparagement to the character of the first Christians, that the Church was chiefly composed of persons too low in life, to be of any weight in the despotic systems of government which then prevailed. We have seen one person of uncomon genius and endowments, and two belonging to the Imperial family, but scarce any more, either of rank or learning, connected with Christianity. We ought not then to be surprised, that Christians are so little noticed by Tacitus and Josephus: These historians are only intent on sublunary and general politics: they give no attention even to the eternal welfare of individuals.—Nor is this itself a slight exemplification of the genius of that religion, which is destined to form men for the next life, and not for this.

In doctrines the primitive Christians, agreed: They all worshiped the one living and true God, who made himself known to them in three persons, Father, Son, and Holy Ghost: Each of these they were taught to worship by the very office of baptism performed in the name of the Father, the Son, and the Holy Ghost:—And the whole economy of grace so constantly reminded them of their obligations to the Father wo chose them to salvation, to the Savior who died for them, and to

the Comforter who supported and sanctified them; and was so closely connected with their experience and practice, that they were perpetually incited to worship the Divine Three in One. They all concurred in feeling conviction of sin, of helplessness, of a state of perdition: in relying on the atoning blood, perfect righteousness, and prevalent intercession of Jesus, as their only hope of heaven. Regeneration by the Holy Ghost was their common privilege, and without his constant influence they owned themselves obnoxious only to sin and vanity.—Their community of goods, and their love-feasts, though discontinued at length, probably because found impracticable,—demonstrated their superlative charity and heavenly-mindedness. Yet a gloomy cloud hung over the conclusion of the first century.

The first impressions made by the effusion of the Spirit are generally the strongest and the most decisively distinct from the spirit of the world. But human depravity, overborne for a time, rises a fresh, particularly in the next generation. Hence the disorders of schism and heresy. Their tendency is to destroy the pure work of God.—The first Christians, with the purest charity to the PERSONS of heretics, gave their errors no quarter; but discountenanced them by every reasonable method.

The heretics, on the contrary, endeavored to unite themselves with Christians. If the same methods be at this day continued;—if the heretic endeavor to promote his false religion by pretended charity, and the Christian stand aloof from him, without dreading the charge of bigotry, each act in character, as their predecessors did. The heretics by weakening men's attachment to Christ, and the schismatics by promoting a worldly and uncharitable spirit, each did considerable mischief; but it was the less, because Christians carefully kept themselves distinct from the heretical, and thus set limits to the infection.

It has been of unspeakable detriment to the Christian religion, to conceive that all who profess it, are believers of it, properly speaking. Whereas very many are Christians in NAME only, never attending to the nature of the gospel at all. Not a few glory in sentiments subversive of its genius and spirit. And there are still more who go not so far in opposition to godliness; yet, by making light of the whole work of grace on the heart, they are as plainly void of Christianity. We have seen the first Christians individually converted: and, as human nature needs the same change still, the particular instances of conversion described in the Acts, are models for us at this day. National conversions were then unknown; nor has the term any proper meaning. But when whole countries are supposed to become Christians merely because they are so termed; when conversion of heart is kept out of sight; and when no spiritual fruits are expected to appear in practice;—when such ideas grow fashionable, opposite characters are blended; the form of the gospel stands, and its power is denied. But let us not anticipate:—These scenes appeared not in the first century.

THE perpetual vicissitude that prevails in the system of the universe, and in the conduct of Providence, is adapted to the nature, and conducive to the happiness of man. The succession, of day and night, alternate labor and repose, the variations of the changing seasons lend to each other, as it returns, its peculiar beauty and fitness. We are kept still looking forward, we are ever hovering on the wing of expectation rising from attainment to attainment, pressing on to some future mark, pursuing some yet unpossessed prize. The hireling, supported by the prospect of receiving the evening's reward, cheerfully fulfills the work of the day The husbandman, without regret, perceives the glory of summer passing away, because he lifts up his eyes and "beholds the fields white unto the harvest;" and he submits joyfully to the painful toil of autumn, in contemplation of the rest and comfort he shall enjoy, when these same fields shall be white with snow. It is hunger that gives a relish to food; it is pain that recommends ease. The value of abundance is known only by those who have suffered want, and we are little sensible what we owe to God, for the blessing of health, till it is interrupted by sickness.

The very plagues which mortality is heir to, have undoubtedly their uses and their ends: and the sword may be

as necessary to draw off the gross humors of the moral world, as storm and tempest are to disturb the immorral stagnation, and to chase away the poisonous vapours of the natural. Weak shortsighted man is assuredly unqualified to decide concerning the ways and works of infinite wisdom; but weak, laboring, wretched man, may surely repose unlimited confidence in infinite goodness.

During the dreadful time when there was no king in Israel, the whole head was so sick, the whole heart so faint, the whole mass so corrupted, that an ocean of blood must be drained off, before it can be restored to soundness again. Not only one rotten limb, but the whole body is in danger of perishing, and nothing but a painful operation can save it. The skillful, firm, but gentle hand of Providence takes up the instrument, cuts out the disease, and then tenderly binds up the bleeding wounds. Relieved from the distress of beholding brother lifting up the spear against brother, from hearing the shouts of the victor, and the groans of the dying, we retire to contemplate and to partake of the noiseless scenes of domestic life; to observe the wholesome sorrows and guiltless joys of calmness and obscurity; to join in the triumphs of sensibility, and to solace in the soft effusions of nature; to "smile with the simple, and feed with the poor."

The calm, untumultuous, unglaring scenes of private life, afford less abundant matter for the pen of the historian, than intrigues of state, senatorial contention, or the tremendous operations of the tented field, but these supply the moralist and the teacher of religion with more pleasing, more ample, and more generally interesting topics of useful information, and salutary instruction. What princes are, what statesmen meditate, what heroes achieve, is rather an object of curiosity than of utility. They never can become examples to the bulk of mankind. It is when they have descended from their public eminence, when they have retired to their private and domestic station, when the potentate is lost in man, that they become objects worthy of attention, patterns for imitation, or beacons set up for admonition and caution.

For the same reason the meek, the modest, the noiseless exhibition and exercise of female excellence, occupy a smaller space in the annals of human nature than the noisy, bustling forensic pursuits and employments of the other sex. But when feminine worth is gently drawn out of the obscurity which it loves, and advantageously placed in the light which it naturally shuns, O how amiable, how irresistible, how attractive it is! A wise and good woman shines, by not seeking to shine; is most eloquent when she is silent, and obtains all her will, by yielding, by submission, by patience, by self-denial.—HUNTER.

SUMMARY OF THE NEWS OF THE DAY.

Accounts from foreign prints announce the death of Wm. IV the King of England: and give particulars of the splendid funeral arrangements.—Arrangements are making for the new Government under the reigning Queen.

Another strugle will ensue at the election for the ascendancy in power: indeed so important is considered the election that on its event depends, the particular cast of the Government for a series of years to come.

Spain still remains in a state of intestine warfare. The armies of Don Carlos are mostly successful, and it would be no matter of surprise if he should get seated upon the throne, although there is no probability he would long remain in quiet possession of it.

The Government of Buenosayres has declared war against Peru, for the alleged crime of promoting anarchy in the argentine confederation by consenting to and aiding the military expedition, which armed in the territory of Bolivia, have invaded the Republic:

All the Republics of South America, except the Banda Oriental and the old Republic of Columbia, are mingled in the strife.

Our relations with foreign powers, remain unchanged since our last, we believe they are all of a friendly nature. Mexico has manifested some little uneasiness in consequence of the part some of our citizens have taken in behalf of Texas, which Mexico considers in the light of revolted subjects. We believe humanly speaking, we have nothing to fear from Mexico, but we hope and trust our Government will be as ready and as willing to mete out justice to Mexico as to England

France or Russia. Texas appears confident she shall maintain her Independence, and is prepared and preparing to resist any and every aggression of her rights.

Our domestic concerns do not essentially differ from what they were one month since. trouble and distress are the topics of conversation amongst politicians, merchants, mechanics and demagogues; money, banks and bankruptcies are reiterated by some, while others contend there is no distress other than that caused by overtrading.

Our travels and observations warrent us in saying that crops are very good almost universally through our own country. The public prints for the most part go to establish the same fact.

Crimes misdemeanors and casualities, continue to occupy a space in all public journals.

Transgression is prevalent, sin abounds, time rolls on, with its accustomed velocity, the world is in commotion, and every circumstance, with every evidence to our senses, show that the adversay of all righteousness is not yet bound.

FROM ELDERS ABROAD.

Since the publication of our last we have received very few communications from the travelling elders.

Brother Joseph Rose writes us under date of July 27th from Huntersville, Tippacanoe Co. Ia. where he has been laboring some time. He writes us that he has baptszed 13 in that place. or its vicinity. Brother R. complains of some ill health, and says that he has more calls for preaching than he can fill, and expresses an earnest wish that some good faithful elder from this place or elsewhere, would come to his assistance.

Elders who have travelled alone, and preached the gospel among friends and foes, and have labored under any bodily infirmity, know, at least, how to sympathize with brother Rose.

We earnestly wish the Lord would inspire some elder with courage and confidence to go and assist him. It would be a relief to him, and we trust, would subserve the cause of truth and righteousness.

We have also recently received a communication from a member of our church in Medfield, Massachusetts, wishing an elder to call in that town and preach, giving the opinion decidedly that good might be done in that place; adding that no one of our elders had ever preached there.

Elder Geo. A. Smith and M. F. Cowdery have written us from West Carrol Co. Ohio. expressive of their faith and perseverance in the cause.—They express their gratitude for the kindness shown them in many instances, as well as the abuse they have received in others. May the Lord assist our young brethren by his Spirit, continually.

Messenger and Advocate.

W. A. COWDERY, Editor.

KIRTLAND, OHIO, JULY, 1837.

It is a well known and established fact, that in the latter part of the year 1836 a bank, or monied institution, was established in this place denominated the "Kirtland Safety Society Bank." Plates were engraved in Philadelphia, paper struck, and the bank commenced discounting in the early part of the present year. It was considered a kind of joint stock association, and that the private property of the stockholders was holden in proportion to the amount of their subscription, for the redemption of the paper issued by the *bank*. No charter was obtained for the institution, which operated as one cause to limit the circulation of the bills, destroy public confidence in them, and stimulate the holders of them to return them again to the bank and demand the specie for them. Other banks which had been at the expense of procuring charters, refused the bills of this bank in payment of any debts due their respective institutions. This stand taken by other banks operated as might be reasonably supposed, to destroy the currency of these bills with men of business who had deal with the banks already chartered and established by law.

By a clause in an act of the legisla

tute of the State of Ohio passed January 28th, 1834 no bills issued by an unincorporated bank can be collected by law, neither can the bank, banker or bankers collect any note bond or bill taken for the payment of bills of such unincorporated or unchartered bank. We will here insert the clause for the benefit of our readers who have not ready access to the Statute,

It can be found on the 460th page Ohio Statute; and reads as follows:

"That no action shall be brought upon any notes or bills, hereafter issued by any bank, banker or bankers, and intended for circulation, or upon any note, bill bond or other security given and made payable to any such, bank, banker or bankers, unless such bank banker or bankers, shall be incorporated and authorized by the laws of this State, to issue such bills and notes: but that all such notes and bills, bonds and other securities, shall be held and taken in all courts as absolutely void."

Under these unpropitious circumstances the managers of the bank began its operation. There was a fair amount of specie in the vault to commence business, and friends enough who were ready to take the bills, carry them at a distance, and make exchanges for paper of other banks or specie, and return them to this place. But the unpopularity of our religion, together with the institution being an unchartered one, tended to render the circulation, as we before remarked, limited. At that time and a few weeks afterward, specie was promtly paid for the redemption of the bills when they were presented at the bank. It may here be proper to remark, that nearly all the specie had been drawn out of circulation, and most of the bills of specie paying banks to fill the vault, and make a safe basis for the redemption of the paper of this bank. When we say this, we mean, in this vicinity. We can also remark, that the banks generally had been limiting their issues for several months and the general cry was, that money was scarce. But real estate began gradually to decline, and every article of food to rise in price.

The great scarcity of money operated upon community to make every one anxious to have the new bills in circulation. There were two classes of people and both appeared equally anxious, but they were actuated by diamatricaliy opposite motives. The one part were anxious to pay their debts, supply themselves with food, and build up the place: the other being enemies, had our ruin in view, and were willing to receive the bills, come and demand the specie on them, and when the notes become due that were given for bills at the bank, avail themselves of that clause of the statute which we have quoted to avoid payment, still the officers of the bank continued to redeem, their paper when presented. Previously to the commencement of discounting by the bank, large debts had been contracted for merchandize in New York and other cities, and large contracts entered into for real estate in this town, and adjoining towns, some of them had fallen due and must be met or incur forfeitures of large sums.— These causes, we are bound to believe, operated to inducc the officers of the bank to let out larger sums than their better judgements dictated, which almost invariably fell into, or passed through the hands of those who sought our ruin. Our enemies foresaw, and every man might foresee without the gift of prophecy, the down fall of the institution, as plainly as Belshazzar saw the hand that wrote his doom on the wall of his palace. The bills, as might be expected, were at this time rather rising in the estimation of unprejudiced men abroad, having assurances when they received them that they were good, and should be made good to the holders. Hundreds who were enemies, either came or sent their agents and demanded specie till the officers thought best to refuse payment, This fact was soon rumored abroad a

upon the wings of the wind; some returned their bills with curses. and some with entreaties for their redemption according to the character, temper and disposition of the holders. Some contended that the bank was down and refused to take its paper, others conten ded that it was yet good or would soon be made good, and continued to use it and buy land and all kinds of property with it. Holders of the bills from abroad came and purchased property of people, in this place and paid in bills of our own bank, while others residing here were actively engaged in recommending the paper, and purchasing property abroad. Speculators and others continued to trade in the bills without any fixed marketable value, sometimes at one rate of discount and sometimes at another, till there was no reareasonable hope that it would ever be all returned to the bank.

About this time the two first officers of the bank resigned, sold out their interest and withdrew from the institution. All banks throughout the country, one after another suspended specie payment. Some of them were as illy able to continue when they stopped as was ours, but they had charters, were popular and waited till it was popular to suspend payment, and then they could do so with impunity whether they had five dollars or five thousand to redeem their paper. It is unnecessary to say that confidence has failed in all paper money, though we would not be understood to say that it has failed equally with all. Gold and silver has risen in value in a direct ratio with the depreciation of paper. Many of the monied institutions are thought to be unsound, and from the best evidences that can not be obtained, will never be able to redeem their bills. The public begin to look upon them as privileged monopilies, whose sole object has been to amass wealth at the expence of the best interests of the honest and industrious part of community. They have expanded their circulation, and flooded the country with their paper, while the public was impressed with the belief that it was good, and convertible into the precious metals at the will of the holders. Confidence in them is now impaired just in proportion to the current price of Gold and silver above the nominal value of paper.

The marketable value of all articles of trade is unsetled and fluctuating in consequence of the deranged state of the currency: credit is destroyed, confidence impaired, and every human appearance of a worse state of things instead of better, until a new syetem of trade or a complete revolution takes place.

Such must inevitably be the effect of all monopolies sooner or later, they give privileges to some, withhold them from others, make the rich richer and the poor poorer. We care not what the Government of a country may be, whether it be a monarchy or representative democracy: give one class of citizens in it facilties for making money faster than others and on a fictitious capital, and it is but indirectly giving them power to oppress the other class.

Here we will remark, that all past history goes to assure us that privileged orders and institutions, with all the checks and balances that can, or we will say have ever been imposed on them by the wisest legislatures, have always found means to transcend the bounds marked out to them by their creators and abridge the real liberty and vital privileges and interests of the citizens.

Privilege is but a legal right, to one class of citizens to make money faster, and in a way that others may not take. It in fact gives many of them more than compound interest on, not only their real capital, but on a fictitious capital, and converts the fictitious into a real

capital at the expence of the non privileged class of citizens. The two grand objects are wealth and power. Money we all know is power, and he who possesses most of it, has the most men in his power. If we give all our privileges to one man, we virtually give him our money and our liberties, and make him a monarch, absolute and despotic, and ourselves abject slaves or fawning sycophants. If we grant privileges and monopolies to a few, they always continue to undermine the fundamental principles of freedom, and sooner or later, convert, the purest and most liberal form of Government, into the rankest aristocracy. These we conceive, are matters of history, matters of fact that cannot be controverted. Well may it be said, if we thus barter away our liberties, we are unworthy of them. The syren song of liberty and independece, is but an empty name, and he who does not allow himself to think, to speak, to reason and act only as his wealthy landlord shall dictate, has virtually resigned the dignity of an independant citizen and is as much a slave, as if the manacles were upon his hands. His boasted liberty is a deception, and his independance a phantom. We will here remark, (although a little digressing from the subject under discussion and the particular object we had in view when we commenced this article,) that whenever a people have unlimited confidence in a civil or eclesiastical ruler or rulers, who are but men like themselves, and begin to think they can do no wrong, they increase their tyrany, and oppression, establish a principle that man, poor frail lump of mortality like themselves, is infallible. Who does not see a principle of popery and religious tyrany involved in such and order of things? Who is worthy the name of a freeman, who thus tamely surrenders, the rights the privileges, and immunities of an indepebdant citizen? He who barters liberty for gold exchanges the authorities of man for that which is but glittering dust or a shining toy without them. He who vainly supposes man infallible, may as well admit him independant and not accountable to the God that made him, for one is as consistent as the other, and if we would go thus far we can hardly conceive that we would violate any command in the decalogue to worship such an one: for most assuredly, there is nothing in the heavens above or earth beneath like unto him, of which we have any account. But to return from our digression.

Intelligence of the people is the only guarantee against encroachments upon their liberties, whether those encroachments are from the civil or eclesiastical power. All chartered companies privileged orders, or monopolies are more or less dangerous to liberty, and distructive to a free Government. Intelligence then, that such is the fact is necessary, that the people may appreciate their rights and guard them with that vigilence that prudence dictates to prevent any infraction of them. The great object of all privileged classes is money and power, and the universal undeviating course of all who possess both, is to add to both at the expense of the liberties and best interests of their fellow citizens.

From a review of what we have written we remark.

1st Relative to the paper, purporting to be bank bills issued in this place, we say there is much of it in circulation, but not much in this place. It has been bought up here and else vhere, sometimes at one rate of discount and sometimes at another, and carried to a distance: we have frequent rumors from different places respectieg its currency; in some places reports say it is good and current as other bank paper,

but here and in other places it is not. We are aware that the currency of any paper circulating as money, depends on one simple fact, to make it so.— The public mind must be impressed with the belief that it can be converted into the precious metals, to the same amount that is stamped on the bill or bills; so long as the current of public opinion goes to establish that point, just so long and so far, any paper will be current and no farther. If there are but five dollars in the vault of the bank that issued the paper, while the public mind is satisfied that it is perfectly solvent and good, the currency would be no better were the same vault the depository of half a million. What then is our duty under existing circumstances? Shall we all unite as one man, say it is good and make it so by taking it on a par with gold and silver? We will answer no, for the simple reason that we are few in number, compared with the world of mankind by whom we are surrounded and with whom we must necessarily have intercourse, though we may give and receive it, still it must be confined in its circulation and par value currency, to the limits of our own society, and that society small, dependent, comparitively speaking, and of consequence subjected daily to the imperious necessity of a dead loss, or a total failure in prosecuting the necessary avocations of life or procuring the bare means of subsistence. Shall we then take it at its marked price for our property? We answer no. Our enemies far out number us, and as we have before hinted, we are measurably dependant on them, and if they receive any of our paper they receive it at a discount, and return it upon us again as soon as may be, and if we received it at par we give them, voluntarily and with our eyes open, just that advantage over us, to oppress, degrade and depres us, that our paper differs in par value from other current paper, or gold and silver. Thus we see it is abundantly evident to the most obtuse intellect, that all the wealth, and industry of this people, would soon be wasted and exausted in building up our enemies and we be left in a state of complete mendicity.

Our brethen ought so far to inform themselves on this subject and the subject of the currency generally as not to become the willing dupes of their enemies. It is a duty they owe to themselves, and their families to provide for, and sustain them, and it is directly in accordance with the laws of God and man, to do so by industry and good economy, and good economy must consist in a fair reciprocity in trade.— The principles of trade and commerce have long since been settled in the main, and will be pursued, and the zeal for our religion, or our bank should not be suffered to eat us up and destroy us; and we believe, the God we worship, the God who made us, and our little ones, requires no such thing of us.

2 Respecting the mangement of our banking institution, much has been said, and various opinions and conjectures offered by friends and foes. We are not bankers, bank stock holders, or financiers. We believe that banking or financiering is as much a regular science, trade or business, as those of law, physic or divinity, and that a man may be an eminent civilian, and know nothing of consequence of the principles of medicine. He may be a celebrated divine, and be no mechanic no financier, and be as liable to fail in the management of a bank as he would in constructing a balloon or the mechanism of a watch if he had never seen either.

We are not prepared in our feelings to censure any man, we wish to extend that charity to others, which under similar circumstances we should claim

at their hands. We believe in that "charity that suffereth long and is kind" and we further add, "which thinketh no evil." Permit us also further to remark, that it is no more consistent with our feelings and our wishes, than our duty, to say *who* under the then existing circumstances would have done any better. Other men under far more propitious circumstances, possessing knowledge, skill and experience, and backed by the strong arm of the law, have failed. Thousands and tens of thousands have failed, and it is easy to see, when the deed is done, the die cast and the time gone by, where there were errors, but we are not now to judge any man. They may have been errors of the head and not of the heart: we should impugn no one's motives, but as far as truth and reason can go, exercise that grace, "that thinketh no evil."

3 Relative to currency generally, we have few remarks to make. We all know that the paper circulation, is unsound, fluctuating and precarious.—We believe that, from present appearances it will be more so, and that our brethren as prudent men, should not exchange real estate or any other property for it, other than according to their currency, in market, and then only so far as is to be laid out and expended for immediate use and present benefit. Although bank bills, nominally may pass for the price stamped upon them, still it is a notorious fact, that they have in reality fallen in value, and that brokers and bankers will pay a premium on gold and silver above its marked or estimated value, while the best of paper is below it. We have made these remarks because we have considered all monied institutions at the present time unsound and precarious.

4 Relative to manopolies generally we are unfriendly to them, any farther than their privileges tend to foster a spirit of improvement, in labor saving, in the facilities of procuring means of subsistence for a greater number of inhabitants, and are identified with the best interests of the people. But to those monopolies or companies with exclusive privileges of making money and oppressing the people, and that too, with a fictitious foundation, we are opposed as they are generally conducted, *toto cælo.* They arm one class of people with the legal power of oppressing the other. They are in fact, armed with power, as we have heretofore said, to make the rich, richer, and the poor poorer: and we will further add, with all the checks and balances that have ever been imposed on them, it is contrary to experience and past history to say, the power has not been exexercised, transcended and abused, the poor, been oppressed and made poorer, the line of distinction between rich and poor, become more and more visible, the poor sinking into a state of dependence and vassalage, while in a direct ratio, the rich were rising into a proud haughty, bloated aristocracy.

5 We had intended to point out in a distinct section of this article, the effects of monopolies on trade, and commerce, but our circumscribed limits, and what we have already anticipated in the preceeding section must suffice.—We therefore recommend to our brethren to be good and peaceful citizens of that Government which protects them and guard all their present rights, and privileges with a vigilant eye. We ask you, we entreat you, to continue, in a sound, righteous and constitutional manner, to exercise the right of bold, free, and independent citizens, in the fear of God.

Respecting what we have said relative to the independence of this or any people, we will here remark, that the perpetuity of it, depends on two points, (viz:) virtue and intelligence. Virtue

is power, and so is intelligence, and without these no government can be good, nor can rulers or ruled be happy. The faithful pages of history are full on these points and they are now held up as beacons and way marks to light us through the chequered scene that surrounds us.

It would be folly in the extreme to suppose that that cause which once existed and produced certain effects, will not produce the same effects now, under similar circumstances; so in like manner will men abuse power when clothed with it, and we should as soon look for the whole order of nature to be reversed, as for the effect to be otherwise. All our reading, all our experience, yea and almost fifty years, close observation as we were capable of making, are all vain and worse than vain, If we are not now prepared to say we know these things to be true.

7 We therefore, in conclusion, say to our brethren, let your time be all judiciously employed. Set a part a suitable portion for the service of God, acts of devotion and the study of his word, a portion for the study of the science of our own governwent and the current news of the day, that we may be able understandingly to exercise our rights as free citizens, and a portion for refreshment and sleep.—No man or set of men are worthy of liberty unless they so appreciate it as to endeavor to perpetuate it. Neither are we worthy, nor can we enjoy the peaceable fruits of righteousness, unless we are exercised thereby.

"Behold therefore, the goodness and severity of God; on them that fell severity; but toward thee goodness, if thou continue in his goodness; otherwise thou shalt be cut off.—And they also, if they abide not still in unbelief shall be grafted in: for God is able to graft them in again."—Romans 11: 22,23.

It is too plain to become a matter of controversy among men of sense, both from our text and context, that the writer alluded to the two classes of mankind, under which he ranked all at that period, (viz:) Jew and Gentile,

The Jews, in contradistinction from the Gentiles, were in their own estimation, at least the favorites of heaven. To them the King of heaven had revealed himself, and unto them he had sent prophets and wise men rising up early, and sending them, and last of all the Savior himself, made his appearance among them, and plainly says, that he was sent to the "lost sheep of the house of Israel;" and, when he sent out his disciples they were expressly directed not to go into any "cities or villages of the Samaritans, no not so much as to eat bread, but to go rather to the lost sheep of the house of Israel." Unto them was the law given, and with them were the covenants made. No people, no nation can claim any written revelation from God, with any authority compared with that which was received by the Jews or their ancestors. The Savior as we before remarked came to them, "he came to his own and his own received him not." The apostle after being endowed with power from on high, went forth and preached and reasoned with his brethren the Jews, out of the scriptures, showing them that Jesus was the very Christ, the true Messiah, and they had suffered all manner of evil and persecution falsely, for the name of Christ. One among them observed, "seeing ye judge yourselves unworthy of eternal life lo we turn to the Gentiles." Notwithstanding the apostles had turned to the Gentiles, and the Gentiles believed their testimony and many of them embraced the gospel, yet from reading the chapter, of which our text forms a part, we see there was then, and is still a hope that they (the Jews,) would be persuaded of their error and embrace the gospel.—They were broken off by reason of their unbelief and the Gentiles were grafted in, in consequence of their belief, but were admonished not to be high minded but fear, and were plainly told that the Jews or literal descendants of Israel, if they abode not still in unbelief, should be grafted in again.—Here we learn, notwithstanding, the law, covenants and all the revelations were given to that people which the Lord was pleased to call his chosen people, yet he has plainly said he was no respecter of persons. So then we

see the propriety of the expression.—Behold the goodness and severity of God, on them that fell (or disbelieved) severity, but on thee, (the Gentiles) goodness if thou continue in his goodness otherwise thou also shalt be cut off. It is also evident that the time will come, when they shall believe, though they are now cut off, but God is able to graft them in again. Paul reasons upon the subject in the following manner. If the casting of them away be the reconciling of the world, what shall the receiving of them be but life from the dead? Has he cast them away that they should finally be lost? or have they stumbled that they should fall? God forbid: We see that in addressing his Roman brethren, he has made the matter plain. I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has hapened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.

Those parts of the apostles' predictions that have not yet been fulfilled remain to be fulfilled, and will no doubt be accomplished as literally as any prophecy penned by the sacred writer. But we again remark that the law, the covenants and promises, were to Israel, and the Gentiles as such, had no claim in any promise that had been made.—Our readers may ask what promise, hope or encouragement have we, who do not claim our descent through the loins of Abraham. We answer, First because God has said that he has made of one blood all nations of men to dwell on all the face of the earth. Second, because he has said that he is no respecter of persons but he that feareth God and worketh righteousness is accepted with him. Third, because he also said, shewing the claim the Gentiles could have: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christs' then are ye Abrahams' seed and heirs according to promise." Here then we rest our claim and our hope.. On these assertions and these promises we depend, although they were not made to us or to our forefathers according to the flesh, for we cannot trace our pedigree back through the loins of Abraham; yet we do rely on the word of God, having the testimony of that, and his Spirit, and having, as we trust, obeyed his commands, by being baptized into Christ we put on Christ, become entitled to all the privileges of Abrahams' seed and, in fact, heirs according to promise.

We will now examine the claims of Israel aside from any compliance with the requisitions of the gospel. Paul asks the question; "What advantage hath the Jews? or what profit is there in circumcision? Much every way, chiefly because unto them were committed the oracles of God." Unto them were committed the law, the revelations were given unto them: Their ancestors were eye witnesses of the miracles that were wrought in the earlier ages of the world. The prophets were of their own brethren, raised up among them, and among them the Savior made his appearance: still they were not ready to receive him or his gospel. Were they then benefitted by their superior advantage: certainly not, unless they yielded obedience to the requirements of heaven. Here says the apostle they are not all Israel, which are of Israel, nor are they all heirs according to promise. Only such then as are of faith, are blessed with faithful Abraham.

We here remark that nothing but strict justice ever characterizes the dealings of God with the human family: with the utmost propriety his servants might say he was no respecter of persons, and that *he* only "that feared him and worked righteousness would be accepted with him."

Again in revewing the subject, we remark, that all the signs, wonders and miracles that were wrought among the children of Israel and in presence of the Jewish nation, did not produce that conviction, that lasting conviction on their minds, that was necessary to induce a belief, a universal belief, that they were of divine authority. As a nation we know they were far from believing any such thing.

Again, how often do we hear it said,

do this or that miracle and we will believe: but we are sure if they could be gratified, they would be no more ready to believe and obey than they now are. They would be as ready as were the Pharisees, to ascribe the power of doing what they could not do, to Beelzebub, or to any other power but that of God. No man's declaration on that subject can be taken as proof that he would obey the gospel were he to see a miracle, since thousands have been wrought anciently among learned Jews, Graeks and Romans, and yet few, comparatively speaking, who saw them embraced the truth or even ascribed the power to God. Can we then suppose that if men were to witness the same things now they would be any more ready to believe than they were anciently? certainly not. Then we see the propriety of the Savior's conduct when he refused to give a sign or work a miracle to gratify his enemies. Surely he knew it would not make them believe, or induce them to become his friends. When any thing was done which they were obliged to acknowledge was miraculous, they either ascribed the power to the Devil or tried to suppress the publicity of the fact.

Again, on reviewing our subject we notice the great goodness and mercy of God, in pointing out to mankind the way of life and salvation, not only to the Jews but to the Gentiles. History both sacred and profane are full of facts duly authenticated, that mankind always treated the messengers of God who were sent to expostulate with them, with disrespect, they always rejected them. Notwithstanding they urged upon them the commands of the Omnipotent Jehovah and the absolute necessity of a compliance with them, to secure their own salvation. But "he so loved the world that he gave his only begotten Son, that the world through him, might believe and be saved.

We also learn that he is no respecter of persons but even his covenant or chosen people were rejected when they rejected him, his servants and his gospel.

Again, we learn, that the Gentiles were received only on condition of their compliance with his requirements, becoming heirs with him, and joint heirs with Jesus Christ, to an inheritance which is incorruptible, undefiled and fadeth not away. They were cautioned not to be high minded but to fear; they were admonished that they stood only by faith: That if they were baptized into Christ and had put on Christ, they should so walk in him, that they should be entitled to the benefit of the promises to Abrahams' seed.

When we review the dealings of God with both Jew and Centile we can but exclaim with the author of our text, "Behold the goodness and severity of God, on them that fell severity, but on thee goodness, if thou continue in his goodness, otherwise thou also shalt be cut off.

ANCIENT HISTORY.—No. 6.
GREECE —CONTINUED.

About eighty years after the taking of Troy began the war of the Heraclidae. Hercules the son of Amphitryon, sovereign of Mycenae was banished from his native country with all his family, while the crown was possessed by a usurper. His descendants after a period of a century, returned to Peloponnesus, and subduing all their enemies, took possession of the States of Mycenae, Argos and Lacedamon.

A long period of civil war and bloodshed succeeded, and Greece was rent in factions and divided among a number of petty tyrants, who were equally oppressive and cruel.

The government of Greece for a long time was monarchical, but the Athenians at length becoming weary of monarchy, determined to try the effect of a popular constitution. Medon, the son of Codrus was elected first chief magistrate with the title of Archon. This was the commencement of the Athenian Republic, about 1068 years before the advent of our Savior.

About this time the Greeks began to colonize. The tyranny and oppression which many of them suffered at home forced them to leave their native land & seek a refuge elsewhere. Twelve cities were formed in the Lesser Asia, of which Smyrna was the most considerable. A troop of Armenian exiles built Ephesus, Colophon, Clazomene and other towns. giving to their new settlements, the name of their native country, Ionia. The Dorians set off colonies to Italy and Scicily founding, in the former Tarentum and Locri,

and in the latter, Syracuse and Arigentum. The mother country considered the colonies as her emancipated children. These speedily attained to eminence and splendor, rivalling, and ever surpassing their parent States: The example of their prosperity was attributed to their more liberal Government and incited the States of Greece generally, to abandon the regal form by which they were oppressed by a number of petty tyrants, and try the effect of a popular Constitution. Athens and Thebes set the example in these revolutionary movements, and were soon followed by all the rest.

A new scene arose in consequence of a chan ge ftom a regal to a popular Government; a new code of laws appeared to be necessary, and an entire new system of legislation adapted to their wants and their new form of Government. It was necessary that some one or more in each State, who had sufficient learning, ability and popularity, not only to devise but to introduce and carry into effect the system which he should recommend, should undertake the task. Such were the Spartan Lycurgus and the Athenian Solon.

"THE most serious businesses of human life make but a sorry figure when they come to be recorded. Interesting to the individual, and for a moment, they awaken no general concern, and become to the parties themselves, when the moment is past, 'trifles light as air.' The avidity with which fresh journals are read, is a perfect contrast to the indifference with which they are treated on the second or the third day. Let a man sit down to write the history of his own life; let him be the best and most imporant of personages, and what has he got to relate? A meagre account of the miles he taavelled, of the bargains he drove, of the spectacles he beheld, of the viands which covered his table, and of the guests who surrounded it. Into this little measure shrink the achievements of the great, the splendor, pomp, and pride of kings, as well as the short and 'simple annals of the poor.' When the pageant has passed by, it is a vision of the night, it vanishes into air, it leaves no track behind, The hand of time eraces the inscription, shakes the fabric, crumblees it into dust. In vain does history promise to save from oblivion, and to confer immortality. The author, his work, his subject, the very language in which he wrote, all perish."

OBITUARY.

DIED, on the 20th of June last Elizabeth Orton, consort of Amos R. Orton aged 43 years.

The deceased was a member of the church of Latter Day Saints, a tender parent, an affectionate companion, but she is gone, "to that undiscovered country from whose bourn no traveller returns." She has left a husband, five children, and a circle of friends and relatives to mourn her loss.

DIED, on the 15th of this present month Corydon Olney of Portage Allegany County, N. Y. aged————

He was a youth of considerable promise; endeared to his parents and relatives by acts of kindness and reciprocity, and to all his aquaintance by the urbanity of his maners.

His faith in the truth of the gospel which he had embraced remained unshaken, while life lasted.

NOTICE.

A Conference of elders and members of the church of Latter Day Saints will be held in West township Columbiana Co. Ohio, on the first Friday, Saturday and Sabbath of October next, commencing at 10 o'clock A. M. on Friday the 6th, elders and members from the branches of our church being in the vscinity are respectfully invited to attend.

MESSENGER AND STAR,
Bound together, or in separate volumes can be had at this office.

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LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

VOL. III. No. 11.] KIRTLAND, OHIO, AUGUST, 1837. [Whole No. 35.

PROSPECTUS

For a *new paper*, to be published at Kirtland, Geauga co. Ohio, called the

ELDERS' JOURNAL

OF THE CHURCH OF LATTER DAY SAINTS.

As the Latter Day Saints Messenger and Advocate, published at the above place, is to be closed with the present volume which closes in the month of September, and as the publishers of that paper have declined publishing any more for the present, at least. A large body of the elders of the church of Latter Day Saints have united and rented the printing establishment, for the purpose of publishing a paper with the above title.

This paper is intended to be a vehicle of communication for all the elders of the church of Latter Day Saints, through which they can communicate to others, all things pertaining to their mission, and calling as servants of the living God, and messengers of righteousness to the nations among whom they are sent. As there have been many desires expressed by the elders of said church, to have a periodical of this kind published; it is hoped that the present proposals will meet with their most unqualified approbation, and will find a patron and a friend in all those into whose hands it comes.

This paper is intended to occupy vacant ground, as there is no other periodical with which we are acquainted, that presents itself in the attitude to the public, that this does. The church of the Latter Day Saints is increasing very rapidly, perhaps more so at this time considering its circumstances, than any other society in our country. The number of elders amounts to many hundreds, and are constantly increasing: and out of the number there are many who are respectable in point of both learning and talents, and some of the first order.

The great excitement which has been produced by the coming forth of this church; the unparalleled rapidity of its growth; the excessive rage of persecution against it by all sects and parties, together with the wide range it is destined to take among the nations, form at once a source of interest peculiar to itself. And every thing pertaining to either its prosperity or adversity, its advance or decline, its favorable or unfavorable reception among the nations, where its doctrines are promulgated, and where it is destined to present the majesty of its truth in formidable array against the errors and false doctrine of the age, is now, and will be more abundantly hereafter, sought with an eagerness by both friends and foes, in this country, and elsewhere, unknown, since the days that the former apostles proclaimed the same doctrine among all the nations of the world.

Already has the sound gone forth into every State of the Union, and messengers sent by the church have safely (as appears by letters,) arrived at Liverpool, [England,] from whom accounts are expected continually, making known the progress of the work in the old world.

What proposals then, could be made to an inquiring public better calculated to gratifiy their desires than a periodical of this kind; designed to give information on the very points where information is desired, and to satisfy the unceasing anxiety excited by reason of the progress of the church.

It may be confidently expected, that this paper will be enriched with important intelligence from the eastern as well as the western continent, and at no very remote period we may anticipate with great assurance, to see its columns abounding with matter of deep interest, from all nations in the civilized world. It will be a rich repast, to ladies and gentlemen, of all religions, or to those who professed none; inasmuch as the contributers to this paper will be in every part of the world, and thereby afford facilities to obtain information through its columns, equal, if not superior to any in the union. The great events of nations, tending to that point of consumation spoken of by all the holy prophets since the world began, will be diligently sought for, and correctly presented.

This paper is therefore intended to be a counter part to this lying *mania*, which seems to pervade all ranks of men, when engaged to try to stop the progress of truth, and prevent the kingdom of God from spreading, by affording the traveling elders an opportunity of presenting the truth to the public, in relation to the events, and occurrences which transpire within the reach of their observation, and which occur with, and by themselves, while they are traveling and proclaiming the gospel, in obedience to the high and holy calling wherewith God has called them.

It becomes a duty not to be dispensed with, that the saints of the last days owe to themselves, and their children, as well as the public in general, to use all lawful endeavors to disabuse the public mind in relation to the affairs of the kingdom of God, which has been committed to them; so that as far as in them lies, they will guard the public against the abuses which are heaped upon them, by reason of a spirit of persecution which rages most unhallowedly against the truth.

It has been the usage of all saints in every age as far as our knowledge extends, to transmit to succeeding generations an account of their religion, and a history of their travels, and of the reception which they met with in the nations, among whom they executed their divine commission. With an account of their travels, both by sea and land, among strangers and acquaintances; and these accounts stand as an armed man, guarding both their characters, and religion, against the aspersions of foul calumniaters, and base slanderers.

May we not ask, What saved the name of the Waldenses, from being handed down to all generations with infamy and contempt? The answer is their own writings. Had it not have been for the exertions which they used, to transmit to posterity, a true account of themselves; their enemies would have left the world in perfect ignorance, of both their character and religion; and stamped their name with as much infamy, as they exercised cruelty upon their persons: and the name of Peter Waldo, would have been associated with every thing that was base and abominable. But the course which they took to be their own historians, has turned this infamy upon the heads of their enemies, and most effectually redeemed themselves from under the power of their slanderers; until their memory is had with reverence among all men, whose approbation is worth having.

It is equally as possible for the saints of these days, to guard themselves against the abuses of a corrupt people, and the rage of an unrighteous priesthood, against whom they have to contend; as it was for those to do so, who have gone before them.

In view then to obtain objects so laubable, and so desirable, this paper is offered to the public. In its success and prosperity, we presume all the elders will feel suitable interest; for it is through this medium, that they have an opportunity offered them, of handing down to their children, and their childrens children, as well as to all others who are disposed to read, an account of their labors and sufferings, the success and discouragements they may meet, through the course of their ministry in the world, and be able to give and receive information from every part of the world, and thereby enrichen their own minds with much useful knowledge, as well as bestow great light on the world.

In proportion as the church increases, and the knowledge of the gospel spreads abroad upon the face of the earth; in the same proportion our desires are increased to know how it fares with the servants of God who are employed in this good work of gathering the saints together, out of all tongues, languages, and kindreds, under heaven.

For instance, since our missionaries started for England, how many deep anxieties are felt in the minds of many, that they never felt before, to know how they will be received, and what will be the success of their mission; and this by persons who never saw any of the individuals who have gone. How grateful then would a letter be from any of them, making its appearance in the Journal, by this means satisfying the desires of all at once, which could not be done in any other way, but by great expense and great waste of time.

How indispensible then is a periodical of this kind to the saints. It is essential to their pease and happiness as saints. It will always be hailed as a welcome messenger to the habitation of the truly pious. It will be cherished

by the saint of God as a kind friend come to allay his anxieties, and to open a new field for contemplation and prayer: to heighten his devotion by making him acquainted more extensively with the works of God; and to calm his mind in the hour of affliction, by making him acquainted with the sufferings, and yet the patience and perseverance, of others of his brethren in tribulation.

How many that would be otherwise slothful, will be provoked to good works, by hearing of the zeal, and of the great exertions of others, in extending the work of God.

In a word then, let every saint lay to a helping hand, use his or her influence to get subscribers, and obtain as extensive a circulation for the paper as possible, so that it may be sustained, and there by the cause of God be advanced.

It is expected that all the saints into whose hands this prospectus comes, will feel themselves authorized to get all the subscribers they can, and every person getting ten *new* subscribers and forwarding the money shall have the eleventh gratis.

The JOURNAL will be edited by Joseph Smith Jun. and printed once a month on a superroyal sheet, and folded in form for binding, at one dollar a year in *advance:* and should the subscription list justify, it will soon be published semi-monthly at two dollars a year.

The first number will be issued in October next, and will be forwarded to the subscribers of the Messenger and Advocate, unless they say to the contrary.

All letters whether for publication or other purposes, sent to the office must be directed to DON C. SMITH, *and the postage* ☞ **PAID,** ☜ *or they will not be attended too.*

Done by the request and in behalf of the elders.

SIDNEY RIGDON.

N. B. The elders sending letters for publication, will prepare them for the press so as to save expense.

A combination of circumstances not in our power to control, prevented our inserting our brothers valedictory in the fifth number of the current volume of the Messenger and Advocate. It was written, as it purports to be, from the date, at Monroe Michigan, while he was absent from here on business in that place.

We consider it due to him and to our numerous friends who have been edified, enlightened or amused by his pen, to let them hear directly from him; and we only regret, deeply regret, that the little passing compliment he bestows on our humble efforts, which, truly were then but in anticipation, could not have been realized. He has retired from a responsible charge, and with more hopes and good wishes for his happiness and future welfare than we can reasonably expect for ours when we resign the *same* charge.—May the Lord bless and preserve him.

ED.

VALEDICTORY.

In the 8th number, Vol. first of the Messenger and Advocate, I addressed its readers, as I *then* supposed, for the last time as its Editor. From considerations of duty, on the departure of brother Whitmer to the west, I again assumed the conduct of its columns, during which interval pecuniary circumstances have compelled me almost wholly from home, and when there, a feeble state of health prevented that strict attention, after fulfilling paramount duties, necessary to render such a periodical interesting, instructing and useful. How far under those circumstances, my labors have been approved by my heavenly Master, remains to be revealed when all things are openly proclaimed: and to what extent I have answered the expectations of my friends, I do not stop here to ask, as I presume they are quite willing to exchange my labors for the labors of another, and in that change expect a more faithful servant, without venturing any hazzard.

But, lest these remarks should create an unreasonable expectation, and an unwarranted call for labor on the part of my brother who succeeds me. I will here add, that were he tnumerous readers of the Messenger aware, while perusing its columns, how many, very many constitutions are impaired, *ruined*,—worn out, by writing matter for others to read, they would be ready to excuse, when a number appeared not quite as full of editorial matter as

their fancies could wish. It may be thought a *small* task to fill a small monthly sheet; to such I only recommend that they engage in it for one year. And besides, a man is responsible to God for all he writes. If his communications are not according to the truths of heaven, men may follow incorrect principles, and digress, step after step from the straight path, till arguments, persuasions and facts, are as unheeded as the idle vision, when darkness and death rivet their destructive chains to be beaten off no more.

When this last reflection rises in the mind, the heart almost sinks within this bosom, lest in consequence of some darkness over the intellect, or some deep anxiety and concern, occasioned by inevitable and irresistable pecuniary embarrassment, I may have dropped an item, or left unintelligible some important fact, which has occasioned an incorrect understanding on matters of eternal life. Those who are yet here, if such should be the case, relative to the principles which I have promulgated, may retrace and correct, but what adds keenly to the reflection is the fact, that many have GONE no more to return till the purposes of God are accomplished in the restoration of all things. These are beyond my admonition, and a few more seasons round, at most, will release me from this burthensome tenament and I be permitted to fly away to receive my own reward.

Those whose feelings I may have unjustly injured if any, I now ask their forgiveness and hope, through the mediation of the Son of God to find also, in his blood, a propitiation for all my sins, that I may retire with a conscious heart that HE who died for me is yet my friend and advocate, and that through all my future life I may live to his glory, walk in his paths, adorn his doctrine, and meet him in peace.

I have not time, neither is it necessary to go into detail on the subject of the gospel or prophets: these have been leading topics during the entire course of both Star and Messenger, and will of necessity continue so to be while unrighteousness has dominion on the earth. It is only requisite for me to add that the doctrines which I commenced to preach some seven years since are as firmly believed by me as ever; nd though persecutions have attended, and the rage and malice of men been heaped upon me, I feel equally as firm in the great and glorious cause as when first I received my mission from the holy messenger. And such has been the opposition generally manifest against the progress and influence of this gospel, that it amounts to a miracle that any should distrust its divine authenticity, with these facts daily presented before them.

One sentence more, my friends, and I have done—I need not prolong the time. Range through all the revelations of God, search them from beginning to end, and if you do not find that the Lord would do marvelous things in the last days—reveal his glorious arm, set up his kingdom, scatter light, send forth intelligence and gather Israel, the literal descendants of Jacob from the four winds, endow and prepare hasty messengers and talk with his people *face to face*, I say adieu to *that* record, it is worse than a *fable*, it has not the intelligence of a common news-paper! Alas! how disappointed will be the man who turns from these in unbelief. The day is near when all will be verified—the day is near when all eyes will see and every heart be penetrated, and the day is near when you and I shall meet in the presence of God.

Farewell.

OLIVER COWDERY.

Monroe, Michigan, Feb. 1837.

Hanover Columbiana Co. Ohio, August 3rd, 1837.

BRO. W. A. COWDERY:—

Having a few leasure moments I gladly improve them in giving you a short account of my labors the present season, which you are at liberty to make use of as you may think proper.

I left New Portage church Medina Co. O. May, 17th in company with brother J. Roberson (a priest) for Harison Co. Va. where, last fall, elder S. James and myself, built up a small church of 15 members.

We arived at Hanover a small village on the Sandy nnd Bever canal near the last of May, and found a number of brethren scattered through this region of country—Doors were opened and we commenced laboring with our mights in the vineyard of the Lord.—Many appeared very attentive to hear

the word and were stired up to an enquiry into these things. Some said they never heard the truth before; some said one thing and some another, and the honest in heart rejoiced to hear the fulness of the gospel proclaimed.

But here as in other places, as is to be expected, seeing our country has been flooded with such a multitude of false reports and foolish stories put in circulation by men of corrupt minds, who do not desire the truth; much prejudice existed, and those who were not willing to receive the truth because they loved it, felt disposed to arise in opposition to it.

Soon after ariving in this region I received a challenge and accepted it for a public discussion ot the spiritual gifts. with a principle leader of the Campbellite order in this section of country. The debate was held at what is called the Planes meeting house, and lasted from 10 A. M. to 4 or 5 P. M. Many were enabled to discern between truth and error, and soon after three went forward into the waters of baptism. I continued preaching in the neighborhood until the conference here on the 16th of June when three more obeyed the gospel. It was the descision of the conference that I should remain in this section a while longer, I have done so, and have continued to preach and to baptize.

Not long since I had an invitation to compare the testimony for the book of Mormon with the testimony of the Old & New Testament, by one of the teachers of the Campbellite order; (by the name of Patherson,) I accepted the invitation and the investigation was held in Hanover, but before I was half through with the testimony for the book of Mermon *he* wished to close the debate, and notwithstanding my remonstrances and that of many of the people to the contrary, he finally utterly refused to investigate the subject any farther in this place, although when he first made the proposition to me he said, information was all he wanted, and if the testimony was good for the book of Mormon he would be glad to receive it. Although I had not the opportunity of laying the subject fully before the people, yet the cause of truth was promoted, the people saw that the same objections that were raised against the book of Mormon, might be raised against the Old and New Testament, and the arguments that would destroy one would destroy the other on the same principle. Some that were opposed before became our friends and I baptized six persons soon after. So grows the word of God and prevails, for truth is mighty and what can stand before it? "Mormonism unvailed" has been circulated in this part of the country, but that has but little influence on the minds of those who are seeking after truth: What is the chaff to the wneat? The truth is, the honest in heart will and do rejoice when they hear the truth proclaimed.

Since I came here I have held near forty meetings and baptized twelve. The church in this place now numbers thirty seven, there are also many others in this part of the country who are very friendly and believing, many of whom I think will yet embrace the new and everlasting covenant. For my part, I feel much encouraged and do rejoice to see the kingdom of God rolling onward in spite of all opposition. The prospect here is good, but I expect to leave now immediately for Va. I hope the elders traveling South from Kirtland, will give the brethren a call in this place.

Yours in the bonds of the
new and everlasting covenant.
LORENZO BARNS.

Kirtland August 1, 1837.

DEAR BROTHER IN THE LORD:

I think it proper for me to report to you, that I have recently returned to this place from the mission; that in Nov. last our quorum voted for me to take in compliance with a request made on us by the Tennessee conference. In that month I left here to journey thence via. Wellsville, Cincinati and Louisville, landing at Paducah the first of Dec. From thence, I took a land route, and soon after arrived at some of the churches of that conference, and found them located at no little distance from each other, in a wild range of country, situated between the rivers Tennessee and Mississippi, whose numbers were about 114 in all, and nearly all in good standing. They had previously numbered about that, but some of their former numbers had last year moved to Zion Mo.: to them had the first principles of the gospel been taught(as also received)

through the efforts of elders Patten, Parish, Woodruff and others, who had all left there previous to my arrival.

My stay at that place was about five months; in which time I travelled among the several branches, endeavoring with my best ability to set in order the things then wanting, and to teach the ways of God more perfectly to a people that cordially received and kindly entertained me—many of whom gladly received the word through me, and did as far as they were adequate to it, liberally administer to my necessities—and would have rejoiced in remunerating for the sacrifice that I had made in compliance with the request of that conference, many of whom were the very people who had the promise of having the gospel preached to them; and might I not say the ones that are most calculated to understand, receive, and keep it.

As was to be expected of me, my labors were mostly applied to benefit the church—yet it is proper to say that the blessings of God were so far attendant that 25 others were added to the aforesaid number 114, making in all 139—out of which bnt one was expelled.

A conference was held in April, when it was voted to ordain three elders viz. A. B. Wilson to take charge of that part of the conference that re-in Tennesse, James Beaty for the same in Kentucky, and Alfred Loy, who soon after in company with others faom that place at whose requst I led from thence to Far West Mo.; for that is the name of the place where the church has located in Caldwell Co. at a distance of about thirty miles in nearly a northerly direction from Liberty Clay Co. My stay in that region was not over three weeks, as it became duty for me to leave there for this place: I journied by water from Liberty via. St. Louis and other intermediate places to Wellsville, occupying sixteen days from Liberty to Kirtland, being absent near eight months and travelled in all by land and water over five thousand miles, preaching the word to thousands—many of whom had a desire to learn about the strange truth contained in the gospel of the Son of God. May their honest requests be satisfied in a good degree, while I may for a time be permitted to enjoy the society of an affectionate family and many worthy friends in this place.

I am in the bonds of the gospel, yours &c.

H. G. SHERWOOD.

ELDER D. C. SMITH.

We have published entire, the letter of elder Orson Hyde, written from Liverpool, England. The reader will discover that it was designed as a private epistle to his wife, but, by consent we have published it for the information of the Saints here and elsewhere.

ED.

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Liverpool, July 18, 1837.

MY DEAR WIFE:—

After a passage of 18 days, we have all safely arrived at this place. We sailed from New York on the 1st inst. I am truly happy to say to you, that a more pleasant and speedy passage from New York to this place has not been performed at this season of the year, in my opinion, for years. We were not becalmed ouce; neither had we any heavy storms; but a strong Southwardly and Westerly wind prevailed almost during the whole passage. The ship "Soath America" sailed from New York at the same time we did for this port; and there was a wager laid of ten thousand dollars by the owners of the two ships that each would arrive in Liverpool first: This day decided the contest: The two ships came sailing up the channel before a fair wind, under a full press of canvass: the "South America" about ten times her length astern of the Garrick, each ship carrying canvass enough to cover not much less than an acre of ground; and truly a more splendid sight is not often seen. Sometimes, during our passage, the ocean looked something like the hills and vallies round about Kirtland: and would roll out large whale once in a while. We saw four or five of them and other large fish without number. We were very civilly treated on board the ship. The officers and crew were very kind to us. I preached on board the ship on Sunday last to between two and three hundred hearers. I commenced by prayer, and never had greater liberty in calling on the Lord than on this occasion. I had but about forty minutes to speak and consequently could

not investigate any subject to any very great extent. Yesterday the cabin passengers deputed one of their number to come to me to express their gratitude to me for the very excellent prayer which I made, saying, that there were gentlemen and ladies from three or four different nations; and were all unanimous in the opinion that the like they never heard before. One learned physician said that the prayers of the church of England were all "*stuff*" he being a member of that church notwithstanding, and wept like a child.—The messenger who came to me wept while he related to me his message. I replied to him saying. I am quite obliged to you, Sir, for the good and friendly feelings which you manifest towards me; but, Sir, if there was any thing good in the prayer which I offered, remember that it was from God; therefore thanks and praise are, alone, due to him and not me I am sensible that instead of such things exalting me, it made me almost abhor myself.

I have not been unwell an hour since I left home, neither have had the least symtoms of sea sickness during the voyage. All the company have been well except bro. Fielding who has been a little sea sick one or two days: and Doct. Richards, has had a cold by which he was a little afflicted one or two days. After the ship anchored at Liverpool there came a small boat along side and a number left the ship to go on shore, among whom were myself, Elder Kimball, Elder Goodson and Doct. Richards. As soon as the boat struck the dock, Elder Kimball and myself, (as if moved by one spirit) first leaped from the boat and gained the top of the quay. We then went and got a room for a few days; and then returned thanks to Almighty God for his great blessings towards us; and dedicated ourselves to the Most High, earnestly praying for you and for all our friends, that you may be prospered and preserved till we meet you all again—Let me assure you, my dear wife, that the Lord God Omniptent is with us, therefore fear not concerning us, but pray for us that we may ever keep humble at the feet of our master, that righteousness and truth may be our motto, grace our support and eternal glory our reward.

There was a very sick child on board and the Doctors gave it up to die: But Elder Kimball laid his hands on the child without being perceived and prayed for the child and it recovered soon and got entirely well; and the parents acknowledged that it was the power of God that healed it.

By the letter I wrote you from New York, you learned that we were detained there some time: but while we were there, we prayed night and day that the Lord would give us a prosperous voyage, and send us with speed across the Atlantic. We also prayed that we might have favor in the sight of the officers on board the ship, and truly they granted us every indulgence which we could ask of them. In short we were as well treated as the circumstances would permit.

When we came in sight of Liverpool, the Spirit of God rested down upon us to a very great degree, and also when we landed. We shall remain here for a few days until we can determine what course to pursue, and in what directions to travel. I feel highly gratified with the situation of things here and with the prospects before us. We all feel highly pleased with our situation and we are determined to raise the standard of truth in this country and we are confident that we can do it in the name of the Lord—I want to see you and the little babe very much; I have seen you a number of times in dreams, but when I awoke it was not a reality—May the Lord bless you and all that pertains to you; and when the voyages of life shall be over, may he bring us into that port of everlasting rest where storms and tempests will assail us no more, and where separation will not be known.

I shall look for a letter from you in two or three weeks, after which, I do not expect to hear from you for a long time perhaps not before I see you, for I know not where I shall be and cannot tell you where to direct a letter.—Bro. Kimball wishes me to say for him that he is well and that he wishes to be remembered to his wife, and say to her that he is well pleased with his journey and mission thus far. The Lord is with him, and he enjoys his mind well. That his face is Zion ward at Jernsalem—that he desires to know nothing but Jesus Christ and him crucified; and how his wife and children do. My respects to father Magin; and tell him that I remember him. Give

my love to Father and Mother, Emily and Justin, and to all the friends who way enquire after me—If you have an opportunity, send to sister Snider, that her husband is well and enjoys himself well. I must close for the present: But I would ask you to write to me soon after you receive this, and direct it to London, England—most likely I shall go to that place before I go to America, and shall be exceedingly happy to receive a letter from you at that place; and if I should not go to London, it would be no crime to write if I should not receive it. Pay the postage to N. Y. and then it will come safely—tell me of all the principle transactions that have taken place in the church since I left.

I am, as ever, your
affectionate husband.
ORSON HYDE.

ANCIENT HISTORY.—No. 7.

The Republic of Sparta.

The origin of this political system has given rise to much ingenious disquisition among the moderns, and affords a remarkable instance of the passion for systematizing.

It is a prevailing propensity among modern philosophers to reduce every thing to general principles. Man, say they, is always the same, and when placed in similar situations will exhibit a similar appearance. His manners, his improvements, the government and laws under which he lives, arise necessarily from the situation in which we find him; and all is the result of a few general laws of nature which operate universally on the human species. But in the order of passion for generalizing, men forget that it is a knowledge of facts alone, which can lead to the discovery of general laws. The knowledge of one fact leads to the knowledge of more from its association and connexion with others. Facts lead to a knowledge of general laws, and general laws analyzed, lead back to facts or first principles.

We will notice a few facts that rise from the constitution of Sparta. The army of the Heraclidæ, when they came to recover the dominion of their ancestors, was composed of Dorians from Thessally, the most barbarious of all the Greek tribes. The Acheans, the ancient inhabitants of Laconia were confined to such new habitations, while the barbarians of Thessaly took possession of their country. Of all the nations of which we have any record, these bare the nearest resemblance to the rude Americans or Aborigines of our own country. Where a chief presides, where the aged deliberate, and the assembly of the people gives its voice, is a form of government nearly resembling that which emanated from the Spartan constitution. The Dorians and Thessalians settled in Lacedemon and were barbarians. Lycurgus, rendered himself famous by forming their usuages into laws. All ancient authors agree that Lycurgus brought about a total change in the Spartan manners and on the constitution of his country. He was a brother to Polydectes, one of the kings of Sparta, was eminent for his virtues and abilities, and was elected by the concurring voice of the sovereigns and people with the important duty of reforming and new-moddling the constitution of his country.

Lycurgus instituted a Senate with twenty eight members, whose office was to preserve a just balance between the Kings and the people. Lycurgus bent his attention to the regulation of manners: he considered luxury the bane of society & took the most effectual measures his ingenuity could invent to suppress it. He substituted Iron money for gold and silver, prohibited the practice of commerce and abolished all useless arts.

The citizens made their repast at the public tables. Their meals were course and parsimonious.

The Spartan education rejected all embellishments of the understanding. It taught the duties of religion, obedience to the laws, respect for parents, reverence for old age, inflexible honor, undaunted courage, contempt of danger and of death; above all the love of glory and of their country.

The general excellence of the Spartan constitution was impaired by many blemishes. The manners of the females were loose: they frequented the public baths and frequently fought naked with men. Theft was said to be a part of Spartan education. The youth were taught to subdue the feelings of humanity: and the slaves were treated with the most barbarious rigor,

and often massacred for sport. In short we can say the institutions of Lycurgus had no other object than to form a nation of soldiers.

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, dispise not thou the chastning of the Lord, nor faint when thou art rebuked of him."—Hebrews, 12:5.

In the chapter preceeding the one from which we have selected those words at the head of this article, the sacred penman enumerated or in a condensed form, brought to view in few words the various instances of the miraculous power of faith as recorded in the word of God. He has not only related the principle facts in few words, but placed them in that order in his arangement which is admirable to the biblical reader, and shown himself master of the subject of which he was writing, consequently well qualified to give all the advice, all the instruction that the saints needed respecting this principle of faith in the plan of salvation.

As we have before remarked, he cites a variety of instances where great faith was exercised, and that too in a miraculous manner: He is also full on the point, of the importance of faith, and its necessity in the economy of heaven to save mankind. Without faith says the scripture, it is impossible to please God. We must believe that he is, and that he is the rewarder of all them that diligently seek him. We find it to have been that principle which attracted the divine mind, in creating, and we were going to say, to create the world in which we live.

It would appear from the brief recapitulation of those remarkable occurrences recorded in the chapter to which we have already alluded, and the introduction of the one from which the verse at the head of this article was taken, that there was a kind of fainting, falling away, or want of confidence, at least, in what the apostle had instructed the saints, before this period. We also should bear in mind that this epistle was writen in the 65th year of the christian era, five years before the destruction of Jerusalem, and was addressed to the Hebrews. It may also be noticed that this epistle was written in the 2nd year of the great persecution of Christians under the Emperor, Nero, (that prince who afterwards played his violin when his proud city, Rome was burning,) previous to this time the churches, or some of them, had witnessed the death of some of the apostles, and the great cruelty exercised towards many of their brethren, and it is no wonder under these circumstances, which were fearfully foreboding, if even the stoutest hearts, should at sometimes quake, through fear. The Savior had told the apostles what should take place before the destruction of Jerusalem. The apostles from memory, & the holy Spirit which they received to lead them into all truth, had diligently instructed all the churches, built up under their ministry and supervision, that, persecution would arise, and that many of them must suffer. He therefore, properly passes an encomium on those who suffered without any dereliction in their faith, and exhorts tnem to constancy, assuring them that God is faithful that promised.

We learn from the text and context, that they had become weak in faith and fearful concerning the events which were then to transpire. Hence the propriety of the language of our text: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not the chastening of the Lord nor faint when thou art rebuked of him." Now we may here observe, that the very idea of a rebuke presupposes that they had sinned, or in a greater or less degree incurred guilt and consequently deserved censure, rebuke or chastisement. Although God loves and respects those who put their trust in him, he only respects them because they fear him and walk uprightly. The same sentiment we find in the expression of Peter when he had arrived at the house of Cornelius, and the same idea: his words are these, or nearly these, "of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth him, and worketh rightuousness is accepted with him." So we learn the truth of this sentiment by sacred and profane history; it being abundantly evident from both, that few nations or few people, have passed through more sufferings and privations than the Jews, the children of Israel, and still, they were called the chosen people of God.

From this idea we learn two facts, First, that God is unchangeable.—Second, that the idea of rebuke or chastening is no evidence of anger, revenge, hatred or envy in him, as we understand those terms, but is most beautifully illustrated by the feelings of a tender, yet faithful parent as they are manifest in the treatment of his beloved but wayward, and refractory offspring.

While on this subject we must be permitted to take a little corroborating testimony from St. James. He says, "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." And again, the same writer says, "But if ye have respect to persons, ye commit sin and are convinced of the law as transgressors."—Most assuredly then, these are lessons for us, for all the instructions of inspired men, tend to woo, and beseech man to be Christ, like, to be God-like.

We have it in our heart to enlarge more on this point, but we are aware we have already digressed from the thread of our discourse, or the chain of ideas naturally associated and connected with the text. We only say it is a subject replete with instructions to us, and hope our mind may hereafter be suitably led to take it up and speak particnlarly upon it; for the present we only crave pardon for the digression and resume our first train of thought.

It appears perfectly natural, under circumstanccs that we have learned from the text context and history, existed at the time the apostle wrote the epistle to the Hebrews, that many should grow week and faint in their minds; that they should ever forget what great things God had done for their forefathers. It appears that the saints of that day were too much like those of the present, willing to admit that God had done signs and wrought miracles in the deliverance of the saints anciently, but they could have no faith that he would do so among them.

The apostle, Paul having that knowledge of the holy scriptures and that experience, together with that gift of faith by the Spirit which enabled him to do many miracles, was eminently qualified to urge with more force of argument a resuscitation of that faith which was necessary in the hours of trial which were then impending. The apostle was aware that without faith it was impossible to please God: he was also aware that without faith they could have no real enjoyment in their then present situation. It was that which buoyed them, above the trials & troubles of a vain and wicked generation with which they were surrounded. It was truly to them, "the assurance of things hoped for the evidence of things not seen."

Let then, this principle but become inactive or extinct, and all their hopes of heaven and happiness are vanished like a night vision or the morning dews before the meridian sun. They had been guilty of many aberrations and the Lord was suffering the wicked to affect them. "For though he cause grief yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." But they had gone astray. Before men are afflicted they do go astray, but afflictions and deliverence or subsequent mercies sometimes, show men their dependence, excite gratitude to their benefactors, and make them more watchful over themselves in future. The Psalmist says, "before I was afflicted I went astray but now have I kept thy word."

We therefore, from a review of our subject, learn.—

First, That no circumstances, however, adverse, should lead us in the least, to distrust the goodness and mercy of God. We may rest assured that 'his faithfulness is great his years fail not. That his loving kindness is new every morning and manifest every evening." We may also assure ourselves that if he was onece jealous of his law and his character, he is so now. It was said by the Psalmist that God, (speaking of Israel,) "had not dealt so with any nation." The giving of the law and the covenants were unto Israel. The prophets were of their own brethren, raised up among them. The miracles which were wrought by the power of God, were manifest in their repeated deliverance from the power of their enemies, and to close the whole, God sent his only Son, whom they slew and hanged on a tree.—Should they then distrust his goodness? should they then suffer their faith to

wane, or their hope to die, within them? should they despond when he had delivered them out of six troubles and in the seventh had not forsaken them?

Second, We learn that he respects no man's person nor looks upon sin with any allowance or approbation: If he suffered the wicked to afflict his saints anciently for their disobedience, he will doubtless do so now, alike to him are the king on his throne and the beggar on the dunghill.

Third, We are led to admire the purpose of God in suffering his saints to be afflicted, showing them their dependence on him. Notwithstanding his ways at times are mysterious, inscrutable and past finding out, yet he will over rule all for his own glory and the greatest good of the universe.

ED.

"And thou shalt remember all the way which the Lord thy God led thee these forty years, in the wilderness to humble thee, to know what was in thine heart, whether thou wouldest keep his commandments or no.—And he humbled thee and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."—Deut. 8:2,3.

The Pentateuch contains a brief history of important events that occurred during a period of two thousand five hundred fifty three years, and is the only authentic source of information we have now extant, touching the history of the creation, the deluge, the call of Abraham, the history of his descendants, Isaac and Jacob, the twelve patriarchs, the bondage of Israel to the Egyptians, and their journeyings thro' the wilderness to the promised land or land of Palestine. Other writers have favored the world with their views of the events above eneumerated, but those who believe the scriptures given by inspiration, depend on them, as the oldest and only canonical record now extant, touching events therein recorded. The writer of the Pentateuch had one advantage over profane historians though they might be his cotemporaries and possess a knowledge of all events that had then transpired. But, God inspired him, with a prophetic Spirit, a Spirit to look down through time, and point out the events of succeeding years, and portray, in glowing colors, the fate of the children of Israel, whether obedient or disobedient till the Savior should come.

With equal fidelity also, he recounts the principal events that mark that interesting period in the morning of time, down to the period when the Lord called him to deliver Israel from under the Egyptian yoke. Moses had repeatedly witnessed the aberrations of the children of Israel, and notwithstanding their miraculous deliverance from bondage, their remarkable preservation in the wilderness through which they had passed, he knew they were prone to forget God. He knew all the miracles that had been wrought, would either be attributed to natural causes, or pass out of their minds like a morning dream or a night vision. Hence the propriety of enforcing the exhortation, "Thou shalt remember all the way which the Lord thy God led thee, these forty years, to humble thee to know what was in thine heart, whether thou wouldest keep his commandments or no." In fact, their whole history is but a series of rebellions against God and his government, and peculiarly striking manifestations of God's mercy toward them, when under the most appalling circumstances; circumstances under which *no arm* but his could save them. We can but admire the pathos with which he recounts, in the hearing of the children of Israel, those miraculous occurrences which would but serve to teach them humility and a firm reliance on their great and bountiful Benfactor for their future support and protection.

We also admire the goodness of God in humbling them and teaching them their dependence on him. Whenever they rebelled against him he afflicted or suffered the enemy to afflict them, until they as a nation were suitably humbled and taught their dependence. Although the sacred penman has said that he humbled Israel to prove him, to know what was in his heart, yet we are not to understand from this expression, that he himself did not know, that he did not understand what was in man. These several trials of his fidelity were the exhibitions of the depravity of the human heart, and were evincive, to themselves when they reflected on their own conduct, of any thing but gratitude for favors received. When under chastisements, Israel re-

flected and repented, and God forgave him, but the great God was not enlightened by the experiment; although he says he did what he did to prove him, whether he would keep his commandments or no. We believe him to be the author of man's existence, that he is infinite in wisdom, knowledge and understanding, and that with him, there exists no doubt or contingency relative to the future more than *with* us relative to the occurrences of yesterday that passed under our own observation. Why then this form of expression as if it were doubtful in the mind of Jehovah whether Israel would obey or disobey? From the nature of the case we infer that he has proved Israel to show him his own folly and weakness, that he might learn obedience by the things which he suffered, and humility and gratitude by the frequent miraculous interpositions of his providence in their temporal salvation. Nothing but a miracle could sustain such a concourse of people in a wilderness forty years. Nothing but a miracle could deliver them from the power of their enemies as they passed through, to the promised land. It would appear, in that, as if the God of heaven determined to show his people the necessity of obeying all his commands and walking uprightly before him: that all their trials, all their afflictions were to prove to *them*, not to him, that they were weak, irresolute and inconstant in their faith and practice of obedience. Hence says the inspired writer, "he humbled thee and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know, that he might make *thee* know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Here mark the expression, that he might make *thee* know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, &c.

By this form of expression two prominent or leading ideas strike the mind nearly at the same time: and first, we justly infer that the God of heaven had spoken to that people or that nation, and that there was no doubt on the mind of the writer of the truth of what he was penning, and that he considered the fact equally well established in the minds of his brethren. For we do not find him entering into a labored train of reasoning to prove the position but, rather assumes it as a postulate, or an admitted fact, then labors with them and exhorts them accordingly.

Hence, he says, in reference to their miraculous sustentation in the wilderness and during their journeyings from Egypt, "that he might make *thee* know that man doth not live by bread only but by every word that proceedeth out of the mouth of the Lord." They needed not this point fortified or established by proof more conclusive than they had already witnessed. They needed but a word to remind them of his terible magesty at Sinai's mount when he spake to them out of the cloud, giving them the law by which they should be governed, and also the direful consequences of disobedience and deriliction of duty. They were to live by his word, by *every* word that proceeded out of his mouth. Here we remark that he caused Moses to make his words a matter of record, that they might be known and understood by succeeding ages and generations.—They were to be the rule and guide of their faith and practice. They were to *believe* them; they were to understand them as they were communicated, they were to live by them. But, negatively, we are not to understand that the word of God alone, satisfies the demand of a craving appetite for temporal food, imparts animal nutriment to the body or well oxygenated air to the lungs; yet we *do* understand that the words of God are truly (as said the Savior,) Spirit and life, and that a cordial belief and hearty reception of them, prepare the mind of man for the rational enjoyment of the life that now is, and the only sure hope of that which is to come. Again negatively, we are not to understand that the words of the Lord are to be lightly esteemed, to be treated with neglect, disrespect or levity, but to be received as the man of our counsel, the rule and guide of our faith and practice.—Again we are not to understand that any of the plans or purposes of Jehovah fail, but are all stamped with permanency and durability as with the finger of their divine Author. Not only are they given or spoken for our in-

struction in righteousness at the time they are given or spoken, but they permanently and positively, secure the greatest quantum of human happiness to all, *so far* and *so long* as they give heed to them.

The history of Israel's rebellions,' is but a history of his sufferings in consequence of his refusing to live by every word that proceeded out of the mouth of the Lord. It ought to serve as a beacon and way mark to light us through the chequered scene that surrounds us: and this it will *never* do, unless we give heed to it. The Lord has spoken in vain, the history of Israels, rebellion is recorded in vain, experience is vain, preaching is vain, hope is illusory and faith the mere fiction of a disordered imagination, if the word of the Lord be not sure, and all the promises of God yea and Amen.—Here we remark that the Lord never spake to man, or revealed himself to the sons of men, except for their benefit, and his own glory. The frequent departure of the children of Israel from the law and the testimony given them shows, first, the great ingratitude of man to his Maker and his proneness to forget God, his Benefactor.

That the greatest miracles the most sublime truths, the most interesting scenes, and most soul stiring exhibitions of God's mercy, never made that deep and abiding impression upon the mind of man, which was necessary, to permanently and constantly ensure obedience to his word. All past history goes to prove this one fact relative to the compliance of mankind as a whole to the word of the Lord, they are prone to go astray and substitute their own, for the word of the Lord.—In fact we are ready when we reflect on our own past life, as well as on the life of others, to exclaim—how little have we to reproach each other with inconstancy, and who is prepared, from being "without sin, to cast the first stone!" How appropriate the sentiment of the poet to mankind,

"How weak and irresolute is man,
The purpose of to day,
Woven with pains into his plans,
Which to morrow rends away."

The second and all important idea which strikes our minds as growing out of our text is that, of living *to* God, living *for* God, living by faith on the Son of God, and living in the rational, lawful hnjoyment of all the temporal blessings with which we are surrounded. Temporal food is necessary to nourish and support the mortal body, give it health and vigor; so is the word of the Lord to give health and vigor to the soul, to animate and cheer it, to mitigate the sufferings and sorrows that "flesh is heir to" and double the joys of human life.

Again if the word of the Lord were constantly changing, who would rely upon it; where would be its security? Who would say in him is no variableness or shadow of turning? Although his ways are inscrutable and past finding out, and his purposes known to himself, yet his word to the children of men is truth and *can* be *known* and understood, or he has spoken in vain.

Again he, the great God is called our father, as well as our preserver and bountiful benefactor: what fond endearments, what tender ties are not associated with the expression our Father? What then, shall we not hope in the sincerity, and permanency of the word and promises of God? Shall we not love him, shall we not serve him with perfect hearts and willing minds?

We do know that the word of the Lord is a savor of life unto life, or of death unto death; that it enhances the happiness of all who truly believe in it and live by it, and aggravates the misery of all who disobey and disregard it. Therefore, the sacred penman could say, destruction and misery are in the way of the ungodly; but "great peace have they that love thy law and nothing shall offend them."—Ed.

SYNOPSIS OF THE CURRENT NEWS.

From our latest advice from England we learn, that there was dissatisfaction amoug some of the members of parliament, relative to some of the past acts of government concerning the pressure in the money market, the repeated failures among commercial men, attribnting much of the distress to the bad faith, and vaccilating course taken by the constituted authorities. One failure after another takes place, and when a large house stops payment for some two five or ten millions, numerous othher houses are affected by it, besides thousands and tens of thou-

sands of individuals that are involved in the consequences. But money matters, from the latest sources of information, we are led to the belief, are a little more easy in England than they were, particularly, as far as the great American houses are concerned; owing perhaps to the shipments of specie that have been made from this country by the American Merchants within the few months past. Much of that article has certainly left our shores within a little time. Much has been received by merchants in New Orleans from the south, and much been brought from Europe by passengers into our eastern cities; so that we may not have suffered so great a diminution in the sum total, as from a cursory view appeared.

The internal and external affairs of France remain about as they were at our last advices.

Spain is yet in a state of intestine war and wasting her own men and means.

From the Pacifiic, we learn, that the Chilian Government is preparing an expedition, consisting of land and naval forces, to go aginst Peru. We infer from the accounts we have read, that there is much disaffection with the Peruvians, and the invading army calculate they shall be joined by a great portion of the Peruvian troops.

We have no news from Texas of an interesting nature since our last. Our southern border war, is not yet closed, nor is it very formidable to any but our more extreme southern frontier settlements.

Politicians are busily engaged in devising plans for the relief of the pressure iu the money market of our country and thereby secure, or soon gain the best offices in the gift of the people. One party appear to have taxed or be taxing all their powers, to devise, invent or bring forward some system, by shifts or temporizing expedients, to maiutain their consistency, in their crusade against banks, relieve the country, and retain their power with the people. The minority contend that the course of experiments the currency has undergone, has brought the present distress upon the country: that past history reflects suffiicient light on this subject, and should rather be consulted than what they are pleased to term visionary theory. We are not pleased with distress when it may be avoided or remedied, but we are pleased, since it does exist, that there is a free discussion on the subject, and trust, that truth will be elicited. We do hope that the sentiment of Mr. Jefferson will in this case be verified, that error could or would do little injury if reason were left free to combat it.

We have two full columns of a mammoth sheet of August tenth, containing extracts from papers or other authentic sources of information from 23 of the 26 United States, and all agree that crops were never so universally good as at present. The early crops are nearly secured, and the weather never more favorable, to mature the later crops.

Well may we exclaim, the Lord is kind, merciful and benevolent notwithstanding the weakness and ingratitude of the children of men.

Crimes of all grades, from those of the most trifling nature, to those of the deepest die, as well as casualties of all kinds, continue as usual, to occupy a very considerable space in all public journals.

We believe our own cities and country, are generally as healthy as at any time before since their settlement, at the same season of the year.

We learn from the extract of a letter from Guatamala (Central America) that the Cholera was raging in that city and country in its most malignant form. Three thousand three hundred had fallen victims to it. In San Salvador 4600 had fallen. Surely the destroyer is among the works of God.

Ed.

Proceedings of a Conference of the Church of Latter Day Saints, convened by special apointment, at Portland, District of Johnstown, U. C. June 10, 1837.

The number of official members present were thirteen elders, five priests, eight teachers and six deacons. The Conference opened by prayer by elder Woodruff. On motion of elder Blakeslee, seconded by elder Woodruff, elder John E. Page was elected President, William A. Weston Secretary, and John Hughs assistant, when an appeal was presented by William B. Simmons and from the acknowledgement of certain items in said appeal, it was conclusive in the minds of the

presiding elders, and from an exhortation given by the president of the facts, it was accordingly voted that he had no cause of action. The minutes of the Bedford, and Bathurst branches were presented, read and approved:— On the evidence of three witnesses of the Bedford branch, it was declared that Johnathan Houghton had denied the faith, he was accordingly voted out of the church of Latter Day Saints.— Conference adjourned for one hour. Met according to adjournment and opened by prayer by elder Arza Adams. The president addressed the congregation from 3rd Jeremiah, from which was delivered an appropriate address on the gathering of the saints, and by what means. Motioned and carried that elders, Draper and Woodruff be the officiating elders to ordain the different officers in the different branches of the church of Latter Day Saints. There were ordained at this conference seven elders, nine priests, eleven teachers and five deacons.— 11th June, Lords day A. M. service, elder Wilford Woodruff spoke from 2 Corinthians 4th chapt. 3d and 4th verses. P. M. service by elder Page, Hebrews 5th chapter 4th verse.

Conference adjourned this 11 June, 1837, sine die.

JOHN E. PAGE Pres't.
Wm. A. WESTON, }
JOHN HUGHS, } Clerks.

There are 73 members in good standing in West Bastord branch, 50 in the Bedford branch, 58 in the Bathurst branch. Total of the three branches - - - 180.

North Bathurst branch, East Bastord branch, Williamsbury branch, Luds branch and South Crosby branch, there remains in all in good standing, 120, total, - - 300.

The Lord truly crowned the above conference with his holy Spirit, poured out upon the brethren and sisters to the great joy and comfort of all the saints: There were five baptized on this conference occasion, making in all 305 being the fruits of the labors of elder James Blakeslee and myself in the last thirteen months.

JOHN E. PAGE.
W. A. COWDERY Editor.

A prospectus for a new paper, to be issued from this office, is inserted in this, and will also appear in our next, which closes the present volume of the Messenger and Advocate, and will also close our editorial labors, perhaps forever. Our numerous patrons will consider the necessity and importance of forwarding all arrearages, if any be due us, and their money and address, for the new paper.

P. S. The new paper will be sent to the subscribers of the M. & A. who have paid in advance, unless other directions shall be given.—Ed.

Minutes of a Conferenee of the elders of the church of Latter Day Saints, held in Lyman, Grafton Co.— N. H. on the 26 *and* 27 *of Aug.* 1837.

Agreeable to previous appointment the elders and church assembled at ½ past 10 A. M. at the house of brother Zadock Parker, and proceeded to organize said confernnce which was as follows, elder A. B. Fuller was called to the Chair, elder James C.— Snow was duly elected Clerk by the unanimous voice of the conference.— The meeting was opened by singing, the throne of grace was then addressed by the Chairman, and after a few preliminary remarks the elders were called upon to express their faith and their manner of teaching which was done to the etire satisfaction of the council.

Elder Butler was then called upon to represent the branch of the church at Underhill, Vt. which consists of 18 members in good standing; *also* represented a branch in Jay, Vt. which consists of 12 members in good standing. Elder W. Farr represented a branch of 12 members in Charleston, Vt. Elder D. Richardson represented a branch in Franconia, N. H. consisting of 5 members. Brother Zadock Parker represented the Lyman branch in N. H. containing 16 members. Elder J. C. Snow represents a branch in the town of Campton, L. Canada containing 10 members. *Also* St. Johnsbury branch, Vt. containing 9 members. Artimus W. Lockling priest, represented Lyndon branch Vt. containing 15 members, the above named branches are all in good standing. Conference then adjourned one hour.

Met again pursuant to adjournment; conference opened by singing. The throne of grace was addressed by the Chairman, who then proceeded to give such instrnction as the holy Spirit manifested. The subject of the word of

wisdom was introduced and after many able remarks from the Chair, and elders J. C. Snow, W. Farr and A.—Butler the conference unanimously voted to abide by the word of wisdom excepting two, and they felt determined to try. Many important instructions were given concerning the gathering by the chairman and elders present.—Brother Zadock Parker was then chosen by the unanimous vote of the conference to preside over the branch of the church in Lyman, Grafton county, N. H. Brother Artimus W. Lockling priest was duly elected to preside over the branch in Lyndon, Vt. Caldonia county, by the unanimous voice of the conference.

Elder J. C. Snow then explained the nature and order of the Priesthood. Broths. Parker & Lockling were then set apart by the laying on of hands by the Chairman and Clerk of the conference. Good order and much union prevailed throughout the conference; sung a hymn and the Spirit of the Lord rested down upon the congregation.—The conference was then dismissed by pronouncing the Saviors benediction. Sunday at half past ten met at the meeting house in the east part of Lyman for public preaching; a large congregation assembled who was addressed by elder Fuller and followed by elder W. Farr who gave a short exhortation; intermission of half an hour, congregation again assembled and were addressed by elder J. C. Snow from the subject of the book of Mormon, the Spirit of the Lord rested down upon the elders, and a good Spirit seemed to prevail throughout the congregation.

AMOS B. FULLER, Ch'n
JAMES C. SNOW, Clerk.

CAUTION.

To the brethren and friends of the church of Latter Day Saints, I am disposed to say a word relative to the bills of the Kirtland Safety Society Bank. I hereby warn them to beware of speculators, renegadoes and gamblers, who are duping the unsuspecting and the unwary, by palming upon them, those bills, which are ot no worth, here. I discountenance and disapprove of any and all such practices. I know them to be detrimental to the best interests of society, as well as to the principles of religion.

JOSEPH SMITH Jun,

HYMENEAL.

MARRIED, in this town on the 20th Instant, by Elder Brigham Youngs, Elder Wm. Parks of Euclid Cayahoga Co. O. to Mrs. MILISSENT OSBORN, of this place.

Also on the 23rd Inst. by Oliver Cowdery Esq. AMOS R. ORTON to Miss. DORCAS SEEKINS both of this place.

WISE and good men have attempted to present an artificial arrangement of the several events recorded in the history of our Lord and Savior Jesus Christ, or what they call a *Harmony of the Gospel.* It is both a pleasing and an useful amusement to ascertain the dates and to settle the order of events; and labors of this kind merit high commendation. But the native majesty and simplicity of scripture stand in no need of artificial arrangement. The whole spiritual building is august and venerable, and each particular part has its peculiar beauty and excellency. To be assured that such things were done, is of infinitely higher importance than to determine the exact series of succession. Every line of the history of Christ is a radiant display of divine perfection; every step he takes leaves an impress of benignity behind it. It was predicted conscerning him, that he should be "a man of sorrows and acquainted with grief." But it was likewise predicted that he should "see of the travail of his soul and be satisfied." The words which have been read contain the accomplishment of this last prophecy. In all our affliction he was afflicted; let us weep with him: and when he "rejoices in spirit," let us also "rejoice with joy unspeakable and full of glory; receiving the end of our faith, even the salvation of our souls."—*Hunter.*

ERRATUM.

Our readers will please correct a mistake, made in the date of a letter inserted in the July paper from President W. W. Phelps. It now bares date May 7th, whereas it should be July 7th.

MESSENGER AND STAR,
Bound together, or in separate volumes can be had at this office.

LATTER DAY SAINTS'
MESSENGER AND ADVOCATE.

VOL. III. NO. 12.] KIRTLAND, OHIO, SEPTEMBER, 1837. [Whole No. 36.

Communications.

We have thought best, in order to give general and extensive circulation, to the Bishop's appeal to the churches and the benevolence of individuals abroad, to give it a conspicuous place in our paper. We might comment upon it lengthily ourselves, but, we deemed such a course unnecessary, and rather offering an insult to the judgement and good sense of our readers, so long as the memorial itself can be presented before them entire for their perusal.

Our readers will notice it particularly and, no doubt, compare the object therein set forth with the requisitions of scripture, the duty of the saints, as such, and act with reference, to the object of the memorial or appeal, as their own better judgement shall dictate.

Although we had thought not best to hazard an opinion of our own on this subject, but we will so far deviate from the course we intended to pursue, as to say, that it is a subject intimately connected with religion, and it is admitted by almost all, if religion be what its votaries and the scriptures say it is, all important, and worthy your sincere and prayerful attention, then give heed to the appeal, and suffer it not to be made in vain.—ED.

Kirtland, Sept. 18, 1837.

To the Saints scattered abroad, the Bishop and his Counselors of Kirtland send greeting.

WHEREAS the church in Kirtland has taken into consideration the affairs of the Latter Day Saints in general, having opportunities of making themselves acquainted with the situation of the Saints throughout the continent, together, with the very flattering prospects of the prosperity of the cause of God in our land. And also of the peculiar condition of the city of Kirtland, which is a kind of first fruits of the cities, which the Lord has began to build unto himself in these last days. It has been deemed of great importance to the prosperity of the cause of truth in general, that the Bishop and his counselors send abroad this their memorial to all the saints throughout the land, as well as to all well-wishers to the cause of Zion, in this our most happy country.

It is a fact well known, that the saints in the city of Kirtland have been called to endure a great fight of affliction for the truth's sake; and to bear a heavy burden in order that the foundation of the kingdom of God might be laid on a sure and certain bases, so that the prophetic vision of Daniel might most certainly be fulfilled. That this kingdom might break in pieces all other kingdoms, and stand forever.

The exertions of the enemy to prevent this have been very great, and through their great exertions, they have given to the saints great trouble, and caused them much expense.—In addition to this, they have had to publish the word of the Lord, which has been attended with great expense: these together with building the house of the Lord, have embarrassed them very much; for when subscriptions failed, they went on and accomplished the work of building the house themselves, plighting all that they had,

property, credit, and character, and by these means accomplished this great work which is the wonder and admiration of the world.

This they have done in faith believing that as the multitude of saints increased, that their liberality would abound towards those who regarding nothing but the salvation of the world, have thus exposed themselves to ruin, in order that the work of the gathering might not fail.

And besides all this, there have been a large number of poor who have had to receive assistance from the donations of the church, which have tended to increase its embarrassments. And now so numerous are the saints grown, that it is impracticable for them all to gather to the places which are now appointed for this purpose.

The church of Kirtland has, therefore, required at the hand of our beloved brethren Joseph Smith jun. and Sidney Rigdon; (men who have not thought their lives dear unto them, in order that the cause of God might be established,) Presidents, whom God has appointed to preside over the whole church, and the persons to whom this work belongs, that they should go forth, and lay off other stakes of Zion or places of gathering, so that the poor may have a place of refuge, or places of refuge, in the day of tribulation which is coming swiftly on the earth.

All these things will be attended with expense.

Feeling ourselves under great responsipility by virtue of our office and calling in the church of God, we present this our memorial to all the saints, making a most solemn appeal to the feelings, benevolence, and philanthropy, of all the saints into whose hands this our memorial comes, in faith and confidence, that this appeal will not be made in vain.

It is the fixed purpose of our God, and has been so from the beginning, as appears by the testimony of the ancient prophets, that the great work of the last days was to be accomplished by the tithing of his saints. The saints were required to bring their tithes into the store house, and after that, not before, they were to look for a blessing that there should not be room enough to receive it. See Malachi 3rd chapter 10th verse.

Our appeal then to the saints is founded on the best of testimony, that which no saint will feel to gainsay, but rejoice to obey. The saint of God will rejoice in all that the Lord does, and in doing all that the Lord requres.

The sacrafice of righteousness which the Lord requires will be offered with a willing heart, and ready mind, and with great joy, because they are counted worthy to offer up cacrifice for his name.

In making this appeal to the benevolence of the saints of God, we do not only take into consideration the situation of the poor, the embarrassments of the stake of Kirtland; but also their own interest; for evry saint has an equal interest

in building up of the Zion of our God; for it is after the Lord has built up Zion, that he will appear in his glory.—Psalms 102:16. We all look for the appearing of the great God, and our Savior Jesus Christ; but we shall look in vain, until Zion is built; for Zion is to be the dwelling place of our God when he comes.—Joel 3:21. Any one who will read this chapter with attention, will see that it treats of the last days, and of the Zion of the last days.

How then is the Lord to dwell in Zion, if Zion is not built up? This question we leave the saints to answer.—The salvation of the saints one and all depends on the building up of Zion; for without this there is no salvation; for deliverance in the last days is found in Zion, and in Jerusalem, and in the remnant whom the Lord our God shall call, or in other words, in the stakes which he shall appoint.—Joel 2:32.

It is in Zion where the Lord is to create upon every dwelling place, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night. It is upon the glory of Zion, that there will be a defense. It is in Zion that there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain, Isaiah 4:5,6. It is upon the walls of Zion, where the watchman shall see eye to eye Isaiah 52:8.

Whatever is glorious.—Whatever is desirable—Whatever pertains to salvation, either temporal or spiritual. Our hopes, our expectations, our glory and our reward, all depend on our building up Zion according to the testimony of the prophets. For unless Zion is built: our hopes perish, our expectations fail, our prospects are blasted, our salvation withers, and God will come and smite the whole earth with a curse.

Hear then O ye saints of the last days! and let this our appeal have a favorable reception among you. Let every saint consider well the nature of his calling in the last days, and the great responsibility which rests upon him or her, as one to whom God has revealed his will, and make haste not only to the relief of Kirtland, but also to the building up of Zion.

Let every man, and every woman, give heed the very instant that they embrace the gospel, and exert themselves with energy to send on means to build up Zion: for our God bids us to haste the building of the city, saying, the time has come when the city must be pushed forward with unceasing exertions; for, behold, the day of calamity draweth nigh, and unless the saints speed the building of the city, they will not escape. Be admonished then O ye saints! and let not covetousness, which is idolitry, nor worldly ambition hinder you; but gather up your gold and your silver, and all the means you have, and send on to the saints who are en-

gaged in this great work of building the zion of our God, that there may be a place of refuge for you, and for your children in the day of God's vengeance, when he shall come down on Idumea, or the world, in his fury, and stamp them down in his wrath, and none shall escape, but the inhabitants of zion.

What we say unto one, we say unto all, haste—haste—and delay not; for the hour of desolation does not linger, and with all the power that the saints have, and with all the diligence they can use, they will scarcely escape.

The time is not far distant, when some of those who now deride and mock the saints for devoting their all to build up the zion of God, will bless their name, for having provided a city of refuge, for them and their children, regardless of the ravings of ungodly priests, and the mockings of a stupid and ignorant people.

In the confidence which we have in the good sense and righteous principles of the multitude of the saints, we send this our memorial in the name of our master Jesus; believing that this appeal will be received with great kindness, and will be attended to with untiring perseverence, until the object for which it has been sent shall be accomplished.

And may the God of all grace, pour out his richest blessings on your heads, and crown you with abundance, that the zion of our God may flourish, and cease not, until the righteousness thereof shall go forth as the light, and the salvation thereof as a lamp which burneth, is the prayer of your brethren in Christ Jesus.

N. K. WHITNEY,
R. CAHOON.
V. KNIGHT,

Palmyra Portage Co. Ohio, Sept. 14th, 1837.

Bro. W. A. Cowdery:

I improve a few moments to communicate to you some knowledge of my travels, together with a sketch of my labors the present season. I left Kirtland in company with elder G. W. Meeks to go to the South, we bent our course to West Township, Columbiana Co. in order to attend a conference previously appointed: when we arrived at that place we found elder L. Barns and several other traveling elders. Elder Barns had been preaching some few days previous and baptized several. On Friday, the first day of the conference, we attended to setling some difficulty in the church, and on Saturday and Sunday we preached to the people. On Sunday three came forward and were baptized by elder Barns; On Monday we again met to finish our conference, after which the several elders went into different parts in the adjoining towns to preach where the door was already opened. There were at, and near the conference somewhere, I believe, not far from twelve baptized in the vicinity of this place. Elder Meeks and myself continued together sometime and preached in the towns round about where there were calls, but more especially in the township of Salem, where we continued several weeks and laid before the people, the gospel of Jesus Christ according to our several abilities: and we reasoned with them in plainness, both in public and in private, and showed them the work the Lord had set his hand to do in this age of the world. We found some friendly and believing, yea almost persuaded to be saints, but the cross being so great, together with the many false reports that were put in circulation (for we met with no small opposition from priests and people)

hindered them from obeying the truth. We after having discharged our duty faithfully, left the place and returned as far as Milton township, Trumbull Co. We found a door opened for preaching and left an appointment at the Christian meeting house near by Mr. James Winans'. It happened now that I was left destitute of a fellow laboier and had to stem the current of opposition alone, however, I went forth alone trusting in God and proclaimed the glorious gospel of the Son of God to a large congregation, in the fore part of the day, and after having dismissed the congregation and appointed the hour for preaching to commence again, one Joseph Pierce, a Christian preacher, arose and claimed the house. So I thought it was best not to have any further difficulty with the man—therefore I told the people rather than be disappointed as I had come something like fifty miles to preach to them, we would go a short distance to the grove, accordingly I went to the place appointed and the people followed except a few who tarried with the preacher, but they did not continue their meeting long but broke and joined ours. After having got through with my subject I gave an appointment for the next day at 4 o'clock, & then dismissed the congregation. The next day met with the people and was blest with a good degree of liberty in addressing the congregation after which, we repaired to the water where I had the privilegé of leading two willing souls into the waters of baptism. I then left an appointment to preach again in two weeks and returned home, I have since continued preaching in other towns, and in the fore mentioned place till the present time, and have baptized in all seven, there has been eight others baptized in this section by elder Snow.

S. B. STODDARD.

ANCIENT HISTORY.—No. 8.

The Republic of Athens

On the abolition of the regal officer at Athens, the change of the constitution was more nominal than real.—The archonship was, during three centuries a perpetual and hereditary magistracy. In the year 754 A. C. it become decennial, or elective once in ten years. In 648 the archons were anually elected, were nine in number and were of equal power. These changes convulsed the people, and helped to render their condition, miserable.

Draco, an archon, in the 724 A. C. projected a reform in the constitution of his country, and thought to repress disorders by the extreme severity of penal laws. But his talents and popularity were unequal to the task he had undertaken.

Solon, an illustrious Athenian, was elevated to the dignity of archon in 594 A. C. and was entrusted by his countrymen with the important task of forming a new form of government.—He possessed extensive knowledge, but wanted that intrepidity of mind that was necessary to characterize a great statesman.

The people claimed the sovereign power, and they received it. The rich demanded offices and dignities.—The citizens were divided into four classes according to the measure of their wealth. To the three first classes belonged the offices, but the fourth class were more numerous than all the others, had an equal right of sufferage, and consequently decided every question.

Solon introduced a Senate consisting of 400, which was afterwards increased to five, and even to 600, in which body all measures must originate and undergo a diecussion before they could be brought before the people.

He had a court called the court of Areopagus to whom he committed the guardianship of the laws and the power of enforcing them. This may properly be styled their judicary. This court and the senate operated as a check on the popular assemblies. But notwithstanding, these checks, demagogues never failed to corrupt the popular will, to whom the ultimate decision was referred, and turn it to their own advantage.

The Athenian laws relating to debtors were mild and equitable, and so were those regulating the treatment of slaves.

One most iniquitous and absurd peculiarity of the Athenian government was the practice of *ostracism* as it was called which consisted, in a ballot of all the citizens, on which each wrote down the name of such individual, as he thought most obnoxious to censure; the person thus marked out by the greatest number of voices, though ac-

cused of no crime, was banished for ten years.

This law, as may readily be supposed, gave every factious demagogue an opportunity to inflame the public mind against some of the most virtuous citizens, who stood, or whom they fancied stood in their way, and their treatment towards them looked like base ingratitude.

The manners of the Athenians formed a striking contrast with the Lacedemonians. The Athenians cultivated the arts, but the Lacedemonians despised the arts and all who cultivated them.

The Athenians cultivated peace, and aimed at the refined enjoyment of civilized life. Sparta was strictly a military establishment. Luxury was the character of the Athenian, and frugality of the Spartan. Both were zealous of their liberties and both were equally brave in war The courage of the Spartan sprang from constitutional ferocity; that of the Athenian from a principle of honor.

The Spartan government acquired solidity, while the rest of Greece was torn by domestic factions.

Athens passed through the vicissitudes of war and peace monarchy and democracy, till it was involved in a war with Persia.—This will end our extracts from history, passing over many important events, we intended to bring our notes down through ancient, to the commencement of modern history, the fall of the Western empire of the Romans and the subjugrtion of Italy by the Lombards, but we close.

To the inhabitants of Milton and Palmyra, Portage county Ohio:

Having learned from a respectable source that rumors were afloat and had gained some credence in your towns, that were derogatory to the characters of Joseph Smith Jr. and the family of Sidney Rigdon We therefore deemed it our duty to say in defence of injured innocence, that we have the best of reasons for saying, that the reports to which we have alluded, are without any foundation in truth. Since our acquaintance with J. Smith Jr. there has been the strongest ties of friendship existing between himself and S. Rigdon. And we hazard nothing in saying, were those reports true that must have originated in your vicinity, the bonds of friendship would have been severed forever, between them. We are fully sensible, and are willing, as far as the character of J.—Smith Jr. is concerned, (his enemies themselves in this place being judges) to pronounce the whole a sheer fabrication.

Relative to the family of Sidney Rigdon, we have to say, that it is large, consisting mostly of females, young innocent, unsuspecting, without reproach and for ought we know, above suspicion.—Ed.

SYNOPSIS OF THE CURRENT NEWS OF THE DAY.

FOREIGN.

The foreign money market is getting a little more easy than it has been, and it is to be hoped the relief will be permanent. Some fears are entertained, however, that the present presure in the money affairs of this country will prevent the American Merchants from ordering as heavy bills of goods as usual, and thereby indirectly throw some of their operatives out of employ.

It is expected that the cotton growers in the Southern States will be able to take up the drafts drawn on the American houses in England and in so doing prevent so great a draw of the precious metals as was anticipated. The cotton crop it is satd, looks promising.

DOMESTIC.

The sentiments in the Presidents Message relative to the relief that may be afforded by congress its present session, have cast a gloom over some of the fond anticipations of many commercial men, while there are others who receive it with a smile, of approbation.

From the returns of elections recently held, it appears that the popularity of the present ruling party in the national legislature, is rather on the wane. If something be done at the present session of Congress, that will afford relief or even promise it, (we mean that which is sound judicious & permanent) to the money market of our country, the administration party will very soon retrieve all that it has lost, and become diservedly popular.

Bread stuffs of all kinds are a shade lower than they were a few weeks since, but are yet high considering the quantity raised and the scarcity of money to purchase them.

The crops throughout the States are generally good as far as we have correctly ascertained. Vegetation has not yet suffered by frost in this section, and present appearances warrant us in the belief that, the corn crops as well as all others, that depend on a long season, to bring them to maturity, will not suffer.

Surely the lord is bountiful notwithstanding man's ingratitude.

We had almost forgotten to mention that recent accounts from Sicily and Naples, warrant us in saying that the cholera rages there to an alarming degree.

War rages in some parts of our world so that the destroyer is still among the works of God. "Ambition and pestilence seem deputed by death to do the work of age and toss him twice ten thousand at a meal."

Messenger and Advocate.

W. A. COWDERY, Editor.

KIRTLAND, OHIO, SEPT. 1837.

A book has recently been put into our hands by elder P. P. Pratt, perporting to be a voice of warning and instruction to all people. We have read his preface, and about one hundred and forty pages of his book. We find it written in a style peculiar to the author, not eloquent but without ambiguity, strong, bold, and expressive.

From reading the work now before us, one would readily conclude the author to be much more accustomed to extemporaneous, than written discourses.

We can discover an evident improvement in style as we proceed in the review of the work.

The book is divided into chapters on different subjects, and yet so connected as to present, at once a concatenation of reasoning, on the one, all important subject, religion, evincive at the same time, of a mind laboring for the truth, closly trained to biblical reading, discriminating, retentive, making deductions, and conclusions from premises, which, few, perhaps, can gainsay or successfully resist.

The first chapter occupies nearly fifty pages, and is on the subject of prophecy already fulfilled.

The author in this chapter, brings forward the outlines or leading features of nearly all the prophetic writings, penned in what are commonly denominated the old testament scriptures, that are already fulfilled, proving the literal fulfilment from scripture testimony. He shows very conclusively, not only the literal fulfilment of scripture prophesy, from scripture testimony, but from profane history, which is read and received without controversy.

Our author reasons from analogy drawing inferences and conclusions from the nature and character of God, his manifest good will to man, as shown in all the divine communications; that the sole, or at least, apparent object of all revelation, all prophecy, is the benefit, the salvation of man. Speaking of prophecy, that he may be suitably impressed with the nature and character of God, and of the great and grand events that are to transpire in unborn time, and the effect, a belief or disbelief of the truth, these prophecies will have on the human family: he shows their entire uselessness, unless they express what they purport to express, and that they are no revelations unless they can be understood literally in the language in which they are written.

The second chapter, is on the subject of prophecy yet to be fulfilled.—

Our author has occupied about forty pages in this chapter, bringing to view sometimes, in a condensed form, some of the important events spoken of by the ancient prophets, and sometimes they are brought forward singly. In bringing to view these sublime accounts, our author has not shunned to declare his own sentiments, but at suitable periods has introduced them and enforced them, drawing inferences from just premises, and arriving at conclusions from a logical train of reasoning, that few, very few, will be able to satisfactorially disprove.

He speaks of the modern mode of interpreting the prophecies, by spiritualizing, in a style not to say vulgar, rude, or ridiculous, but clear, conclusive and in some instances, bordering on severity. He attributes the diversity of sentiments that obtain, on religious subjects, to an entire lack of the Holy Ghost, that spirit, that leads into all truth, and full scope being given to spiritualizing, or each sect and party putting such a construction upon the prophecies and upon the scriptures gen-

erally, as suits his own purposes or feelings, without refrence to the meaning of words, or the construction of the language in which the scriptures are written.

He has not attempted to fortify any of his positions against the attacks of infidelity, but has addressed his reasonings, and arguments, to the moral sense of a professing christian commununity. He admits that most men profess to believe the bible, and yet asserts, that no man ever yet believed it without believeing and expecting that great and glorious events are to transpire in the last days. On the same page where we find this idea, he hazards an opinion that a believer in the bible, would be something, which very few men have ever seen, in this generation with all its boasted religion. We presume our anthor, in this last assertion, means, to speak comparitively, for we have no doubt, *he* believes in the literal fulfilment of the prophecies as much as in the events that have already transpired, and are numbered among things that have been. It is truly, as he has said, a great disgrace not to believe the bible, but it is surely a greater one, to believe in its literal fulfilment, or that the great things therin recorded as predictions, will surely come to pass. He attributes the persecution he has received, and still receives, to his firm belief and diligent teaching, the plain legitimate meaning of the scriptures.

In the second chapter, of which we are now speaking, he treats of the gathering of Israel, and cites some of the more prominent passages, on the subject, from among the different ancient prophets, in a way that it would seem that one must be deaf to the voice of reason and common sense, not to conclude, that Israel is yet to be gathered. Connected with this subject, is that of revelation, miracles and the gifts of the gospel, under the renewal of the covenant; and the confering of the priesthood, the only proper authority, through which spiritual gifts are received and conferred- He treats the idea as a preposterous one, that the great events that are to transpire, will ever transpire, without miracles, signs and wonders, therefore, the creeds, crafts, and doctrines of men will utterly fail.

The third chapter comprizes about twenty five pages and is on the subject of the kingdom of God. It speaks of the powers, blessings and privileges of the kingdom of God, as being peculiar to itself, and diverse from all other kingdoms, not only so, but such as no other kingdom or people except the people of that kingdom, ever can, or ever will, enjoy. When speaking of the kingdom of God, he wishes it distinctly understood, that he means his organized kingdom on the earth.

He mentions four things as indispensible to constitute a kingdom, either in heaven or on the earth. First there must be a king: second, officers commissioned and duly qualified, to execute the laws of the king: third, a code of laws by which the citizens are governed; and fourthly subjects who are governed. He takes a cursory view of the setting up of the kingdom of God on earth in the apostle's days, and then speaks of the effects produced by it, as well on those who embraced it, as on those among whom they dwelt.— It is plain from the transactions of the apostles, during that eventful period, that the principles, ordinances and precepts of those eminent servants of the Most High, were their ruling motives of action, and swelled the tide of enmity and hatred that existed, and eventually produced their martyrdom.

The fourth chapther contains something less than twenty pages, and is on the subject of the book of Mormon, and the origin of the American Indians.— Our author gives a succinct account of the place where, and the time when, the Book of Mormon was introduced to the world and urged upon it as a sacred record. He speaks of the testimony of the witnesses to its divine authenticity, and its perfect agreement in principle, with the leading features of the old and new testament.

Speaking of the Aborigines of America, he makes it appear pretty plausibly, that they are no less than the literal deacendants of Ephraim, and will eventually believe and embrace the gospel. The children of Ephraim and Judah will unite in the gathering of Israel. He speaks also of the effects of the coming forth of the Book of Mormon on those who believe and embrace it as a sacred record, making it appear very conclusively that they are in no wise dissimilar to the effects of the gospel, in the days of the apostles.

In this chapter he incidentally touches upon the power and authorty of the priesthood; showing plainly without this power and this authority, none are authorized to preach, and none need expect the gifts of the gospel as anciently enjoyed without the same priesthood.

The fifth chapter, purports to be a proclamation and covers some seven or eight pages only. but we have not yet read it through, therefore we are not prepared to speak of its merits or demerits.

The sixth chapter purports, from the heading of it, to speak of the resurrection of the saints, and the restoration of all things spoken by the prophets.

The seventh chapter speaks of the dealings of God with all nations in regard to revelation.

The eighth, and closing chapter purports to exhibit a contrast between the doctrine of Christ, and the false doctrines of the nineteenth century.

These four last mentioned chapters we have not read, therefore, we could not speak positively or definitely, concerning them, but, as we remarked in the first part of our review, their was an evident improvement both in matter and manner, as our author progressed in the task. We think, therefore, we hazard nothing in saying that the book is richly worth its cost, and that the author has manifested a taste and a judgement in scripture reading, which few possess. The book, we believe to be worthy of a candid perusal and the talent of the author to the patronage of a generous public.

VALEDICTORY.

Every period of man's existence is marked with some event differing from others of his life, and peculiar to itself and to the time and circumstance under which it occurred. The little *minutiæ* of a man's life, however unimportant to others, constitute links in the chain of events, that in the divine mind, stamp him with infamy, or fix on him the seal of apdrobation. Man in the private walks of life may pursue the paths of virtue and peace, worship the God who made him in sincerity and truth, go down to the *grave* in peace, and almost unknown, and his posterity rise up and call him blessed. But not so the man that takes upon him the conducting of a public periodical, however innocent, however pure he may be. His motives are scanned, his intentions sometimes perverted and his virtues assailed, but in the main he has little cause of complaint. He will be censured, perhaps, when he least deserves it in his own estimation, and praised when he merits rebuke: but there is one other consideration that detracts from the sympathy which at first view he seems to merit: He, by his voluntary consent has placed himself before the public and submitted his happiness to the caprice of a multitude of individuals, each and every one of whom, he could never hope to please.

The editorial charge of the Messenger and Advocate has rested more or less on us for a period of sixteen months past, but nominally it has rested solely on us, but eight months. It is useless to say we entered with diffidence and distrust of our own abilities, upon the duties of the station we now resign.

Although our head began to be silvered o'er with age, we had not the benefit of experience like some of our pocdecessors, in this employment.—The little talent we possessed, had been cultivated for one of the liberal professions, to know the *vis medica trix naturæ*, and learn the *modus operandi* of *materia medica* on the human system. Therefore under circumstances thus unpropitious, we now resign our charge with as little censure, and less regret, than we could have reasonably hoped we should when we assumed the important trust.

We had one hope on which we relied when we entered upon the duties of our new calling: (viz.) that by diligence and perseverance we should overcome many of the minor obstacles that presented themselves before us, and contribute our share in promoting the great cause for which this periodical was established. How far we have succeeded, and our hopes been realized, is not for us to say: time only will determine it.

We have not at all times seduously, pursued the plan we first marked out for ourselves, in point of diligence and assiduity, but we feel that we have, at no time shrunk with sluggish indifference, from the responsibility or duty of our station. Our time and talents have been put in requisition, and our most ardent desires are, that the saints and others, should derive a benefit commen-

surate at least, with the exertions we have made to do them good.

The lapse of time since we commenced, has seemed almost imperceptible, yet when we reflect, we know of a truth months and seasons have rolled away into that vast ocean of eternity from whence there is no return. We are daily and hourly admonished of this fact, not only from the increasing dimness of our sight, the growing flaccidity of our muscles, the tottering weakness of our limbs, but the yellow autumnal hue of all surrounding nature.

A few short months, sometimes produce radical changes in the history of human affairs, and form epochs in the annals of time which are never to be forgotten. The time recently passed and now passing, is marked with no peculiarity in the religious world, only that sects and parties are divided and dividing, with the hate and animosity peculiar to religious bigots and the blinded devotees of party zeal. A combination of causes has contributed to increase the strife, and fan the flame of discord and disunion among them. The infidel has doubtless laughed at the folly of snch religionists as, through party rage and discontent, have been biting and devouring each other. Notwithstanding all the fears of the pious worshiper, the forebodings of the ignorant ones, or the slow-moving finger of scorn pointed by the infidel; truth is mighty and will prevail. The faithful servants of the Most High in the East, West, North and South are proclaiming the words of life and salvation, and the honest and unprejudiced, lend a listening ear, so that we can truly say "the word of God grows & multiplies."

We are aware there are honest differences of opinion in religion as well as politics; and there are conflicting interests in all communities, and every consideration that ought to actuate an individual occupyIng the station we are now about to resign, urges him to use all he may have of talent, all he may have of influence, all he may have of weight of character, to calm unruly passions, ally dissensions and restore peace, at the same time, he should not compromise the dignity and honor of a man of God, nor sacrifice the cause of truth. Peace is desireable, but should never be sought at the expense of truth. The peacemaker shall be called the child of God, but no peace will be durable, nor any happiness lasting, that is not based upon truth and righteousness. He who caters for the public should be doubly guarded in all he spreads before the eye of his readers. He should realize that extemporaneous praise or censure, salute the ear, tney are words, and words are wind which soon passes away and is forgotten. But not so with his productions, they are spread out before the public, they remain to be seen when the sensorium that matured them, has ceased to combine and compare. They are become matter of history, and numbered among things which have been; and still we can look on them and they, as if by the power of magic, are present with all the train of reflections that produced them. With *these views* and under *these* circumstances, with our humble talent, we had no just right to expect we should escape censure.

We are well aware that the wise and good, as well as the crafty sycophant, in passing the ordeal of public opinion, feel the lash of censure or the stroke of keen rebuke. If vice, immorality and crime, are passed over with impunity, virtue stands aghast and abashed, hiding her head with shame. If religion, truth and virtue occupy the foreground, then all the votaries of vice and crime are ready to cry out away with him!—crucify him! We can truly say then, that our object has been to do the greatest possible good, with the least possible evil, reckless of consequences to ourselves. How far we have succeeded, God only knows, time alone can disclose the secret to us, and to our fellow mortals. He who knows our heart, knows that we entered upon our charge with (as we have before remarked,) diffidence and distrust of our own abilities, and now as we are to resign it, if we could flatter ourselves that we had done well, if our heavenly Father approbated our labors, we should rejoice that we had done some good, that we had intensely pursued the object at which we aimed in the beginning, and that the world would be the better that we have lived in it. But if we have done but indifferently well, and pleased but few, it is all with our weak capacity, we had any just right to expect; and if we have failed entirely, we mourn not that our lot is hard, for it is no harder, and we had no right

to expect any thing better, in the issue than frequently happens to better men than ourselves

To our readears who differ from us in matters of religion we say, we have at no time since the commencement of our editorial career, dipped our pen in gall to wound your feelings or mar your peace, although we differ from you, it does not necessarily follow that we are your enemies. We have endeavored to advocate the truth as we understood it and to persuade others to believe and embrace it.

"We have endeavored, nothing to exagerate, or to set down ought in malice."

But if at any time we have done so either intentionally or inadvertantly, we sincerely ask pardon.

If in the course of our editorial charge, we have unjustly impaired the confidence of our brethren, in the saints in this place, so that the poor and innocent have suffered and the progress of the work of the Lord been retarded, we most sincerely and deeply deplore it. But if on the contrary the warnings we have given, have prevented more ruin, regret and misery, than a natural, unsuspecting or unjust confidenee would have produced, so that more good than evil has been the result, and the good shall finally preponderate in eternity, we trust the wise, the good, the philrnthropic here and elsewhere, (partial evil to the contrary notwithstanding,) will duly appreciate our labors and approbate our course.

Of God and our brethren we sincerely ask pardon for all errors of principle, we may have in inculcated: and we most sincerely hope, they with ourselves will in future be blessed with a greater portion of that Spirit which leads into all truth, and be disposed in our hearts to embrace it and reject error. But we crave no pardon, we ask no forgiveness, for having promulgated the truth, however reprehensible it may have been to the wicked and unbelieving. Truth we believe, can never operate to the injury of a good cause, for the simple reason, that such a cause must have truth for its basis, and truth for its superstructure. We will further add, what we deem an axiom that truth, however inconsistent or irreconcilable it may appear, to oiher truth, will never counteract, but run parallel with other truth on which a proposition rests or a principle is based. Therefore, should be eagerly sought by all who cater for the public, regardless of consequences to themselves.

We consider the conductor of a religious periodical under as much stronger obligations to seek after and publish the truth, as eternity is longer than any portion of time of which we have any conception, or as the soul is more valuable than the mortal tenement in which it now dwells.

Once more and we have done, perhaps forever: We ask pardon of all we have unjustly injured and pray God to forgive us. We think we are willing to forgive as we hope to be forgiven. We are willing that time or eternity should disclose the motives from which we have acted, and to leave the result of our labors, to him who overrules all for his own glory. May the Lord add his blessing to our feeble labors; may they yet do the saints good, may the wicked forsake his way and embrace the truth, and we all meet in the presence of our God in peace.

To our successor in the editorial chair we say, though he may have more of talent, more of popularity than we possess, more will justly be required of him, all his talents, all his popularity, will have to be put in requisition to manage the ship across the tempestuous sea ihat lies before him. We most ardently wish him a prosperous voyage and safe mooring in the haven of everlasting rest.

To his readers we say show your faith by your works? pray for him in secre}, and pay him in public, and then shall your works prove your faith and both be made perfect and be counted to you for righteousness. Farewell.

W. A. COWDERY.

Kirtland, Sept. 1837.

PROSPECTUS

For a *new paper*, to be published at Kirtland, Geauga co. Ohio, called the

ELDERS' JOURNAL

OF THE CHURCH OF LATTER DAY SAINTS.

As the Latter Day Saints Messenger and Advocate, published at the above place, is to be closed with the present volume which closes in the month of September, and as the pub-

lishers of that paper have declined publishing any more for the present, at least. A large body of the elders of the church of Latter Day Saints have united and rented the printing establishment, for the purpose of publishing a paper with the above title.

This paper is intended to be a vehicle of communication for all the elders of the church of Latter Day Saints, through which they can communicate to others, all things pertaining to their mission, and calling as servants of the living God, and messengers of righteousness to the nations among whom they are sent. As there have been many desires expressed by the elders of said church, to have a periodical of this kind published; it is hoped that the present proposals will meet with their most unqualified approbation, and will find a patron and a friend in all those into whose hands it comes.

This paper is intended to occupy vacant ground, as there is no other periodical with which we are acquainted, that presents itself in the attitude to the public, that this does. The church of the Latter Day Saints is increasing very rapidly, perhaps more so at this time considering its circumstances, than any other society in our country. The number of elders amounts to many hundreds, and are constantly increasing: and out of the number there are many who are respectable in point of both learning and talents, and some of the first order.

The great excitement which has been produced by the coming forth of this church; the unparalleled rapidity of its growth; the excessive rage of persecution against it by all sects and parties, together with the wide range it is destined to take among the nations, form at once a source of interest peculiar to itself. And every thing pertaining to either its prosperity or adversity, its advance or decline, its favorable or unfavorable reception among the nations, where its doctrines are promulgated, and where it is destined to present the majesty of its truth in formidable array against the errors and false doctrine of the age, is now, and will be more abundantly hereafter, sought with an eagerness by both friends and foes, in this country, and elsewhere, unknown, since the days that the former apostles proclaimed the same doctrine among all the nations of the world.

Already has the sound gone forth into every State of the Union, and messengers sent by the church have safely (as appears by letters,) arrived at Liverpool, [England,] from whom accounts are expected continually, making known the progress of the work in the old world.

What proposals then, could be made to an inquiring public better calculated to gratifiy their desires than a periodical of this kind; designed to give information on the very points where information is desired, and to satisfy the unceasing anxiety excited by reason of the progress of the church.

It may be confidently expected, that this paper will be enriched with important intelligence from the eastern as well as the western continent, and at no very remote period we may anticipate with great assurance, to see its columns abounding with matter of deep interest, from all nations in the civilized world. It will be a rich repast, to ladies and gentlemen, of all religions, or to those who profess none; inasmuch as the contributers to this paper will be in every part of the world, and thereby afford facilities to obtain information through its columns, equal, if not superior to any in the union. The great events of nations, tending to that point of consumation spoken of by all the holy prophets since the world began, will be diligently sought for, and correctly presented.

This paper is therefore intended to be a counter part to this lying *mania*, which seems to pervade all ranks of men, when engaged to try to stop the progress of truth, and prevent the kingdom of God from spreading, by affording the traveling elders an opportunity of presenting the truth to the public, in relation to the events, and occurrences which transpire within the reach of their observation, and which occur with, and by themselves, while they are traveling and proclaiming the gospel, in obedience to the high and holy calling wherewith God has called them.

It becomes a duty not to be dispensed with, that the saints of the last days owe to themselves, and their children, as well as the public in general, to use all lawful endeavors to disabuse the public mind in relation to the affairs of the kingdom of God, which has been committed to them; so that as far as in them lies, they will guard the public

against the abuses which are heaped upon them, by reason of a spirit of persecution which rages most unhallowedly against the truth.

It has been the usage of all saints in every age as far as our knowledge extends, to transmit to succeeding generations an account of their religion, and a history of their travels, and of the reception which they met with in the nations, among whom they executed their divine commission. With an account of their travels, both by sea and land, among strangers and acquaintances; and these accounts stand as an armed man, guarding both their characters, and religion, against the aspersions of foul calumniaters, and base slanderers.

May we not ask, What saved the name of the Waldenses, from being handed down to all generations with infamy and contempt? The answer is their own writings. Had it not have been for the exertions which they used, to transmit to posterity, a true account of themselves; their enemies would have left the world in perfect ignorance, of both their character and religion; and stamped their name with as much infamy, as they exercised cruelty upon their persons: and the name of Peter Waldo, would have been associated with every thing that was base and abominable. But the course which they took to be their own historians, has turned this infamy upon the heads of their enemies, and most effectually redeemed themselves from under the power of their slanderers; until their memory is had with reverence among all men, whose approbation is worth having.

It is equally as possible for the saints of these days, to guard themselves against the abuses of a corrupt people, and the rage of an unrighteous priesthood, against whom they have to contend; as it was for those to do so, who have gone before them.

In view then to obtain objects so laubable, and so desirable, this paper is offered to the public. In its success and prosperity, we presume all the elders will feel suitable interest; for it is through this medium, that they have an opportunity offered them, of handing down to their children, and their childrens children, as well as to all others who are disposed to read, an account of their labors and sufferings, the success and discouragements they may meet, through the course of their ministry in the world, and be able to give and receive information from every part of the world, and thereby enrichen their own minds with much useful knowledge, as well as bestow great light on the world.

In proportion as the church increases, and the knowledge of the gospel spreads abroad upon the face of the earth; in the same proportion our desires are increased to know how it fares with the servants of God who are employed in this good work of gathering the saints together, out of all tongues, languages, and kindreds, under heaven.

For instance, since our missionaries started for England, how many deep anxieties are felt in the minds of many, that they never felt before, to know how they will be received, and what will be the success of their mission; and this by persons who never saw any of the individuals who have gone. How grateful then would a letter be from any of them, making its appearance in the Journal, by this means satisfying the desires of all at once, which could not be done in any other way, but by great expense and great waste of time.

How indispensible then is a periodical of this kind to the saints. It is essential to their pease and happiness as saints. It will always be hailed as a welcome messenger to the habitation of the truly pious. It will be cherished by the saint of God as a kind friend come to allay his anxieties, and to open a new field for contemplation and prayer: to heighten his devotion by making him acquainted more extensively with the works of God; and to calm his mind in the hour of affliction, by making him acquainted with the sufferings, and yet the patience and perseverance, of others of his brethren in tribulation.

How many that would be otherwise slothful, will be provoked to good works, by hearing of the zeal, and of the great exertions of others, in extending the work of God.

In a word then, let every saint lay to a helping hand, use his or her influence to get subscribers, and obtain as extensive a circulation for the paper as possible, so that it may be sustained, and there by the cause of God be advanced.

It is expected that all the saints into

whose hands this prospectus comes, will feel themselves authorized to get all the subscribers they can, and every person getting ten *new* subscribers and forwarding the money shall have the eleventh gratis.

The JOURNAL will be edited by Joseph Smith Jun. and printed once a month on a superroyal sheet, and folded in form for binding, at one dollar a year in *advance:* and should the subscription list justify, it will soon be published semi-monthly at two dollars a year.

The first number will be issued in October next, and will be forwarded to the subscribers of the Messenger and Advocate, unless they say to the contrary.

All letters whether for publication or other purposes, sent to the office must be directed to DON C. SMITH, *and the postage* ☞ PAID, ☜ *or they will not be attended too.*

Done by the request and in behalf of the elders.

SIDNEY RIGDON.

N. B. The elders sending letters for publication, will prepare them for the press so as to save expense.

Minutes of a conference of elders and members of the church of Latter Day Saints, held in Shinston, Harrison Co. Va. commencing Friday, August 18, 1837.

The elders met at 10 o'clock on Friday morning at the house of Bro. J. Harvey and organized the conference. Eld. John Lyon was chosen President, Pro Tem, and M. F. Cowdery was appointed Clerk.

It was thought proper that the business of the conference, and the enquiring into the affairs of the church be delayed until Monday, August 21st, and a motion was carried to that effect.

At 12 o'clock the elders assembled at a free meeting house in Shinston, where they were met by elder Samuel James, whose official standing in the chnrch made it necessary for him to act as President of the Conference.

At 2 o'clock P. M. a discourse was delivered by elder G. A. Smith.

On Saturday discourses were delivered by elders, L. Barns and F. G. Bishop.

On the Sabbath, elders, S. James, F. G. Bishop and L. Barns addressed the people; and elders, Elias Smith, S. Foster, M. F. Cowdery and Jesse Turpin, Priest, bore testimony to the truths of the gospel as they have come forth in this day and generation.

A congregation of 10 or 12 hundred persons, assembled who seemed to be anxious to hear something concerning the doctrines and principles of the gospel, as they are verily believed by us.

On Monday morning the elders and members met at the house of Bro. A. Boggess to transact the business of the conferece.

After prayer the case of Bro. Allen Martin was laid before the council.—Bro. Martin had requested to withdraw from the church aud the council granted his request.

It appeared from the statements of elder John Lyon—Presiding elder of the church, that there had been 29 persons baptized into the church previous to the conference, two having before removed from the place.

It was thought proper by some of the elders present that Bro. W. Hoopes from Ohio, should be ordained a Priest, and after considering the matter, the council voted that he should be ordained.

Elder F. G. Bishop then stated that in his travels this season he passed through the town of Beaver, Pa. found a small church of about 20 members, also an elder residing among them, preached several sermons and baptized 8 persons.

Elder S. James stated that there were 5 members in Washington Co. Pa. in good standing.

Elder L. Barns stated that he had been laboring mostly in Columblana Co. O. through the season, that there was a church in that county of 37 members, 7 having been added since the last conference. Also that on his way here, he found 3 members in Allegany Town, Pa. in good standing for ought he knew.

The remainder of the day, and most of the day Tuesday was spent in hearing exhortations and receivtng advice and instruction from one another, and also in hearing concerning the faith and determinations of the elders and members present. The Sacrament was also administered. Seven were added to the church by baptism between the opening and close of the conference.

On Tuseday evening the conference adjourned.

SAMUEL JAMES Prest.
M. F. COWDERY Clerk.

Kirtland Sept. 9th, 1837.

Pursuant to previous notice, certain of the Presidents and high priests of the church of Latter Day Saints in this place, met in the house of the Lord, and proceeded to ordain and organize the high council recently chosen.

Elder Jared Carter was chosen to be president of the council and Phineas Richards scribe.

The following persons were ordained to the office of high counselors, (viz:) Asahel Smith, Mahew Hillman, David Dort, Harlow Redfield, William Marks and Phineas Richards.

The numbers and order of the counselors, are as follows—(viz:)

JOHN P. GREEN	1
ASAHEL SMITH	2
SAMUEL H. SMITH	3
MAHEW HILLMAN	4
WILLIAM MARKS	5
NOAH PACKARD	6
OLIVER GRANGER	7
DAVID DORT	8
JARED CARTER	9
PHINEAS RICHARDS	10
HENRY G. SHERWOOD	11
HARLOW REDFIELD	12

A charge was prefered by elder N. Haskins before the council while yet in session, against a male and female member of this church for unlawful matrimony, for deceiving, and for unchristian-like conduct.—The contents in the charge were considered as sustained by testimony andthe hand of fellowship was withdrawn from them.

NOTICE.

A Conference will be held in the town of Howard, Steuben Co. N. Y. commencing on the first Friday of December, for the benefit of the elders traveling East; the elders will do well to call.

N. B. Will the brethren of Howard, Steuben, please make some arrangements for the above appointment.

Whereas there was a small mistake in the form of the certificate for the High Priests in the May Messenger and Advocate, we have inserted the entire Form below, as it should be.

This certifies that————————is a member of the quorum of High Priests. organized in Kirtland according to the order of the church of the Latter Day Saints, is in good standing, is fully authorized to set in order churches abroad and preside in all Councils according to the law regulating the High Priest Hood, to adjust differences and settle difficulties in the same, where God in his Providence may call him.

Done by order and in behalf of the quorum.

DON C. SMITH Pres't.
GIDEON H. CARTER,
WARRN A. COWDERY,
Counselors.
THOMAS BURDICK,
Secretary.

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Hymeneal.

MARRIED, on the first inst. by Elder Nathan Haskins, Mr. WILLIAM HAWKES to Miss DRUSILLA PHELPS, both of this town.

Also on the 10th Inst. by O. Cowdery Esq. Mr. TRUMAN JACKSON to Miss. ANN BROWN, both of this place.

MESSENGER AND STAR, Bound together, or in separate volumes can be had at this office.